Meezaan ul Eteqaad

In

Roman Transcript

Musannif

Allama Ghulam Mustafa Zaheer Amanpuri

Transliterator

Rehan Syed Barey

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بسم الله الرحمان الرحيم

Transliterators Notes:

الحمد للّٰه رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين نبينا محمد وعلى آله وصحبه اجمعين ومن تبعهم باحسان إلى يوم الدين. وبعد!

Rasool Allah ﷺ ki wafaat ke baad, Sahaba Ikraam ki maujoodgi mein hi islam ke naam par nai-nai khurafaat-o-bidaat ka wujood ho chuka tha, jise Sahaba Ikraam aur unki wafaat ke baad taabaeen, phir taba-taabaeen aur unke baad Quran-o-Sunnat ki taraf daawat dene waalo'n ne bhar-poor radd kiya.

Ummat e Muslima ke aqaaed aur ibaadaat mein jis tarah ka bigaad Khair-ul-quroon ke zamaane ke baad aata gaya, usi tarah Allah ke fazl-o-karam se unka radd hota gaya, jiski wajah se bigaad mein mulawwis ummat-e-muslima ne tauba karke Quran-o-hadees ka raasta apnaya aur apni aakhirat ko jahannum se mehfooz rakha.

Aqaaed aur imaan ki unhi koshisho'n mein se ek koshish ye kitab bhi hai, jise Allama Ghulam Mustafa Zaheer Amanpuri Hafizahullah ne likha hai. Allama hafizahullah ne aise un aqaaed ki nishaandahi ki jo aaj barre-sagheer mein deen ka hissa ban chuke hain aur unhen deen-o-imaan ka juz samjha gaya hai. Mohtaram ne aise tamaam baatil aqaaed ka radd Quran ki aayaat, Ahadees, aur uske baad Salaf-o-Saaliheen ke aqwaal se kiya.

Barre-sagheer Ahnaaf ki aksariyat hai, isi liye Mohtaram ne koshish ki ke radd karte hue Aimma-e-Ahnaaf ke aqwaal ko ziyaada zikr kiya hai.

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Allah se dua hai ke Allama Ghulam Mustafa Zaheer Amanpuri Hafizahullah ko duniya o aakhirat ki tamaam bhalaaiyaan naseeb kare aur unki deen ke liye ki gai har koshish ko sharf-e-qubooliyat se nawaaze. Aameen.

Allah se dua hai ke is kitaab ko behtar se behtar banaane ke liye jisne bhi mashwara diya hai unhe'n duniya-o-aakhirat mein behtar badla ataa farmaae aur meri is koshish ko qubool kare. Aameen

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

Octber 11, 2023, 26-Rabi-ul-Awwal 1145

Kalma e Tauheed

❁ Farman-e-Baari Ta'ala hai:

'لَا إِلٰهَ إِلَّا اللهُ' Deen-e-Islam ki asaas, imaan-o-kufr mein imtiyaaz aur najaat ka raaz hai. Ye wo mazboot kada hai, jise thaamne waala raah-e-haq se kabhi nahi bhatak sakta. Ye kalma shahaadat-e-haq aur daawat-e-haq hai, jis par zameen-o-aasmaan ka nizaam qaaem hai. Aur hisaab-o-kitaab ka amal usi par mauqoof hai. Ye tamaam insaano ki fitrat bhi hai aur tamaam ambiya ki wiraasat bhi, yehi azaab-e-qabr se najaat ka sabab aur Jannat ki kunji hai. Allah Ta'ala tak pohonchne ke liye isi mazboot sahaare ki zaroorat hai. Isi se khush-bakht aur badd-naseeb mein farq kiya jaata hai. Ye insaano par Allah ki sabse badi nemat hai, ye Allah Ta'ala ka bando'n par haq hai. Ye Allah ke alaawa tamaam maabudaan ki nafi karta hai. Khud Allah Ta'ala ne uski gawaahi di. Nez farishto'n aur ahle ilm ne iski tauseeq ki.

❁ Farman-e-Baari Ta'ala Hai:

شَهِدَ اللّٰهُ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا هُوَ ۙ وَ الْمَلٰٓئِكَةُ وَ اُولُوا الْعِلْمِ قَآئِمًۢا بِالْقِسْطِ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ. (Surah Aale Imran: 18)

Allah Ta'ala, uske farishto'n aur insaaf waale ahle ilm ne gawaahi di hai ke Allah ke siwa koi Ilaah nahi, wohi ghaalib hikmat waala hai.

❁ Tamaam rasoolo'n ko Allah Ta'ala ne isi kalma ke saath mab-oos kiya, farmaya:

وَ مَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِيْۤ اِلَيْهِ اَنَّهٗ لَاۤ اِلٰهَ اِلَّاۤ اَنَا فَاعْبُدُوْنِ.
(Surah-al-Ambiya: 25)

Ham ne aap se pehle jitne rasool bheja sab ki taraf ye wahee ki, ke mere siwa koi Ilaah nahi, chunache sirf meri ibaadat karo.

❁ Haafiz Ibnul Qaiyyim ؒ (751h) farmate hain: "Jis shakhs ke dil mein ye kalma haqiqatan raasikh ho jaae, uska dil us kalma ki haqeeqat se aashna aur Allah ke us rang mein ranga jaae, jisse acche koi aur rang nahi ho sakta, wo zaat-e-Ilaahi ki maarifat ka haamil ho jaaega, jo dil ko

Allah ke liye pukhta kar deti hai, uski zabaan uski gawaahi dene lagti hai aur aazaa uski tasdeeq shuru kar dete hain. Wo us haqeeqat aur uske lawazimaat ko Allah ke siwa har cheez se nafi kar dete hain, phir dil us nafi-o-isbaat mein zabaan ki muwaafat karta hai aur aazaa us zaat ke liye mute-o-farma-bardaari ho jaate hain, jiske liye tauheed ki gawaahi di jaati hai, uske siwaa kisi ke haajat-o-zaroorat nahi rehti, yaqeenan us dil-o-zabaan se jaari hone waala ye kalma aamaal-e-saaleha ki soorat mein har waqt phal deta rehta hai, yehi kalma us nek amal ko Allah ki taraf buland karta hai. Farman-e-Ilaahi hai:"

"إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ"

"Ye (kalma) us amal-e-saaleh ko Allah ki taraf buland karta hai".

"Apne qaail ko har waqt amal-e-saaleh ki taraf raghbat deta rehta hai. Khulasa ye ke jab momin kalma-e-tauheed ke maane-o-mafhoom ko jaante hue uski gawaahi deta hai, uske taqaazo'n ko poora karta hai, uska dil, zabaan aur aazaa uski tauseeq karte hain, to phir yehi kalma gawaahi dene waale ke nek amal ko buland karta hai, us amal ki jad mazboot aur raasikh ho kar uske dil mein hoti hai aur uski shaakhe'n aasmaano tak pohonch jaati hain aur ye har waqt amal-e-saaleh ki soorat mein phal deta rehta hai". (Elaam-ul-Muwaqqieen: V1 P172-173)

Allama Muhammad Ameen Shanqiti ﷺ (d 1393h) farmate hain:

Is aayat-e-karima mein Allah Ta'ala ne apne nabi ko hukm diya hai ke wo khaalis uski ibaadat kare'n, yaane uski ibaadat ko shirk ki tamaam aqsaam se paak kare'n, khwah shirk-e-asghar ho ya akbar, yehi muraad aayat se waazeh hai.

Ikhlaas ye hai ke Allah ka taqarrub haasil karne ke liye ibaadat ki jitni bhi soorte'n hain, un mein Allah ko laa-shareek kar diya jaae, maaloom hua ke ikhlaas zarooi cheez hai, bohot si aayaat mein iski taakeed hai. Allah Ta'ala ka farman hai ke usne sirf aisi ibaadat ka hukm diya hai jo aabid ki taraf se khaalis usi ke liye ho. Is aayat-e-karima mein farman-e-Baari Ta'ala hai:

Suno! Khaalis itaa-at-o-bandage Allah hi ke liye hai. "أَلَا لِلَّهِ الدِّينُ الْخَالِصُ". (Surah-az-Zumar: 3)

Se muraad wo tauheed hai jo shirk ke shaaeba se bhi paak ho, yaane sirf wohi uska mustahiq hai aur usi ka usne hukm diya hai. Jin ulama ne is aayat mein "الدِّينُ الْخَالِصُ" se muraad Laa Ilaaha Illallah liya hai, hamari baat-un-ke muwaafiq hai. Wallahu Aalam. (Azwaa-ul-Bayan)

Farman-e-Baari Ta'ala hai:

Allah ne-un-musalmano ko taqwa ka kalma ataa kar diya. وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ. (Surah-al-Fath: 26)

Amr bin Maimoon ﷺ farmate hain ke kalima-tut-taqwa ki tafseer "لَا إِلٰهَ إِلَّا اللهُ" hai. (Tafseer-at-Tabari: 31585 V4 P194 sanad saheeh)

Hasan Basri ﷺ farmate hain: ""لَا إِلٰهَ إِلَّا اللهُ" Jannat ki qeemat hai". (Musannaf Ibne Abi Shaiba: V13 P529 [Sanad Saheeh])

Allama Shanqiti ﷺ (d 1393h) farmate hain:

"Ibrahim ﷺ ne is kalma-e-tauheed ko do (2) tarah se apni aulaad mein baaqi rakhi, ek (1) to is tarah ke apni aulaad ko iski wasiyyat ki, wo pusht-dar-pusht ek-doosre ko yehi wasiyyat karte aae. Jaisa ke is aayat-e-mubaaraka mein Allah Ta'ala ne ishaara farmaya":

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ، إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ، وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ.

Kaun hai jo Ibrahim ke deen se eraaz kare, siwaae uske jisne apne aap ko bewaqoof bana liya ho, ham ne unko duniya mein chun liya tha aur aakhirat mein bhi nekukaaro'n mein se honge, us waqt ko yaad karo, jab unko Rabb ne farmaya: Mutee ho jaao, to kehne lage: Main jahaano'n ke Rabb ke liye mutee ho gaya hoo'n aur Ibrahim ne is baat ki apne beto'n ko wasiyyat

ki, phir Yaqoob ne bhi beshak ke Allah Ta'ala ne tumhare liye deen (tauheed) ko muntakab kar liya hai. (Surah-al-Baqara: 130-132)

"Doosre is tarah ke Aap ﷺ ne Allah se apni aulaad ke imaan-o-islaah ke liye dua ki thi, Allah Ta'ala ne use you'n bayan kiya hai":

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِي.
(Surah-al-Baqara: 124)

Jab Ibrahim ko uske Rabb ne chand awaamir-o-nawaahi se aazmaaya, aap ne unko poora kar dikhaya. Allah ne farmaya: Main tujhe logo'n ke liye imam banaaunga. Usne kaha: Meri aulaad se bhi (imam banade).

"Allah Ta'ala ne iske baad aane waale tamaam Ambiya ko unki aulaad se paeda kiya, jaisa ke Surah-al-Ankaboot mein farmaya":

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ.

Ham ne use Ishaq aur Yaqoob ataa kiye aur nabuwwat aur kitab unki aulaad mein jaari kardi. (Surah-al-Ankaboot: 27)

"Surah-al-Ankaboot[1] ki is aayat mein Allah ne bayan kar diya hai ke usne Ibrahim ﷺ ki is dua ko unki tamaam aulaad ke baare mein qubool nahi kiya aur is kalma-e-tauheed ko unki tamaam aulaad mein baaqi nahi rakha. Kyounke kuffaar-e-Makkah johniyo'n[2] ne hamare nabi ko jhutlaaya tha. Wo bhi bil-ittefaaq Ibrahim ﷺ ki pusht se the". (Azwaa-ul-Bayan: V7 P231-232)

Ali bin Hussain ﷺ apne bete ko ye dua sikhaate the: "Main Allah par imaan laaya aur taghoot ka kufr kiya". (Musannaf Ibne Abi Shaiba: V1 P342 [Sanad Hasan])

[1] Urdu pdf mein Surah-az-Zukhruf likha hai, jiski yahaan tasheeh kardi gai hai [Rehan Syed Barey]
[2] T: Johni/Johani qabila [RSB]

Abu Waael Shaqeeq bin Salama ﷺ farmate hain: "مَن جَاءَ بِالْحَسَنَةِ" "Jo koi neki laaega", mein neki se muraad "لَا إِلَهَ إِلَّا الله" hai. (Ad Dua-lit-Tabarani: 1529; Tafseer-at-Tabari: 1428 [Sanad Hasan])

Ataa bin Abi Rabaah ﷺ farmate hain: "Farman-e-Baari Ta'ala: " مَنْ جَاءَ بِالْحَسَنَةِ" mein "حَسَنَةِ" se muraad kalma-e-ikhlaas "لَا إِلَهَ إِلَّا الله" aur " مَنْ جَاءَ بِالسَّيِّئَةِ" mein "سَّيِّئَةِ" se muraad shirk hai" (Surah-al-Anaam: 160). (Tafseer-at-Tabari: 14289 [Sanad Hasan])

Zaid bin Aslam ﷺ ne bhi yehi tafseer ki hai. (Ad Dua-lit-Tabarani: 1533 [Sanad Saheeh])

Muhamamd bin Seereen ﷺ farmate hain: Farman-e-Ilaahi: " إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ" "Magar jo Allah ke paas salaamat dil ke kar aae" (Surah-ash-Shuaraa: 89), mein dil ki salaamati se muraad "لَا إِلَهَ إِلَّا الله" ki gawaahi hai. (Ad Dua-lit-Tabarani: 1533 [Sanad Saheeh])

Aksar log …

Allama Hakami ﷺ (d 1377h) farmate hain: "Kalma padhne se muraad iske alfaaz ka shumaar aur ratt lena nahi hota, kitne hi an-padh log hain, jinho'n ne kalma padha aur phir uske taqaaze bhi poore kiye. Lekin agar unse kaha jaae ke uske alfaaz ko shumaar karo, to na kar sake'n, uske bar-aks kitne hi padhe likhe aise hain ke paani ki tarah rawaani se padhte hain, lekin unke aksar kaam kalma ke manaafi hote hain". (Ma-aarij-ul-Qubool: V1 P333)

Allama Ibnul Qaiyyim ﷺ (d 751h) farmate hain: "Is kalma ki asal rooh aur haqeeqat ye hai ke Allah Ta'ala ko mohabbat, taazeem, ikraam, khauf, rajaa[3], tawakkal, rujoo, raghbat, haibat waghaira mein yakta maana jaae. Yaane uske siwa kisi se mohabbat na ki jaae, agar uske alaawa kisi se mohabbat ho bhi, to uski mohabbat ke taabe bana kar ya uski mohabbat ka zariya samajh kar aur uske siwa kisi se khauf na rakha jaae, na kisi se ummeed rakhi jaae. Nazr di jaae, to uski. Rujoo kiya jaae, to uski taraf. Baat maani jaae, to uski. Sawaab ki ummeed ki

[3] T: Ummeed, tamanna, aarzoo [Rekhta]

jaae, to usse. Masaaeb mein madad maangi jaae, to usse. Faryaad ki jaae, to usi se. Sajda kiya jaae to usi ko. Zibah kiya jaae, to usi ke liye aur usi ke naam par. In sab baato'n ko ek (1) hi jumle mein you'n kaha jaa sakta hai ke ibaadat ki koi bhi qism uske alaawa kisi ke liye bhi rawaa na rakhi jaae. Ye hai 'لَا إِلٰهَ إِلَّا اللهُ' ka asal matlab, yehi wajah hai ke ye gawaahi dene waale par aag haraam ho jaati hai aur jisne haqeeqat mei ye kalma padh liya aur us par dataa raha, uska aag mein daakhil hona naa-mumkin hai. Farman-e-Ilaahi hai:"

"وَالَّذِينَ هُم بِشَهَادَاتِهِمْ قَائِمُونَ".
(Surah-al-Ma'aarij: 33)

Wo log (jahannum se bach jaaenge) jo apni gawaahi par qaaem rehte hain.

"Yaane wo is gawaahi ko apne zaahir-o-baatin aur qalb-o-qaalib par qaaem kar lete hain". (Al Jawaab-ul-Kaafi: 290)

❁ Haafiz Ibne Rajab ﷺ (d 795h) farmate hain: "Is baare mein do (2) tarah ki ahadees aai hain, ek (1) to ye ke jo tauheed-o-risaalat ki gawaahi deta hai, Jannat mein daakhil ho jaaega, usse roka nahi jaaega, ye to waazeh hai. Jabke doosri ahadees mein ye hai ke wo aag par haraam ho jaaega. Baaz ulama ne use hamesha rehne par mahmool[4] kiya hai. Yaane wo hamesha aag mein nahi rahega. Aksar ulama ka kehna hai ke in ahadees ki muraad ye hai ke 'لَا إِلٰهَ إِلَّا اللهُ' Jannat mein daakhila aur jahannum se najaat ka sabab hai. Lekin uske kuch taqaaze hain aur ye tab hi apna kaam karega, jab uske taqaaze poore hon aur mawaane'[5] na ho'n, basa-auqaat sharaaet poori na hone ya mawaane' na ki maujood ki wajah se ye naakaam ho jaata hai. Hasan Basri ﷺ aur Wahab bin Munabbih ﷺ ka yehi qaul hai aur yehi baat raajeh hai". (Kalimatul Ikhlaas wa Tahqeeq Maa'naha: 12-13)

[4] T: Gumaan kiya gaya [FL]
[5] T: (مَوانِع) Rukaawat paeda karne waali cheeze'n, mana karne aur rokne waali cheeze'n umoor [Rekhta]

Kalma-e-Ikhlaas Ki Sharaaet:

Kalma-e-Ikhlaas ki darj-e-zail shuroot hain:

① Maane-o-mafhoom ka ilm. ② Kaamil yaqeen. ③ Qubool. ④ Itaa-at ⑤ Sidq. ⑥ Ikhlaas. ⑦ Mohabbat.

Jab kalma padhne waale mein ye sab sharaaet maujood hongi, to ye kalma nafamand aur najaat-o-falaah ka baais hoga.

Shirk-e-Akbar

Allah Ta'ala ne apne bando'n ko kai hukm diye, jin mein sabse bada aur ahem hukm tauheed hai. Tauheed hi ke liye makhluqaat paeda kee'n, Rasool mab-oos kiye, kitaabe'n naazil kee'n, aur aasmaan-o-zameen ko takhleeq kiya. Allah Ta'ala ibaadat ki tamaam aqsaam mein Wahdahu Laa-sahreek hai. Har makhlooq uski tauheed-e-uloohiyat, tauheed-e-ruboobiyat, aur tauheed-e-asma-o-sifaat par ek (1) mustaqil daleel hai.

Jab tauheed par kaarband hona Allah Ta'ala ka sabse bada hukm hai, to uski zidd, yaane shirk bhi sabse bada mamnoo kaam hai. Isi liye tamaam aasmaani kutub aur tamaam ambiya shirk ki tamaam anwaa-o-aqsaam ki tardeed karte rahe, aaiye iske baare mein maalumaat haasil kare'n.

Shirk Ki Taareef:

Ek (1) shakhs ne Abu Mijlaz ﷺ se sawaal kiya ke: Shirk kya hai? Farmaya: "Shirk ye hai ke aap (ibaadat mein) Allah Ta'ala ke shareek bana le'n". (Tafseer Ibne Abi Haatim: V1 P276 [Sanad Saheeh])

Allah Ta'ala ka farman hai:

ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ.

Kaafir apne Rabb ke saath shirk karte hain. (Surah-al-Anaam: 1)

Imam Muhammad bin Jarir Tabari ﷺ (d 310h) farmate hain:

"Wo uski ibaadat mein auro'n ko shareek banaate hain, wo uske saath-saath baatil maaboodo'n, butho'n aur aastaano'n ki pooja karte hain, halaa'nke-un-mein se koi bhi kisi cheez ko paeda karne mein Allah ka shareek nahi tha, na unko nemate'n ataa karne mein koi uska hissedaar tha. Balke us tamaam kaam mein wo akela tha, lekin wo phir bhi ghair ko uska shareek thehraate hain. SubhanAllah, ye kaisi faseeh daleel aur baleegh naseehat hai. Lekin uske liye jo aql-e-saleem aur faham-e-saheeh ke saath is mein ghaur-o-fikr kare". (Tafseer-at-Tabari: V5 P144)

Shirk Baatil Aur Be-daleel Hai:

Shirk baatil aur be-daleel aqeeda hai, Allah Ta'ala ne Quran-e-Majeed mein bohot se muqamaat par mushrikeen se unke shirk par daleel-o-burhaan ka mutaalaba kiya hai, lekin wo apne shirk ko haq qaraar dene ke liye ek (1) daleel bhi laane se qaasir rahe, iske bar-aks unke shirkiya aqaaed ke butlaan par be-shumaar qatai dalaael maujood hain.

❁ Farman-e-Baari Ta'ala hai:

أَمِ اتَّخَذُوا مِن دُونِهِ آلِهَةً ۖ قُلْ هَاتُوا بُرْهَانَكُمْ ۖ هَٰذَا ذِكْرُ مَن مَّعِيَ وَذِكْرُ مَن قَبْلِي ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ ۖ فَهُم مُّعْرِضُونَ.

(Surah-al-Ambiya: 24)

Kya unho'n ne Allah ke alaawa maabood bana liye hain, unse keh deejiye ke daleel laao, Tauheed-e-Ilaahi meri aur mujhse pehle (Ambiya ki kutub) ka dars hai, lekin-un-mein aksar haq ko nahi pehchaante, is liye haq se eraaz karte hain.

❁ Nez farmaya:

أَمَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ ۗ أَإِلَٰهٌ مَّعَ اللَّهِ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ.

(Surah an Naml: 64)

Kaun hai, jo pehli baar paeda karta hai, phir use dobaara (maarne ke baad) lautaata hai aur kaun hai jo tumhe'n aasmaan-o-zameen se rizq deta hai? Kya Allah ke alaawa bhi koi Ilaah hai? Unse keh deejiye ke apni daleel pesh karo, agar tum sacche ho.

Saabit hua ke mushrikeen ke paas koi aqli ya naqli daleel nahi.

❁ Farman-e-Baari Ta'ala hai:

وَاسْأَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا أَجَعَلْنَا مِن دُونِ الرَّحْمَٰنِ آلِهَةً يُعْبَدُونَ.

(Surah-az-Zukhruf: 45)

Aap apne se pehle mab-oos kiye gae rasoolo'n se pooche'n ke kya ham ne Rahman ke alaawa koi

maabood banaae the, jin ki ibaadat ki jaati ho?

Allama Abdur Rahman bin Naasir Saadi ﷺ (d 1376h) farmate hain:

"(Aap unse poochiye ke) Mushrikeen ke paas koi daleel ho, jis mein wo kisi Rasool ka itteba karte ho'n, agar aap unse pooche'n aur unke haalaat ka jaaeza le'n to maaloom hoga ke-un-mein se koi Rasool bhi Allah ke saath koi doosra maabood banaane ki daawat nahi deta tha. Balke awwal se aakhir tak tamaam Rasool, Allah Wahdahu Laa-shareeka Lahu ki ibaadat ka dars dete the. Is aayat-e-karima se pataa chalaa ke mushrikeen ke paas apne shirk ki taaeed mein koi motabar aqli ya naqli daleel nahi". (Tafseer-as-Saadi: V6 P650-651)

Qurani Amsila:[6]

Allah Ta'ala ne shirk ki qabaahat-o-shanaa-at[7] aur butlaan par be-shumaar dalaael diye hain, kai muqamaat par misaale'n de-de kar shirk ki mazammat bayan ki hai, aur mushrikeen ki be-basi ko waazeh kiya hai.

Farman-e-Baari Ta'ala hai:

ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

(Surah-az-Zumar: 29)

Allah Ta'ala ne misaal bayan ki hai ke ek (1) ghulaam mein bohot se jhagdaalu maalik shareek hain aur ek (1) ghulaam aisa hai jo khaalis ek (1) hi maalik ka hai. Kya misaal mein dono baraabar ho sakte hain? Tamaam taareefe'n Allah ke liye hain, lekin-un-mein se aksar nahi jaante.

Allama Ibne Qaiyyim ﷺ (d 751h) farmate hain:

[6] T: (اَمْثِلَہ) Misaale'n [Rekhta]

[7] T: Malaamat, taana, buraai [Rekhta]

“Allah Subhanahu wa Ta’ala ne ye misaal mushrik aur muwahhid ke liye bayan ki hai, mushrik us ghulam ki tarah hai, jis mein ek (1) jamaat hissa-daar hai, un sab ko khush karna uske bas ki baat nahi aur muwahhid choo’nke sirf ek (1) Allah ki ibaadat karta hai, to uski misaal us ghulam ki tarah hai, jiska ek (1) hi maalik ho. Wo usi ke liye khaas hai aur uske maqaasid ko ba-khoobi jaanta hai, uski raza-o-khushnoodi haasil karne ka tariqa bhi use maaloom hota hai, wo hissa-daaro’n ke bughz-o-enaad se mehfooz ek (1) hi maalik ka ghair-mutanaaza-feeh ghulam hota hai. Uske maalik ka lutf-o-karam, shafqat, ehsaan, aur khair-khwaahi bhi use haasil hoti hai. Kya ye dono ghulam baraabar ho sakte hain? Ek (1) hi maalik ke liye khaas hai, uski shafqat, taawoon, ehsaan, nazr-e-karam, aur khair-sagaali ka mustahiq banta hai. Jabke kai hissa-daar maaliko’n ka ghulaam, isse mehroom rehta hai. Sab taareef Allah Ta’ala ki hai, lekin aksar mushrik is baat ko nahi jaante”. (Kitaab-ul-Amsaal: P53)

❁ Farman-e-Baari Ta’ala hai:

ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَانُكُم مِّن شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاءٌ.

(Surah ar Room: 28)

Allah Ta’ala ne tumhare liye tum mein se hi misaal bayan ki hai, kya tumhare ghulaamo’n mein se koi hamare diye hue maal mein tumhare shareek ban sakte hain ke tum us (maal) mein baraabar ke hissedaar ho jaao?

❁ Allama Ibne Qaiyyim ﷺ (d 751h) farmate hain:

“Ye ek (1) qiyaasi daleel hai, jise Allah Ta’ala ne-un-mushrikeen ke liye bayan kiya hai jo Allah ke bando’n aur uske maa-tahat cheezo’n ko uska shareek banaate the, un par aisi daleel pesh ki, jiski haqeeqat wo apne nafs mein paate the aur use samajhne ke liye doosro’n ke mohtaaj nahi the. Sab se umda daleel wo hai, jo insaan apne andar se haasil kare aur apne yahaa’n maaloom-o-muaiyyan tariqa se hujjat banaae. Chunache farman hua ke kya tumhare ghulaam aur

laundiyaa'n is tarah tumhare maal aur ahl mein shareek ho sakte hain ke wo tumhare baraabar ho jaae'n? Jab tum use apne liye naa-pasand karte ho, to meri makhlooq-o-mamlook hastiyo'n ko mere baraabar kyoun karte ho? Agar ye kaam tumhari aqalo'n ke mutaabiq tumhare liye baatil hai, tu mere liye use kounkar mumkin samajhte ho, halaanke ye kaam tumhare haq mein mumkin hai, kyounke tumhare ghulam tumhari haqeeqi milkiyyat nahi hain. Balke tumhare bhai hain, Allah Ta'ala ne unhe'n tumhare mutee'[8] kar diya hai, tum dono hi mere bande ho, jabke jinhe'n tum mere shareek thehraate ho, wo meri makhlooq aur milkiyyat hain. Aql waalo'n ke liye aayaat isi tarah tafseel se bayan ki jaati hain". (Kitab-ul-Amsaal: P26)

❁ Nez farman-e-Ilaahi hai:

Unki misaal jo Allah ke alaawa kaarsaaz banaae hue hain, makdi jaisi hai.

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنكَبُوتِ. (Surah-al-Ankaboot: 41)

❁ Allama Ibne Qaiyyim ﷺ (d 751h) farmate hain:

"Is misaal mein ye bayan kiya gaya hai ke mushrikeen kamzor-tareen makhlooq hain, unho'n ne to Allah ke siwa kaarsaaz banaae the, lekin wo unse kamzori ke alaawa kuch haasil na kar sake, jaisa ke farman-e-Ilaahi:

Unho'n ne Allah ke alaawa maabood banaae, taake unki madad ho sake, lekin wo maabood unki madad nahi kar sakte, anqareeb wo (qiyaamat ke din) unki ibaadat ka inkaar kar de'nge aur unke mukhaalif ho jaaenge.

وَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لِّيَكُوْنُوْا لَهُمْ عِزًّا، كَلَّا ؕ سَيَكْفُرُوْنَ بِعِبَادَتِهِمْ وَ يَكُوْنُوْنَ عَلَيْهِمْ ضِدًّا. (Surah Maryam: 81-82)

[8] T: (مُطِيع) Itaa-at karne waala, farmabardaar [Rekhta]

Ek (1) muqaam par mushrik qaumo'n ki halaakat ka tazkira karne ke baad farmaya:

وَ مَا ظَلَمْنٰهُمْ وَ لٰكِنْ ظَلَمُوْۤا اَنْفُسَهُمْ فَمَاۤ اَغْنَتْ عَنْهُمْ اٰلِهَتُهُمُ الَّتِيْ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ مِنْ شَيْءٍ لَّمَّا جَآءَ اَمْرُ رَبِّكَ ؕ وَ مَا زَادُوْهُمْ غَيْرَ تَتْبِيْبٍ.
(Surah Hud: 101)

Ham ne-un-par zulm nahi kiya tha, balke unho'n ne khud apni jaano par zulm kiya, jab Allah ka azaab aaya to unhe'n unke wo maabudaan-e-baatila zara bhi bachaa na sake, jinhe'n wo Allah ke alaawa pukaara karte the, unho'n ne siwaae halaakat ke unhe'n kuch na diya.

Quran ke ye chaaro'n muqamaat wazaahat karte hain ke jo bhi Allah ke siwa kisi ko quwwat, badhotri, aur madad ke liye dost banaata hai, use use apne maqsood ke bar-aks natija haasil hota hai. Quran mein is tarah ki aur misaale'n bhi hain, lekin shirk ke butlaan, mushrik ke khasaare aur khilaaf tawaqqo nataaej ke husool ki ye sab se behtareen aur waazeh misaal hai". (Kitab-ul-Amsaal: P21)

Farman-e-Ilaahi hai:

وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ.
(Surah-al-Hajj: 31)

Jo Allah ke saath shareek thehraata hai, goya aasmaan se gir pada hai.

Allama Ibne Qaiyyim ﷺ (d 751h) farmate hain:

"Is misaal aur Allah ke saath shirk karne waale par uski mutaabaqat par ghaur kare'n, is tashbeeh mein aap do (2) andaaz ikhtiyar kar sakte hain, ek (1) to ye ke use tashbeeh murakkab banaae'n, is tarah Allah ke saath shareek karne waala aur uske alaawa kisi aur ki ibaadat karne waale us shakhs se tashbeeh diya gaya hai, jo khud apni halaakat ka aisa sabab bina ke ab bachaao ki soorat nahi, use aasmaan se girne waale ki soorat mein pesh kiya gaya hai, parinde use fizaa mein hi jhapat lete hain, apne peto'n mein tukde-tukde karke daal lete hain. Ye tez-tund hawaa use door ke biyabaan mein phenk deti hai. Us soorat

mein aap ko tashbeeh ke har fard ko musabbha-bih[9] ke har fard se muwaazana karke nahi dekhna padega. Doosri soorat ye hai ke aap use tashbeeh mifraq[10] banaae'n. Chunache mushbba aur mushabba-bih ka har fard ek-doosre ke muqaable mein laaya jaaega. Is tarah imaan-o-tauheed ko sharf aur bulandi-o-wus-at mein aasmaan se tashbeeh di gai hai, jo oopar chadhne aur neeche utarne ki jagah hai aur imaan-o-tuaheed ke mukhaalif ko aasmaan se neeche girne waale se tashbeeh di gai hai, jahaa'n sakht tangi hai, pae-dar-pae takaleef hain aur-un-parindo'n ko jo use nochte hain, unko-un-shayateen ki soorat mein pesh kiya gaya hai, jin ko Allah Ta'ala unhe'n unki halaakat ki jagaho'n ki taraf josh dene ke liye bhejta hai. Chunache har shaitan ka uske deen aur dil mein hissa hota hai, jaise har parinde ka uske gosht mein hissa hota hai aur wo hawaa jo use door ki jagah mein phenkti hai, uski wo khwaahish hai, jo use apna aap aasmaan se neeche aur door-taree jagah mein phenkne par aamaada karti hai". (Kitaab-ul-Amsaal: P46)

Shirk Sabse Bada Zulm Hai:

Quran-e-Kareem mein Allah Ta'ala ne shirk ko zulm-e-azeem qaraar diya hai.

❁ Farman-e-Baari Ta'ala hai:

Yaqeenan shirk bohot bada zulm hai.

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ. (Surah Luqman: 13)

❁ Ek (1) muqaam par farmaya:

Allah Ta'ala ke alaawa aisi hastiyo'n ko mat pukaariye jo aap ko na nafaa de sakti hain na nuqsaan. Agar aap ne aisa kiya, to aap zaalimo'n mein se ho'nge.

وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ الظَّالِمِينَ.
(Surah Yunus: 106)

[9] T: (مُشَبَّہ بہ) Wo cheez jiske saath tashbeeh di jaae [Rekhta]
[10] T: Do (2) cheezo'n ke darmiyan raasta [Rekhta]

Shaikh Abdur Rahman bin Naasir Saadi ﷺ (d 1376h) farmate hain:

“Shirk ke zulm-e-azeem hone ki wajah ye hai ke us shakhs se badh kar qabeeh aur ruswaa koi nahi ho sakta, jo mitti se paeda ki gai cheez ko jahaano ke maalik ke baraabar karde. Jo kisi cheez ka ikhtiyar nahi rakhta, use har cheez par mukhtaar ke baraabar karde. Jo har tarah se faqeer aur naaqis ko har lehaaz se kaamil aur ghani Rabb ke baraabar karde. Jo kisi ek (1) ko zarra dene ki himmat nahi rakhta, use tamaam makhluqaat ko deeni-o-duniyawi, ukhrawi aur jismaani-o-roohaani har tarah ki nemate’n akele dene wale aur har buraai ko akele door karne waale ke baraabar karde. Kya isse badh kar koi zulm hai? Aur kya use badh kar koi zulm hai ke jise Allah ne apni ibaadat-o-tauheed ke liye paeda kiya, wo apni paakiza jaan ko ghatiya-tareen martaba mein daal de?”. (Tafseer-as-Saadi: V2 P155-156)

Shirk Kabira Gunaah Hai:

Allah ke saath shirk karna sab se bada gunaah hai, isi liye Allah Ta’ala ne sirf use aisa gunaah qaraar diya, jise wo maaf nahi karega.

Syedna Abu Huraira ﷺ bayan karte hain ke Rasool-e-Kareem ﷺ ne farmaya:

اِجْتَنِبُوْا الْسَّبْعَ الْمُوْبِقَاتِ، قَالُوْا: يَا رَسُوْلَ اللهِ وَمَا هُنَّ؟ قَالَ: الْشِّرْكُ بِاللهِ، وَالْسِّحْرُ، وَقَتْلُ الْنَّفْسِ الَّتِيْ حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأضكْلُ الْرِّبَا، وَأَكْلُ مَالِ الْيَتِيْمِ، وَالْتَّوَلِّيْ يَوْمَ الْزَّحْفَ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ.

(Saheeh Bukhari: H2766; Saheeh Muslim: H2874)

Saat (7) halaak karne waale gunaaho’n se bache’n. Sahaba ne arz kiya: Allah ke Rasool! Wo gunaah kaunse hain? Farmaya: ① Allah ke saath shirk, ② Jaadu, ③ Allah Ta’ala ki haram-karda jaan ko naa-haq qatl karna, ④ Sood khaana, ⑤ Yateem ka maal khaana, ⑥ Ladaai mein peeth dikhaa kar bhaag jaana, ⑦ Paak-daaman, bholi-bhaali momin aurto’n par tohmat lagaana.

Syedna Abdullah bin Amr ﷺ bayan karte hain ke Rasool-e-Akram ﷺ ne farmaya:

Ye gunaah kabira hain. Shirk, waalidain ki naa-farmaani, naa-haq qatl aur jhooti qasam.

اَلْكَبَائِرُ؛ الْإِشْرَاكُ بِاللهِ، وَعُقُوْقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِيْنُ الْغَمُوْسُ.

(Saheeh Bukhari: H6675)

Muhammad bin Seereen ﷺ kehte hain ke maine Obaida bin Umro Sulaimani Muraadi ﷺ se kabira gunaaho'n ki baabat poocha, to farmaya: "Allah Ta'ala ke saath shirk, naa-haq qatl, ladaai ke din bhaagna, naa-haq yateem ka maal khaana, sood-khoori, bohtaan aur baaz aur hijrat ke baad isi ilaaqe mein laut aane ko bhi kabira gunaaho'n mein shumaar karte hain. Ibne Aun ﷺ kehte hain ke maine Muhammad bin Seereen ﷺ se poocha ke jaadu (kabira gunaah nahi)? Farmaya: Bohtaan mein bohot si buraiyaa'n daakhil hain". (Tafseer-at-Tabari: 9183 [Sanad Saheeh])

Farman-e-Baari Ta'ala hai:

Tum bade mamnoo kaamo'n se ruk jaao, to ham chote gunaah maaf kar de'nge.

إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ. (Surah an Nisa: 31)

Zaid bin Aslam ﷺ iski tafseer mein farmate hain: "Kabira gunaaho'n mein se shirk, Allah ki aayaat aur uske Rasoolo'n ka inkaar, jaadu, aulaad ka qatl, Allah ki aulaad ya biwi hone ka daawedaar hona waghaira shaamil hain. Isi tarah wo aamaal aur aqwaal, jin ki wajah se koi amal qubool na ho. Albatta har wo gunaah, jisse deen durust rahe aur aamaal qubool ho'n, aise gunaaho'n ko Allah Ta'ala nekiyo'n ki wajah se maaf farma deta hai". (Tafseer Ibne Abi Haatim: V3 P934 [Sanad Hasan])

Shirk Fitna Hai:

Farman-e-Baari Ta'ala hai:

Fitne ke khaatima tak unse qitaal

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ.

karo. (Surah-al-Baqara: 193)

Imam Muhammad bin Jarir Tabari (d 310h) farmate hain:

“Allah Ta’ala apne Nabi se farmata hai ke jo mushrik aap se ladte hain, aap bhi unse lade’n, yaha’n tak ke fitna khatam ho jaae. Yaane, Allah ke saath shirk khatam ho jaae, uske siwa kisi ki ibaadat na ki jaae. Butho’n, maabudaan-e-baatila aur thaano’n ki pooja khatam ho jaae aur ibaadaat-o-itaa-at khaalis Allah ke liye reh jaae”. (Tafseer-at-Tabari: V2 P200)

Shirk Naa-qaabil-e-Maafi Gunaah Hai:

Shirk ka murtakib zindagi mein tauba nahi karta, to Allah Ta’ala uska ye jurm maaf nahi farmaaega, balke wo hamesha-hamesha ke liye jahannum mein jalta rahega.

Farman-e-Baari Ta’ala hai:

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا. (Surah an Nisa: 48)

Bila-shubha Allah Ta’ala shirk ko maaf nahi karega, uske alaawa jis gunaah ko chaahega, maaf kar dega, jisne Allah ke saath shirk kiya, usne (Allah par) bohot bada bohtaan baandha.

Nez farmaya:

إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ.
(Surah-al-Maida: 72)

Yaqeenan jo Allah Ta’ala ke saath shirk karta hai, (baghair tauba ke mar jaae, to) us par jannat haram hai aur uska thikaana jahannum hai.

Iski tafseer mein Allama Shaukani (d 1250h) farmate hain:

“Musalmano ka ijmaa hai ke mushrik jab apne shirk par mar jaae to wo-un-logo’n mein se nahi hoga jinhe’n Allah Ta’ala apne fazal se jaise chaahe maaf kar dega. Albatta gunahgaar musalman, jo mushrik nahi

honge, wo uski mashiyyat ke tahat honge, jise chaahega maaf kar dega, aur jise chaahega azaab dega". (Fathul Qadeer: V1 P549)

Dar-asal shirk tamaam nekiyo'n ko zaaya kar deta hai, mushrik ka koi amal qubool nahi hota.

- Farman-e-Baari Ta'ala hai:

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُم مَّا كَانُوا يَعْمَلُونَ.
(Surah-al-Anaam: 88)

Agar (bil-farz mazkoora athaara (18)) ambiya bhi shirk karte, to unke aamaal zaaya ho jaate

Shirk ke hote hue koi amal qubool nahi hota aur saabiqa aamaal bhi zaaya ho jaate hain, to najaat kaise mumkin hai?

Shirk Ki Aqsaam

① Ataa-at Mein Shirk:

Isse muraad ye hai ke Allah Ta'ala ki naa-farmaani mein makhlooq ki itaa-at ki jaae. Allah Ta'ala ki haraam-karda cheezo'n ko halaal aur haraam-karda cheezo'n ko halaal samajha jaae.

Farman-e-Baari Ta'ala hai:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا. (Surah-at-Tauba: 31)

Unho'n ne apne ulama aur raahibo'n ko Rabb bana liya tha.

Shaikh-ul-Islam Ibne Taimiya ؒ (d 728h) farmate hain:

"Un logo'n ne Allah ki haraam-karda cheezo'n ko halaal aur halaal-karda cheezo'n ko haraam karte hue apne ulama-o-soofiya ko jo "Rabb" banaya tha, wo do (2) tarah se ho sakta hai: Ek (1) to ye ke unhe'n maaloom tha ke unke ulama-o-soofiya ne Allah ke deen ko badla hai, phir bhi wo unki pariawi karte rahe. Chunache apne bado'n ki pariawi mein unho'n ne bhi Allah ke Rasoolo'n ke deen ke khilaaf etiqaad[11] bana liya. Halaa'nke unhe'n sab kuch maaloom tha, ye kufr hai aur Allah-o-Rasool ne use shirk bhi qaraar diya hai, agarche wo apne ulama-o-soofiya ke liye namaz na padhte the, na unke saamne sajda karte the, lehaza jo koi bhi kisi ki khilaaf-e-deen baat jaante-boojhte mane aur usi par apna etiqaad rakhe, unki tarah wo bhi mushrik hoga. Doosre ye ke Allah ki halaal-karda cheezo'n ko haraam karne aur haraam-karda cheezo'n ko halaal qaraar dene ke baare mein unka etiqaad durust tha, lekin phir bhi gunaah mein unho'n ne ulama-o-soofiya ki pariawi karli, jis tarah ek (1) musalman gunaah samajhte hue bhi kar leta hai, to us soorat mein unka hokum-un-jaisi doosre gunaah-gaaro'n jaisa hoga (wo mushrik qaraar nahi paae'nge)". (Majmua Fataawa: V7 P70)

Nez farmate hain:

[11] T: Aqeedat-mandi, taazeem-o-taqdees, yaqeen, pukhtagi [Rekhta]

“Jo shakhs Rasool ke alaawa kisi hasti ki itaa-at apne oopar waajib kar leta hai, uske har-har hokum aur mumaaniat par uski baat manta hai, khwah wo Allah-o-Rasool ke hokum ke mukhaalif hi kyoun na ho, usne use Allah ka shareek bana liya hai. … Ye wo shirk hai, jiska tazkira Allah Ta’ala ne apne is farman mein kiya:”

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ.
(Surah-al-Baqara: 165)

Logo’n mein se baaz aise hain, jo Allah ke shareek thehraate hain, unse aise mohabbat karte hain jaise Allah se karni chaahiye, halaa’nke ahle imaan Allah ki mohabbat mein shadeed hote hain. (Majmua-al-Fataawa: V10 P267)

Shaikh Muhammad-al-Ameen Shanqiti ﷺ (d 1393h) farmate hain: “Allah ki shariyat ke khilaaf ahkamaat jaari karne waale logo’n ke paerukaar yaqeenan mushrik hain, ye baat waazeh taur par doosri aayaat mein mazkoor hai, jaise murdaar ko Allah ka zabiha keh kar halaal qaraar dene par shatian ke hukum ki paerawi karne waalo’n ke baare mein Allah Ta’ala ka farman hai:”

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ.

Tum wo (zabiha) na khaao, jis par Allah ka naam nahi liya gaya, ye (murdaar khaana) fisq hai, shayateen apne hawaariyo’n ko ilqa karte hain, taake wo tum se mubaahasa kare’n, agar tum ne unki paerawi karli, to mushrik ho jaaoge. (Surah-al-Anaam: 121)

“Is aayat mein saraahat hai ke unki paerawi se wo mushrik ho jaae’nge, ye itaa-at mein shirk hai aur Allah ke deen ke khilaaf kisi ka qanoon-o-zaabta tasleem kar lena hi shaitan ki ibaadat hai. Usse Allah Ta’ala ne you’n manaa farmaya:”

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا

Aulaad-e-Aadam! Kya maine tum se waada nahi liya tha ke tum

shaitan ki paraiwai na karoge, wo to tumhara khula dushman hai. Nez, meri paerawi karo, yehi seedha raasta hai.

الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ، وَأَنِ اعْبُدُونِي ۚ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ. (Surah Yaseen: 60-61)

(Adhwaa-ul-Bayan: V4 P83)

② Mohabbat Mein Shirk:

Ghairullah se Allah ke shayaan-e-shaan mohabbat karna shirk-e-akbar ki ek (1) qism hai. Isse muraad wo mohabbat hai, jo aajizi, az-hadd ikraam-o-taazeem, aur majboori par har kisi ko qurbaan karne ka doosra naam hai, aisi mohabbat Allah ke alaawa kisi aur se karna haraam hai.

❁ Allah Ta'ala ka farman hai:

Baaz log wo hain jo Allah ke shareek thehraate hain, unse aise mohabbat karte hain, jaise Allah se ki jaani chaahiye.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ. (Surah-al-Baqara: 165)

❁ Allama Ibne Qaiyyim ؒ (d 751h) farmate hain: "Allah Ta'ala ne khabardaar kiya hai ke jisne ghairullah se aisi mohabbat ki, jaisi Allah ka haq hai, to usne use mohabbat-o-taazeem mein Allah ka shareek thehraaya". (Madaarij-ul-Saalikeen: V3 P20-21)

❁ Haafiz Ibne Kaseer ؒ (d774h) farmate hain: "Allah Ta'ala duniya aur aakhirat mein mushrikeen ka haal bayan kar raha hai ke unho'n ne Allah ke shareek-o-hamsar bana rakhe hain. Jin ki Allah ke saath-saath wo ibaadat karte hain aur Allah ki tarah unse mohabbat karte hain. Halaa'nke Allah ke siwa koi maabood nahi, na uska koi shareek hai, na koi hamsar". (Tafseer Ibne Kaseer: V1 P291)

❁ Shaikh-ul-Islam Ibne Taimiya ؒ (d 728h) farmate hain: "Uloohiyat mein shirk ye hai ke Allah ka shareek thehraaya jaae, yaane ibaadat, mohabbat, khauf, rajaa[12] ya rujoo[13] waghaira mein kisi ko uska

[12] T: Ummeed, tamanna, aarzoo [Rekhta]

hissedaar bana liya jaae, ye wo shirk hai jise Allah tauba ke baghair maaf nahi farmaega … Isse maaloom hota hai ke jo kisi se Allah ki shayaan-e-shaan mohabbat karta hai, mushrik ho jaata hai, jaisa ke Allah Ta'ala ne farmaya".

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ، تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ، إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ.

(Surah-ash-Shu'araa: 96-98)
(Majmua-al-Fataawa: V1 P91-92)

Roz-e-qiyaamat mushrikeen apne shareeko'n ke saath jhagadte hue kahenge: Allah ki qasam! Hamari ye khuli gumraahi thi ke ham tumhe'n Rabbul Aalameen ke baraabar karte the.

Nez farmate hain:

"Ye baat maaloom hai ke amali shrik ki asal, mohabbat mein shrik hai, Allah ka farman hai:"

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ

(Qaaeda Fil Mahabbah: P69)

Logo'n mein se baaz aise hain, jo Allah ke shareek thehraate hain, unse aise mohabbat karte hain jaise Allah se karni chaahiye, halaa'nke ahle imaan Allah ki mohabbat mein shadeed hote hain.

Ahle ilm ke aqwaal se waazeh hua ke ibaadat waali mohabbat sirf Allah se honi chaahiye, yehi Tauheed-e-Uloohiyat hai, kyou'nke sirf Allah ke saamne mukammal aajizi aur usi ke saath har tarah ki mohabbat karna ibaadat ki asal rooh hai aur yehi islam hai.

[13] T: (رُجُوع) Raghbat, rujhaan, tawajjo, inclination [RSB]

Az-zibah Li-ghairillah

Taqarrub ke liye jaanwar zibah karna taazeem aur ibaadat hai. Makhlooq ki ibaadat shirk hai, jo ghairullah ke liye jaaez nahi. Lehaza Allah ke alaawa kisi ke naam par jaanwar zibah karna jaaez nahi.

Farman-e-Baari Ta'ala hai:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ.

(Surah-al-Anaam: 162-163)

Keh deejiye! Meri namaz, meri qurbaani, meri zindagi, aur meri maut Allah hi ke liye hain, jo sab jahaano'n kar Rabb hai. Uska koi shareek nahi, mujhe yehi hokum diya gaya hai aur main sab se pehla mute-o-farmabardaar hoo'n.

Is aayat-e-karima mein "نُسُكِ" se muraad zabiha hai.

Allama Sana'ullah Hanafi (صنع الله حنفی) ﷺ (d 1120h) farmate hain: "Yaane meri namaz aur mera zabiha Allah ke liye hai, jaisa ke iski tafseer ki gai hai". (Saifullah Alaa Man Kazaba Alaa Auliya Allah: P68)

Haafiz Ibne Kaseer ﷺ (d 774h) farmate hain: "Allah Ta'ala Nabi-e-Kareem ﷺ ko hokum farma rahe hain ke wo-un-mushrikeen ko bata de'n, jo ghairullah ki ibaadat karte hain aur unke naam par jaanwar zibah karte hain ke aap us amal mein unke mukhaalif hain. Aap ki namaz bhi Allah ke liye aur aap ki qurbaani bhi uske naam par hai. Isi tarah Allah Ta'ala ne Surah-al-Kausar mein bhi Aap ﷺ ko farmaya: "فَصَلِّ لِرَبِّكَ وَانْحَرْ" (Surah-al-Kausar: 2) "Apne Rabb ke liye namaz padhiye aur zibah keejiye". Yaane namaz aur zibah khaalis usi ke liye keejiye, choo'nke mushrikeen butho'n ki ibaadat karte aur unke liye jaanwar zibah karte the, lehaza aap ko Allah Ta'ala ne us kaam mein unki mukhaalifat karne aur apna iraada, niyyat aur azm Allah ke liye khaalis karne ka hukum de diya". (Tafseer Ibne Kaseer: V3 P377)

Nez farmate hain: “Is par ulama ka ijmaa hai ke ahle kitaab ka zabiha musalmano ke liye halaal hai. Kyounke wo ghairullah ke liye zibah ko haraam samajhte hain, wo apne zabiha par Allah hi ka naam lete hain. Agarche wo Allah ke mutaalliq aisa aqeeda zaroor rakhte hain, jisse wo paak hai. Allah buland aur muqaddas hai”. (Tafseer Ibne Kaseer: V3 P40; Umdatul Qaari lil Aeni: V21 P118)

Farman-e-Baari Ta’ala hai:

فَصَلِّ لِرَبِّكَ وَانْحَرْ. (Surah-al-Kausar: 2)

Allah ke liye namaz padhe’n aur zibah kare’n.

Farman-e-Baari Ta’ala hai:

وَمَا أُهِلَّ لِغَيْرِ اللَّهِ. (Surah-al-Maaidah: 3)

Jo cheez ghairullah ke naam mansoob ki jaae (wo haraam hai).

Imam Muhammad Ibne Shahaab Zohri ﷺ farmate hain: “Pukaarna ye hai ke kaha jaae: Maseeh ke naam par”. (Tafseer Abdur Razzaq: V1 P65 [Sanad Saheeh])

Syedna Ali bin Abi Taalib ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

لَعَنَ اللّٰهُ مَنْ ذَبَحَ لِغَيْرِ اللّٰهِ. (Saheeh Muslim: H1878)

Us shakhs par Allah ki laanat jo ghairullah ke liye zibah karta hai.

Haafiz Nawavi ﷺ (d 676h) farmate hain: “Isse muraad ye hai ke jaanwar ghairullah ke naam ke saath zibah kiya jaae, jaisa ke buth, saleeb, Musa ya Isa ﷺ ke naam par kiya jaae, ya Kaaba waghaira ke naam par zibah kiya jaae. To ye sab zabihe haraam hain. Bhale zibah karne waala musalman ho, nasraani ho ya yahoodi”. (Sharah an Nawavi: V13 P141)

Syedna Salman Faarsi ﷺ farmate hain:

دَخَلَ رَجُلٌ الْجَنَّةَ فِيْ ذُبَابٍ، وَدَخَلَ آخَرُ النَّارَ

Ek (1) makkhi ki wajah se ek (1) shakhs jannat mein daakhil hua

فِيْ ذُبَابٍ، قَالُوْا: وَكَيْفَ ذَاكَ؟ قَالَ: مَرَّ رَجُلَانِ مِمَّنْ كَانَ قَبْلَكُمْ عَلٰى نَاسٍ مُّعَهُمْ صَنَمٌ لَا يَمُرُّبِهِمْ أَحَدٌ إِلَّا قَرَّبَ لِصَنَمِهِمْ، فَقَالُوْا لِأَحَدِهِمْ: قَرِّبْ شَيْئًا، قَالَ: مَا مَعِيْ شَيْءٌ، قَالُوْا: قَرِّبْ وَلَوْ ذُبَابًا، فَقَرَّبَ ذُبَابًا وَمَضٰى فَدَخَلَ النَّارَ، وَقضالُوْا لِلْآخَرِ: قَرِّبْ شَيْئًا، قَالَ: مَا كُنْتُ لِأُقَرِّبَ لِأَحَدٍ دُوْنَ اللهِ فَقَتَلُوْهُ فَدَخَلَ الْجَنَّةَ.

(Heelatul Auliya la Abi Naeem-al-Asbahaani: V1 P203 [Sanad Saheeh])

aur doosra jahannum mein, logo'n ne arz kiya: Wo kaise? Farmaya: Pichli ummato'n mein do (2) aadmi safar par jaa rahe the ke raaste mein chand logo'n ko dekha ke wo ek (1) buth ki pooja kar rahe hain, aur shart laga rakhi hai ke yaha'n se wohi guzar paaega jo is buth par chadhaawa dega, ek (1) shakhs se kaha chadhaawa do, kehne laga: Mere paas to kuch bhi nahi. Kehne lage: chadhaawa zaroor do, bhale ek (1) makkhi hi kyoun na ho. Usne ek (1) makkhi ka chadhaawa de diya, uski jaan-khalaasi[14] ho gai, usi baais jahannum mein chala gaya. Doosre se kaha chadhaawa do, kehne laga: Main ghairullah ke liye chadhaawa nahi de sakta. Buth-parasto'n ne use qatl kar diya, Allah ne use jannat ka waaris bana diya.

Maaloom hota hai ke shirk har daur mein mamnoo, haraam, aur Rabb-e-Kareem ke nazdeek mabghooz raha hai. Isi liye to majboori ke aalam mein ek (1) makkhi chadhaawa dene waale ko jahannum mein jaana pada, aastaano'n par bakre qurbaan karne se pehle is hadees ko baar-baar padh lena chaahiye.

Allama Sana'ullah Hanafi (صنع الله حنفی) ﷺ (d 1120h) farmate hain: "Unho'n ne auliya ke liye zabihe aur nazre'n jaaez qaraar di hain, un mein apne liye ajar-o-sawaab ki ummeed rakhte hain. To unse kaha

[14] T: Rihaai, chutkaara [Rekhta]

jaaega: Agar ye zabiha aur nazr farlaa'n-falaa'n ke naam par ho, to ye ghairullah ke liye hogi. You'n ye amal baatil thehrega. … Ghairullah ki nazr-o-niyaaz Allah ke saath shirk hai, isse bada gunaah koi nahi …. Ghairullah ki nazr-o-niyaaz, ghairullah ke liye zibah ki maanind hai …

Haasil kalaam ye hai ke ghairullah ke liye nazr-o-niyaaz gunaah ka kaam hai, us mein ajar-o-sawaab kahaa'n? Isi tarah ghairullah ke naam par zibah (bhi gunah hai, sawaab nahi)". (Saifullah Alaa Man Kazaba Alaa Auliya Allah: P67-70)

Baaz log ye samajhte hain ke wohi jaanwar haraam hai jis par zibah ke waqt ghaiullah ka naam liya jaae, jabke wo jaanwar haraam nahi jise ghairullah ki nazr-o-niyaaz ke liye zibah kiya jaae, ye baatil hai. Jis jaanwar ko Allah ke alaawa kisi ke liye mansoob kar diya jaae, use khaana haraam hai, agarche zibah ke waqt ghairullah ka naam liya jaae, ya na liya jaae.

Shaikh-ul-Islam Ibne Taimiya ﷺ (d 728h) farmate hain:

"Farman-e-Baari Ta'ala:"

وَمَا أُهِلَّ لِغَيْرِ اللَّهِ. (Surah-al-Maaidah: 3)

Jo kuch ghairullah ke liye pukaara jaae (haraam hai).

"Se muraad zaahiri taur par ghairullah ke liye zabiha hi hai. Jaise kaha jaata hai ke ye falaa'n ke liye zabiha hai, jab ye maqsood ho to zabaan se kehna ya na kehna baraabar hai. Aise zabiha ki hurmat us zabiha se badi hai jise zibah to gosht ke liye kiya jaae, lekin naam zibah ke waqt maseeh ka liya jaae. Isi tarah jo ham Allah ke taqarrub ke liye Allah ke naam par zibah karte hain, wo us zabihe se badh kar pakeeza-o-muqaddas hai jise ham Allah ke naam par gosht ke liye zibah kare'n. Kyounke namaz aur qurbani ki soorat mein Allah ki ibaadat deegar umoor ke shuru mein uska naam lene se badi ibaadat hai. Jab wo jaanwar haraam hai, jise maseeh ya kisi sitaare ka naam le kar zibah kiya jaae, to wo zabiha bil-oola haraam hoga. Jise maseeh ya sitaare ke liye zibah kiya jaae, us bahes se aap ko maaloom ho jaaega, us shakhs

ki baat mardood hai, jo kehta hai ke ghairullah ke naam par zibah kiya jaane waala jaanwar to haraam hai, lekin ghairullah ke liye zibah kiya hua jaanwar haraam nahi, jaisa ke hamare ashaab aur doosre logo'n ke ek (1) giroh ka kehna hai. Balke agar iske ulat kaha jaata, to usse ziyaada munaasib hota, kyounke ghairullah ki ibaadat, ghairullah se madad maangne se bada kufr hai. Lehaza agar ghairullah ka taqarrub haasil karne ke liye jaanwar zibah kiya jaae, jaisa ke is ummat ke munaafiqo'n ka ek (1) giroh karta hai, to ye haraam hoga, agarche us par zibah ke waqt Allah ka naam hi liya jaae. Ye log sitaaro'n ke taqarrub ke liye jaanwar zibah aur khushbue'n waghaira nazr karte hain, agarche ye log to hain hi murtad, unka zabiha kisi soorat mein halaal nahi, lekin us zabiha mein do (2) kharabiyaa'n ho gai hain: ① Ye ghairullah ke liye zibah kiya gaya hai. ② Ye murtad ka zabiha hai". (Iqteda Siraat-al-Mustaqeem: V2 P563-564)

Bashariyyat-e-Nabawi ﷺ

Quran-o-Sunnat ki nusoos aur aslaaf-e-ummat ki aara ke tatabbo'[15] se maaloom hota hai ke Nabi-e-Kareem ﷺ aur aap se qabl tamaam ambiya jins ke lehaaz se bashar the aur yehi cheez kuffaar ke inkaar-e-nabuwwat ki ek (1) badi wajah bani, wo samajhte the ke ek (1) bashar bhala kaise aur kyounkar risaalat ke azeem mansab par faaez ho sakta hai?

① Qaum-e-Nuh ﷺ ki nabuwwat ka inkaar karte hue kaha:

مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا. (Surah Hud: 27)

Ham tujhe bas apne hi jaisa bashar samajhte hain.

Imam Ibne Jarir Tabari ؒ (d 310h) farmate hain: "Unho'n ne apne nabi Nuh ﷺ ki nabuwwat ka inkaar kiya (aur kaha): Aye Nuh! Ham tujhe apne jaisa bashar hi dekhte hain. Muraad ye thi ke Nuh ﷺ takhleeq, sahakl-o-soorat aur jins emin unhi ki tarah ke ek (1) aadmi hain. Kuffaar is baat ko tasleem nahi karte the ke Allah Ta'ala apni makhlooq ki taraf jins bashar mein se Rasool bheje". (Tafseer-at-Tabari 12: 36)

② Firaun aur uske hawaariyo'n ne Musa aur Haroon ﷺ ke baare mein kaha:

أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا. (Surah-al-Mominoon: 47)

Kya ham apne jaise do (2) basharo'n par imaan laae'n?

③ Pichle tamaam ambiya ki ummato'n ne unse kaha:

إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا. (Surah Ibrahim: 10)

Yaqeenan tum hamare hi jaise bashar ho.

④ Allah Ta'ala ne unke is nazariye ki tardeed farmaai:

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ. (Surah Ibrahim: 11)

Unke rasoolo'n ne unse kaha ke ham tumhare hi jaise bashar

[15] T: (تَتَبُّع) Paerawi, itteba [Rekhta]

hain.

Beaenihi yehi soorat-e-haal Rasool Allah ﷺ ke saath pesh aai, kuffaar-e-Makkah kehte the ke hamare hi jaisa ek (1) bashar nabi kaise? Quran-e-Kareem, mushrikeen-e-Makkah ke is izteraab ka naqsha youn kheenchta hai:

⑤ Farman-e-Baari Ta'ala hai:

وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ تُبْصِرُونَ.
(Surah-al-Ambiya: 3)

Zaalimo'n ne baaham sargoshiyaa'n kee'n ke ye to aap jaisa hi ek (1) bashar hai, phir kya wajah hai ke aap aankho'n dekhe jaadu ke lapete mein aajaate ho?

Haafiz Ibne Hajar ؒ (d 852h) farmate hain: "Ye kuffaar-e-quraish se khitaab hai, jo Muhammad-e-Kareem ﷺ ke Allah ke Rasool hone ko baeed khayaal karte the, kyou'nke Aap ﷺ bashar the". (Fathul Baari: V10 P225)

⑥ Allah Ta'ala ne is digar-goo'n[16] nafsiyaati kaifiyat ka radd kiya aur farmaya:

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ.
(Surah-al-Ambiya: 7)

(Aye Nabi!) Aap se qabl jitne ambiya ham ne bheje aur unki taraf wahee ki, sabhi mard the. Agar aap ko nahi maaloom to ahle zikr se pooch leejiye.

Yahaa'n is maaloom haqeeqat ki taraf tawajjo mabzool karaai gi ke pehle ambiya bashar the, to yaqeenan Muhammad ﷺ bhi bashar hi hain. Allah Rabbul Izzat farmate hain:

وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا.
(Surah-al-Ahzaab: 62)

Aur aap Allah ke qanoon ko tabdeel hota nahi paae'nge.

⑦ Isi taajjub ko ek (1) jagah you'n bayan kiya:

[16] T: (دِگر گُوں) Ulat-palat, badli hui [Rekhta]

Qaaf! Qasam hai Quran-e-Majeed ki, kuffaar ne tajjub kiya ke unke paas unhi mein se ek (1) daraane waala aaya! Phir kehne lage: Ye to ajeeb baat hui.

ق ۚ وَالْقُرْآنِ الْمَجِيدِ (1) بَلْ عَجِبُوا أَن جَاءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ الْكَافِرُونَ هَٰذَا شَيْءٌ عَجِيبٌ.

(Surah Qaaf: 1-2)

⑧ Doosri jagah farmaya:

Kya log is par mutaajjib hain ke ham ne-un-mein se ek (1) mard ki taraf wahee bhej di?

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ.

(Surah Yunus: 2)

Mushrikeen hairaan hain ke aakhir ek (1) insaan, ek (1) bashar nabuwwat ka daawedaar kyounkar ban gaya? Ab zara enaan tawajjo ko is pehlu pe kheenchiye ke kuffaar-e-Makkah ke is taajjub ko khatam karne ko do (2) soorate'n thee'n:

❶ Kuffaar ke is eteraaz ko tasleem kiya jaae ke waaqai ek (1) bashar nabi nahi ban sakta aur Muhammad ﷺ ki bashariyyat se inkaar kar diya jaae.

❷ Ya Kuffaar ke is eteraaz ko hi ghalat thehra diya jaae aur batlaya jaae ke bashar bhi nabi ho sakta hai, ya nabi hota hi bashar hai.

Agar ye bataaya jaata ke bashar bhi nabi ho sakta hai, to isse saabit ho jaata ke Nabi-e-Kareem ﷺ bashar hain, baat khatam ho jaati. Aur, agar ye bataaya jaae ke Nabi hota hi bashar hai, to goya ye qanoon bata diya gaya ke jo nabi hoga wo bashar hoga. Ab zara qurani nusoos ka mutaala keejiye:

Quran aur Bashariyyat-e-Nabawi ﷺ:

Jab mushrikeen-e-Makkah ne Nabi e Akram ﷺ ke bashar rasool hone par shak ka izhaar kiya to Allah Ta'ala ne unko do (2) tarah se samjhaaya:

① Pehla:

(Aye Nabi!) Aap se qabl jitne Ambiya ham ne bheje aur unki taraf wahee ki, sabhi mard the, agar aap ko nahi maaloom to ahle-zikr se pooch leejiye.

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ ۚ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ.
(Surah an Nahl: 43; Surah-al-Ambiya: 7)

② Doosra:

Jab logo'n ke paas hidaayat aachuki to unhe'n us par imaan laane se is khayaal ne rok diya ke kya Allah ne ek (1) bashar ko Rasool bana bheja hai? To aap unse keh deejiye ke zameen par agar farishte hote to yahaa'n mutmaeen ho kar chalte-phirte, to ham-un-par aasmaan se koi farishta hi rasool bana kar naazil karte.

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَن قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَّسُولًا، قُل لَّوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَّسُولًا.
(Surah Bani Israel: 94-95)

Haafiz Ibne Kaseer ؒ (d 774h) is aayat ki tafseer you'n karte hain: "Muraad ye hai ke farishto'n ki jins se rasool bhej dete. Aap choo'nke bashar the to ham ne apne khaas fazal-o-karam se aap ki jins se rasool bhej diya". (Tafseer Ibne Kaseer: V4 P174)

③ Quran iski mazeed tauzeeh karta hai, farmaya: Agar aap ko inkaar hai ke Nabi bashar nahi ho sakta, to mere Allah ne mujhe hukum diya hai:

Keh deejiye ke mere aur tumhare darmiyan Allah ki gawaahi kaafi hai, wo apne bando'n ki khabar rakhne waala aur unhe'n dekhne waala hai.

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا. (Surah Bani Israel: 96)

Iske baad to koi shak hi baaqi nahi rehta ke Nabi-e-Kareem ﷺ bashar hi the.

④ Phir Allah Ta'ala ne Rasool ﷺ hi ki zabaani aap ki bashariyat ka elaan karwaaya:

Keh deejiye ke main tumhari tarah ka ek (1) bashar hoo'n, meri taraf wahee ki jaati hai.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ.
(Surah-al-Kahf: 110; Surah Haa Meem Sajda: 6)

⑤ Kuffaar-e-Makka ne Rasool Allah ﷺ se kai mo'jizaat ka mutaalaba kiya, to Allah ne farmaya:

Keh deejiye ke mera Rabb paak hai, main to bas ek (1) bashar rasool hoo'n.

قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا.
(Surah Bani Israel: 93)

⑥ Ek muqaam par farmaya:

Yaqeenan tumhare paas tumhari jaano'n mein se ek (1) rasool aaya hai.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ.
(Surah-at-Tauba: 128)

⑦ Mazeed farmaya:

Jis tarah ham ne tumhare andar tumhi mein se ek (1) rasool bheja, jo tum par hamari aayaat tilaawat karta hai.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا.
(Surah-at-Tauba: 152)

⑧ Mushrikeen kehne lage ke kisi bashar par koi wahee naazil nahi hui, to Allah ne farmaya:

Jab kuffaar ne kaha ke Allah ne kisi bashar par koi cheez naazil nahi ki, to unho'n ne Allah ki qadar[17] nahi ki, jis tarah ke qadar karne ka haq tha.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ. (Surah-al-Anaam: 91)

- Phir unka radd karte hue farmaya:

[17] T: (قَدْر) Badaai, buzurgi, azmat, izaat, tauqeer [Rekhta]

Keh deejiye: Phir wo kitaab kisne naazil ki thi, jise Musa laae the, jo tamaam insaano ke liye raushni aur hidaayat thi.

قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ . (Surah-al-Anaam: 91)

In aayaat-o-tauzihaat ke saath kuch aur aayaat ka mutaala-aa kar leejiye, jin mein waazeh taur par Nabi-e-Kareem ﷺ ki bashariyat ki nas[18], ishaara ya qanoon bataya gaya hai. To yaqeenan is haqeeqat ke samajhne mein koi taammul baaqi nahi rahega.

⑨ Allah Ta'ala ka farman hai:

Yaqeenan aap se pehle ham ne bohot se rasool bheje, unhe'n biwi-bacche ataa kiye, kisi rasool ko ye ikhtiyar nahi tha ke wo Allah ke izn ke baghair koi nishaani le aata aur har muqarrara waqt ke liye ek (1) kitaab hai.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ. (Surah ar Raad: 38)

Imam Tabari ؒ (d310h) farmate hain: "Allah Ta'ala farmata hai:

Aye Muhammad aap ki ummat se pehle ki ummato'n ki taraf bhi ham ne rasool bheje the.

يَقُوْلُ تَعَالٰى ذِكْرُهُ: (وَلَقَدْ أَرْسَلْنَا). (Surah-al-Anaam: 42)

يَا مُحَمَّدُ (رُسُلًا مِّنْ قَبْلِكَ). (Surah ar Raad: 38)

"Un rasoolo'n ko ham ne bashar banaya tha, unki biwiyaa'n thee'n, jin se unho'n ne nikaah kiye aur unki aulaad bhi thi, jin se unki nasal chali. Ham ne unhe'n farishte nahi banaya tha ke wo na khaate-peete aur na nikaah karte. Aisa hota, to ham pehli qaumo'n ki tarah aap ki qaum ki taraf bhi farishto'n mein se rasool bhejte. Ham ne magar unki taraf ek (1) bashar ko rasool bana kar bheja, jis tarah ke pehli ummato'n ki taraf bashar ko rasool bana kar bheja tha". (Tafseer-at-Tabari: V13 P216)

[18] T: Daleel [RSB]

⑩ Farman-e-Baari Ta’ala hai:

Kisi bashar ke liye ye laayaq nahi ke Allah Ta’ala usko kitaab-o-hikmat aur nabuwwat de, phir wo logo’n se kahe ke Allah ko chod kar meri bandage karo.

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِن دُونِ اللَّهِ. (Surah aale Imran: 79)

⑪ Farman-e-Baari Ta’ala hai:

Dar-haqeeqat Allah ne momino par bada ehsaan kiya hai, jab unhi mein se ek (1) rasool-un-mein mab-oos kiya.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ. (Surah aale Imran: 164)

Rasool Allah ﷺ Agar Farishte Hote?

❁ Mushrikeen ke mutaalaba ke jawaab mein Allah Ta’ala ne farmaya:

Agar ham is Nabi ko farishta bana kar bhejte, to bhi insaan hi ki shakal mein bhejte, tab bhi unhe’n wohi shubha hota jo ke ab hai.

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ. (Surah-al-Anaam: 9)

Quran-e-Majeed ki in nusoos se masla-e-noor-o-bashar ko samajhna intehaai aasaan ho jaata hai, Quran ne har eteraaz aur har shubha ko hal kar diya hai. Iske mane mein kisi qism ka koi ibhaam[19] baaqi nahi rakha. Khayal tha ke koi Nabi, bashar nahi ho sakta. To uske jawaab mein farmaya gaya ke Nabi hota hi bashar hai. Sawal paeda ho sakta tha ke mumkin hai baaqi ambiya bashar ho’n, magar Rasool Allah ﷺ noor ho’n, to farmaya ke Allah ka qanoon tabdeel nahi hota. Phir khud Rasool Allah ﷺ ki zabaani kehelwaaya ke aap bashar hain. Balke farmaya: Agar wo noor hote to bhi bashar ban kar aate, matlab waazeh hai ke wo noor nahi hain.

[19] T: Saaf bayan na karna, gol-mol baat kehna [FL]

Ahadees-e-Nabawiyya ﷺ:

Quran-e-Kareem ki waazeh baraheen ke baad ab Rasool Allah ﷺ ka apna bayan bhi mulaahaza kar leejiye ke Aap ﷺ Quran ke awwaleen shaareh[20] aur uske saheeh maane-o-mafhoom ko samajhne ke liye Aap ﷺ ke bayan ke baghair koi chaara nahi.

① Syedna Abu Huraira ؓ bayan karte hain ke maine Rasool Allah ﷺ ko farmate hue suna:

اَللّٰهُمَّ! إِنَّ مُحَمَّدًا بَشَرٌ يَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ. (Saheeh Muslim: H2601)

Allah! Yaqeenan Muhammad bashar hai, ise ek (1) bashar ki tarah ghussa aajaata hai.

② Syeda Umme Salama ؓ bayan karti hain ke Rasool Allah ﷺ ne farmaya:

"Main ek (1) bashar hoo'n, aap mere paas muqaddamaat laate hain, mumkin hai koi apne daawa ke dalaael ko behtar andaaz mein samjhaane ki salaahiyat rakhta ho, main dalaael ki samaa-at ki buniyaad par uske haq mein faisla de doo'n, wo agar faisla lene mein haq-ba-jaanib[21] na hua aur uske bhai ke haq ka ek (1) bhi tukda uske faisle mein aagaya to wo uske liye aag ka tukda hoga". (Saheeh Bukhari: H7169; Saheeh Muslim: H1713)

⚽ Haafiz Ibne Hajar ؒ (d 852h) farmate hain: "Muraad ye hai ke Nabi-e-Kareem ﷺ paedaaishi haiat[22] mein aam insaano ki tarah hain, agarche Aap ﷺ ko zaat-o-sifaat mein-un-par kai khoobiyaa'n haasil hain". (Fathul Baari: V13 P173)

⚽ Allama Abul Abbas Qurtubi ؒ (d 656h) farmate hain: ""Farman-e-Nabawi: Main bashar hoo'n". Ka matlab hai ke main bashariyyat ke lehaaz se insaano mein se ek (1) insaan hoo'n aur deeni umoor ke

[20] T: (شارح) Sharah likhne waala, tafseel bayan karne waala [Rekhta]
[21] T: (حَق بَہ جانِب) Haq par, sazawaar, laayaq [Rekhta]
[22] T: (ہَیئَت) Zaahiri banaawat, soorat, shakl, huliya [Rekhta]

alaawa (duniyaawi umoor) mein aam insaano ke baraabar hoo'n. Ye us farmaan-e-Baari Ta'ala ki taraf ishaara hai: "Keh deejiy ke main tumhari tarah ek (1) bashar hoo'n, magar meri taraf wahee ki jaati hai" (Surah-al-Kahf: 110). Aap ﷺ wasf-e-bashariyyat mein aam insaano ke baraabar hain aur Allah Ta'ala ki ataa-karda khusoosiyat, yaane umoor-e-deen ki tableegh mein aam insaano se mumtaaz-o-faaiq[23] hain". (Al Mufhim Limaa Ashkal Min Talkhees Kitab Muslim: V6 P170)

③ Syedna Samrah bin Jundub ﷺ bayan karte hain ke Nabi-e-Kareem ﷺ ne Sahaba ke ijtema se khitaab karte hue farmaya:

يَآ أَيُّهَا النَّاسُ! إِنَّمَا أَنَا بَشَرٌ وَّرَسُوْلُ اللهِ.

Logo! Main bashar hoo'n aur Allah ka Rasool hoo'n.

(Musnad Ahmad: V1 P329-330; Abu Dawood: H184; Nasai: H1484; Tirmizi: H562 (mukhtasiran) aur kaha: Hasan Saheeh, Sanad Hasan)

Ise Imam Ibne Khuzaima(H1397), aur Imam Ibne Hibban (H2856) ﷺ ne "saheeh" aur Imam Haakim ﷺ ne Bukhari-o-Muslim ki shart par "saheeh" kaha hai. Haafiz Zahabi ﷺ ne muwaafaqat[24] ki hai.

④ Syedna Raafe bin Khadij ﷺ bayan karte hain ke Nabi e Akram ﷺ ne farmaya:

إِنَّمَا أَنَا بَشَرٌ، إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِّنْ دِيْنِكُمْ فَخُذُوْا بِهِ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ مِّنْ رَأْيِيْ، فَإِنَّمَا أَنَا بَشَرٌ. (Saheeh Muslim: H2362)

Yaqeenan main bashar hoo'n, jab main aap ko deen ke mutaalliq koi hokum doo'n, to us par (sakhti se) amal-paera ho jaae'n aur jab main aap ko apni raae se hukum doo'n, to main bashar hoo'n.

⑤ Syedna Abu Huraira ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

[23] T: Badh-kar, buland-tar [Rekhta]

[24] T: (مُوافَقَت) Ittefaaq, baraabari, saath [Rekhta]

إِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ بِعْضَكُمْ يَكُوْنُ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَمَنْ قَضَيْتُ لَهُ حَقَّ أَخِيْهِ شَيْئًا، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِّنَ النَّارِ.

(Musannaf Ibne Abi Shaiba: V7 P234; Musnad Ahmad: V2 P232; Ibne Majah: H2318; Musnad Abi Yaa'la: H5920 [Sanad Hasan])

Bila-shubha main ek (1) bashar hoo'n, mumkin hai koi apni daleel ko bayan karne mein doosre ki ba-nisbat zabaan ka tez ho, chunache jiske liye main uske bhai ke haq mein se kisi cheez ka faisla kar doo'n, to main use aag ka ek (1) tukda kaat kar de raha hoo'n.

Is hadees ko Imam Ibne Hibban ﷺ (d 571h) ne "saheeh" kaha hai.

Haafiz Boosiri ﷺ kehte hain: "Ye sanad saheeh hai". (Misbaah uz Zajaajah: 820)

⑥ Syedna Zaid bin Arqam ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوْشِكُ أَنْ يَأْتِيَ رَسُوْلُ رَبِّيْ فَأُجِيْبَ.

(Saheeh Muslim: H2408)

Amma baad, logo! Khabardaar, yaqeenan main ek (1) bashar hoo'n, shayad ke jald hi mere Rab ka ilchi aajaae aur main uski daawat par labbaik keh doo'n.

⑦ Syedna Abu Huraira ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

اَللّٰهُمَّ إِنَّمَا أَنَا بَشَرٌ، فَأَيُّمَا رَجُلٍ مِنَ الْمُسْلِمِيْنَ سَبَبْتُهُ، أَوْ لَعَنْتُهُ، أَوْ جَلَدْتُهُ، فَاجْعَلْهَا لَهُ زَكَاةً وَرَحْمَةً. (Saheeh Muslim: H2601)

Allah! Yaqeenan main ek (1) bashar hoo'n, musalmano mein se jisko maine bura-bhala kaha hai ye us par laanat ki hai ya usko kode maare hain, to-un-cheezo'n ko uske liye paakeezgi ka zariya aur rahmat bana de.

⑧ Syedna Mahmood bin Labeed ﷺ bayan karte hain:

اِنْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيْمُ ابْنُ رَسُوْلِ

Rasool Allah ﷺ ke lakht-e-jigar

اللهِ ووو فَقَالَ النَّاسُ: اِنْكَسَفَتِ الْشَّمْسُ لِمَوْتِ إِبْرَاهِيْمَ، فَخَرَجَ رَسُوْلُ اللهِ ووو حِيْنَ سَمِعَ ذٰلِكَ، فَحَمِدَ اللهَ وَأَثْنىٰ عَلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدُ أَيُّهَا النَّاسُ إِنَّ الْشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَّلَا لِحَيَاةِ أَحَدٍ فَإِذَا رَأَيْتُمْ ذٰلِكَ فَافْزَعُوْا إِلَىْ الْمَسَاجِدِ، وَدَمَعَتْ عَيْنَاهُ، فَقَالُوْا: يَا رَسُوْلَ اللهِ تَبْكِيْ وَأَنْتَ رَسُوْلُ اللهِ! قَالَ: إِنَّمَا أَنَا بَشَرٌ تَدْمَعُ الْعَيْنُ وَيَخْشَعُ الْقَلْبُ وَلَا نَقُوْلُ مَا يُسْخِطُ الْرَّبَّ، وَاللهُ يَا إِبْرَاهِيْمُ إِنَّا بِكَ لَمَحْزُوْنُوْنَ! وَمَاتَ وَهُوَ ابْنُ ثَمَانِيَةَ عَشَرَ شَهْرًا، وَقَالَ: إِنَّ لَهُ مُرْضِعًا فِيْ الْجَنَّةِ.

(Tabaqaat Ibne Saad: V1 P142-142 [Sanad Hasan])

Ibrahim ﷺ jis din faut hue, usi di sooraj-grahan ho gaya, log kehte lage ke sooraj Ibrahim ﷺ ki maut ki wajah se girahn-zada hua hai. Jab Aap ﷺ ne ye suna, to baahar tashreef laae, Allah Ta'ala ki hamd-o-sana ki. Farmaya: Amma Baad, logo! Bila-shubha sooraj aur chaand Allah Ta'ala ki do (2) nishaniyaa'n hain, ye kisi ki maut ya zindagi ki wajah se graham nahi hote. Unko girahan-zada dekhe'n, to masjido'n ki taraf daude'n. Aap ﷺ ki aankho'n se aansu beh nikle. Sahaba ne arz kiya: Allah ke Rasool! Aap Allah ke Rasool ho kar rote hain? Farmaya: Yaqeenan main ek (1) bashar hi hoo'n, meri aankhe'n beh rahi hain, dil dahel raha hai, lekin ham aisi baat nahi kahenge jo Rabb-e-Ta'ala ko naaraaz kare. Ibrahim! Allah ki qasam! Ham teri wajah se ghamgeen hain, Ibrahim athaara (18) maah ki umar mein faut ho gae the, Aap ﷺ ne farmaya: Jannat mein uske liye doodh pilaane waali aurat ka intezaam hai.

⑨ Syedna Abu Saeed Khudri ﷺ bayan karte hain ke Nabi-e-Kareem ﷺ ne khutba diya:

إِنَّ اللهَ خَيَّرَ عَبْدًا بَيْنَ الْدُّنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَ اللهِ.

Allah Ta'ala ne ek (1) bande ko ikhtiyar diya ke wo duniya ko

ikhtiyar kar le ya Allah ke paas maujood nemato'n ko ikhtiyar kar le, to us bande ne Allah ke paas maujood nemato'n ko ikhtiyar kar liya..

(Saheeh Bukhari: H466; Saheeh Muslim: H2382)

In ahadees se maaloom hota hai ke Rasool Allah ﷺ khud ko bashar hi kehte aur batate the, balke nisyaan[25] ke imkaan ki nisbat apni taraf karke Rasool Allah ﷺ ne ishaara diya hai ke jisse nisyaan ho jaata ho, wo bashar hota hai aur main ek (1) bashar hoo'n, jiski aankho'n mein dard ke aansoo aajaate ho'n, wo ek (1) bashar hota hai aur main ek (1) Bashar hoo'n, jisko maut aajaani ho, wo ek (1) bashar hota hai aur main anqareeb Allah ke paas chala jaau'nga, kyounke main ek (1) bashar hoo'n. Jiske andaaze mein khata ka imkaan ho, wo ek (1) bashar hota hai aur main ek (1) bashar hoo'n, jisko ghussa aajaata ho, wo ek (1) bashar hota hai aur mujhe ghussa aajaata hai ke main ek (1) bashar hoo'n.

Tasrihaat-e-Sahaaba ؓ

SI ؓ, Nabi-e-Kareem ﷺ ki zindagi aur Aap ﷺ ki shariyat ke awwaleen shaareh-o-naaqil hain. Aap ﷺ ki zindagi ke har-har lahza ke aarif-o-shaahid aur ek-ek lahme ke mufassir hain. Ummat-e-Muslim ke aqaaed ki buniyaad Sahaba ke faham aur Sahaba ke amal pe khadi hai. Quran-o-Sunnat ke jis maane-o-mafhoom par Sahaba ka ijmaa ho, ummat ke liye wohi motabar hai aur wohi deen ki haisiyat rakhta hai. Aisa mumkin nahi ke Sahaba ka faham Quran-o-Sunnat ke khilaaf ho, balke Sahaba ka faham hi Quran-o-Sunnat ki asal taabeer hai. Isi liye ham is masla ko sahaba ke faham par pesh karna chaahe'nge.

Syedna Anas bin Maalik ؓ bayan karte hain ke ek (1) dafa ham Nabi-e-Kareem ﷺ ke saath masjid mein baithe hue the, ke ek (1) oont-sawaar aaya, usne oont masjid mein bitha diya aur uske ghutne bandh

[25] T: Bhool-chook [FL]

diye aur poochne laga; Aap mein Muhammad ﷺ kaun hai? Us dauraan Nabi-e-Kareem ﷺ hamare darmiyan tek lagaae baith the. Ham (Sahaba) ne kaha:

Ye safed rangat waali shakhsiyat, jo tek lagaae jalwa-afroz hai.

هٰذَا الرَّجُلُ الْأَبْيَضُ الْمُتَّكِئُ.
(Saheeh Bukhari: H63)

SI ﷺ ne Nabi-e-Kareem ﷺ ke liye "الرَّجُلُ" (aadmi) ka lafz istemaal kiya hai, jo bashar ke liye bola jaata hai.

Syedna Abu Bakar Siddiq ﷺ:

Abdullah bin Amr ﷺ bayan karte hain ke Nabi-e-Kareem ﷺ ek (1) din Kaaba ke sahen mein namaz adaa kar rahe the ke Uqba bin Abi Mueet aaya aur Aap ﷺ ki gardan mein kapda daal kar aap ka gala dabaane laga. Isi asna mein Syedna Abu Bakar ﷺ tashreef laae, unho'n ne ye manzar dekha, to aage badhe aur Uqba bin Abi Mueet ko kandhe se pakad kar Rasool Allah ﷺ se door kar diya. Phir ye aayat tilaawat ki:

Tum ek (1) aise aadmi ko qatl karna chaahte ho, jo kehta hai ke mera Rabb Allah hai? Aur tumhare paas tumhare Rabb ki taraf se raushan nishaaniyaa'n le kar aaya hai. (Surah-al-Momin (Ghaafir): 28)

أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُم بِالْبَيِّنَاتِ مِن رَّبِّكُمْ.
(Saheeh Bukhari: H4815)

Syedna Umar bin Khattab ﷺ

Syedna Umar bin Khattab ﷺ ne farmaya:

Rasool ﷺ aur Abu Bakar ﷺ do (2) aisi azeem shakhsiyaat hain jin ki iqteda chaahiye.

هُمَا الْمَرْءَ اِنْ يُقْتَدٰى بِهِمَا.
(Saheeh Bukhari: H7275)

Syedna Abu Saeed Khudri ﷺ:

Syedna Abu Saeed Khudri ﷺ farmate hain:

كَانَ رَسُوْلُ اللهِ ووو هُوَ الْعَبْدَ.

Rasool Allah ﷺ hi wo bande the (jinhe'n ikhtiyar diya gaya tha).

(Saheeh Bukhari: H466; Saheeh Muslim: H2382)

Ummul Momineen Syeda Ayesha ﷺ:

Qasim bin Muhammad ﷺ kehte hain ke Syeda Ayesha ﷺ se Nabi-e-Kareem ﷺ ke umoor-e-khaana ke baare mein poocha gaya, to farmaya:

كَانَ بَشَرًا مِّنَ الْبَشَرِ، يُفْلِيْ ثَوْبَهُ، وَيَحْلِبُ شَاتَهُ، وَيَخْدَمُ نَفْسَهُ.

Nabi-e-Kareem ﷺ ek (1) bashar the, apne kapdo'n se jooe'n saaf karte, bakriyo'n ka doodh dohte aur apne kaam khud karte the.

(Musnad Ahmad: V6 P256; Heelatul Auliya la Abi Nuaim: V8 P331; Ash Shamaael-lit-Tirmizi: 343; Al Adab-al-Mufrad lil Bukhari: 541; Sharha-as-Sunnah lil Baghawi: H3676 [Sanad Hasan])

Is hadees ko Imam Ibne Hibban ﷺ H5674 ne "saheeh" qaraar diya hai.

Syedna Mugheera bin Sho'ba ﷺ:

Aap ﷺ ne Kisra ke tarjuman se kaha:

بَعَثَ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرَضِيْنَ تَعَالٰى ذِكْرُهُ وَجَلَّتْ عَظَمَتُهُ إِلَيْنَا نَبِيًّا مِّنْ أَنْفُسِنَا نَعْرِفُ أَبَاهُ وَأُمَّهُ. (Saheeh Bukhari: H3159)

Zameen-o-aasmaan ke Rabb ne hamari taraf hamari jins se ek (1) nabi bheja hai, jin ke waalidain ko ham jaante hain.

Syedna Abu Zar Ghafaari ﷺ:

Aap ﷺ bayan karte hain ke main qabila-e-ghafaar ka ek (1) fard tha:

بَلَغَنَا أَنَّ رَجُلًا قَدْ خَرَجَ بِمَكَّةَ يَزْعُمُ أَنَّهُ نَبِيٌّ.

Hame'n ye khabar pohonchi ke Makkah mein ek (1) aadmi ne nabuwwat ka daawa kiya hai.

Maine apne bhai (Unais Ghafaari) se kaha, aap us aadmi ke paas jaae'n aur usse baat-cheet kare'n aur uske baare mein mujhe khabar de'n, wo

chale gae aur Aap ﷺ se mulaqaat ki, phir waapas aae. Poochaa: kya khabar hai? Kehne lage:

Allah ki qasam! Maine us aadmi ko dekha ke khair ka hukm deta aur buraai se rokta hai.

وَاللهِ لَقَدْ رَأَيْتُ رَجُلًا يَأْمُرُ بِالْخَيْرِ وَيَنْهٰى عَنِ الشَّرِّ.

(Saheeh Bukhari: H3522; Saheeh Muslim: H2474)

Syedna Baraa bin Aazib ؓ:

Syedna Baraa bin Aazib ؓ bayan karte hain:

Rasool Allah ﷺ mard the …

كَانَ رَسُوْلُ اللهِ ووو رَجُلًا …

(Saheeh Muslim: H2337)

Syedna Abu Rumaisa ؓ:

Abu Rumaisa ؓ kehte hain, main apne waalid ke saath Nabi-e-Kareem ﷺ ki khidmat mein haazir hua, waalid-e-mohtaram ne jab bataaya ke ye Rasool Allah ﷺ hain, to mere rongte khade ho gae:

Main samajhta tha ke Rasool Allah ﷺ logo'n jaise nahi honge, lekin aap to bashar the.

كُنْتُ أَظُنُّ رَسُوْلَ اللهِ ووو شَيْئًا لَا يُشْبِهُ النَّاسَ، فَإِذَا بَشَرٌ.

Kaano'n ka mas[26] karti zulfe'n aur-un-par mehndi ka lep, Aap ﷺ en do (2) sabz chaadare'n pehen rakhi thee'n, waalid-e-mohtaram ne salaam kaha aur ham Aap ﷺ ke paas baith gae. Thodi guftagu hui, to Rasool Allah ﷺ ne waalid-e-mohtaram se meri baabat sawaal kiya, unho'n ne kaha: Rabb-e-Kaaba ki qasam! Ye mera beta hai. Aap ﷺ ne farmaya: Kya waaqai? To waalid saahab kehne lage ke haa'n main is par gawaah hoo'n. Abba jaan ki qasam aur meri unse mushaabahat dekh kar Aap ﷺ muskura diye. Farmaya: Iske jurm ki saza aapko nahi milegi aur na hi

[26] T: (مَس کَرنا) Kisi cheez ko haath lagaana, choona, haath pherna [Rekhta]

aapke jurm ki saza isko milegi. Rasool Allah ﷺ ne ye aayat-e-karima tilaawat farmaai:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ.

Koi jaan doosri jaan ka bojh nahi uthaaegi.

(Surah-al-Anaam: 164; Surah Bani Israel: 15)

Waalid-e-mohtaram ne Aap ﷺ ki jild ke saath laga hua zaaed gosht dekha, to kaha: Allah ke Rasool! Main logo'n ka ilaaj karta hoo'n, kya aap ka ilaaj na karu'n? Farmaya: Nahi, isko paeda karne waala hi iska tabeeb hai. (Musnad Ahmad: V2 P226-228; Zawaaed Musnad Ahmad: V2 P227-228 [Sanad Saheeh])

Imam Haakim ؒ (V2 P425) ne is hadees ko "saheeh-ul-isnaad" kaha hai.

❁ Ek (1) riwayat mein hai:

دَخَلْتُ الْمَسْجِدَ مَعَ أَبِيْ وَإِذَا النَّبِيُّ ووو قَاعِدٌ فِيْ ظِلِّ الْكَعْبَةِ، قَالَ لِيْ: أَرَأَيْتَ الرَّجُلَ الَّذِيْ فِيْ ظِلِّ الْكَعْبَةِ؟ ذَاكَ رَسُوْلُ اللّٰهِ.

(Musnad Ahmad: V4 P163; Zawaaed Musnad Ahmad: V2 P227; Al Mojam-ul-Kabeer-lit-Tabarani: V22 P282 [Sanad Saheeh])

Main waalid-e-mohtaram ke saath masjid mein daakhil hua, to Nabi-e-Kareem ﷺ Kaaba ke saae mein baithe the, waalid-e-mohtaram ne kaha: Wo Kaaba ke saae mein baithe shakhs ko dekh rahe ho? Wo Allah ke Rasool ﷺ hain.

Syedna Abdullah bin Amr bin Aas ؓ:

Aap ؓ bayan karte hain ke main Rasool Allah ﷺ se jo baat sunta tha, wo hifz-o-zabt ke iraade se likh leta tha. Mujhe is baat se ek (1) quraishi sahaabi ne manaa kiya. Kehne lage: Aap Nabi ﷺ ki baat ko likh lete hain, halaa'nke Aap ﷺ bashar hain aur kabhi ghusse mein, kabhi farhat mein guftagu karte hain. Maine hadees likhna chod di, phir is baat ka zikr Rasool Allah ﷺ se kiya to Aap ﷺ ne apni ungli se apne mu'n ki taraf ishaara kiya aur farmaya: Aap likha kare'n, us zaat kiq qasam! Jiske haath mein meri jaan hai, is mu'n se sirf haq nikalta hai. (Musnad Ahmad: V2 P162; Abu Dawood: H3646; Sunan-ad-Daarmi: H490; Al Mustadrak lil Haakim: V1 P105-106 [Sanad Saheeh]; Ahmad: V2 P207; Al Bazzaar: H2470; Abu Zura'h Fee

Taareekhihi: 1516; Abul Qaasim-al-Baghawi fis Sahaaba: 1472; Ibne Abdul Bar Fee Jaame Bayan-ul-Ilm wa Fazlah: V1 P84-85 [Sanad Hasan]; At Taqaiyyad lil Khateeb: P80 [Sanad Hasan])

Syedna Amr bin Abasa Sulami ﷺ:

Aap ﷺ Nabi-e-Kareem ﷺ ke mutaalliq farmate hain:

Maine Makkah mein ek (1) aadmi ke mutaalliq sun rakha hai ke wo khabre'n deta hai.

سَمِعْتُ بِرَجُلٍ بِمَكَّةَ يُخْبِرُ أَخْبَارًا.
(Saheeh Muslim: H832)

Faham-e-Ummat:

Aslaaf-e-Ummat, jin se ham ne deen-e-mustawfawiya aur aqaaed-e-sharaiya akhaz kiye hain, wo is baare mein kya kehte hain. Mulaahaza ho:

Imam Ibne Hibban ﷺ (d 354h):

Imam Saahab ek (1) hadees par tabsara karte hue farmate hain: "Mustafa ﷺ jo ke khair-ul-bashar the, aap ne namaz padhi aur bhool gae". (Saheeh Ibne Hibban: H4074)

Haafiz Ibne Abdul Barr ﷺ (d 463h)

Ek (1) hadees ki sharah mein farmate hain: "Hadees: "Bila-shubha main bashar hoo'n", se muraad hai ke main jins-e-bashar se hoo'n. Aap ke jhagdo'n ki baatini soorat-e-haal ko nahi jaanta, balke zaahiri baat-cheet aur guftagu ke mutaabiq faisla karta hoo'n. Jab Ambiya-e-Ikraam ghair nahi jaante, to kisi aur insaan masalan Kaahin, Nujoomi waghaira ki taraf se ghaib jaanne ka daawa qatan durust nahi ho sakta. Ambiya-e-Ikraam sirf wohi ghaib jaante hain jiski unko wahee ke kisi zariye se khabar dedi gai ho". (At Tamheed Limaa Fil Muwatta Minal Ma-aani wal Asaneed: V22 P212)

Allama Abul Al Waleed Baaji ﷺ (d 474h):

Aap ﷺ farmate hain: “Farman-e-Nabawi: “Main ek (1) bashar hoo’n”. Mein Nabi-e-Kareem ﷺ ka apni bashariyyat ka iqraar hai, Aap ﷺ ghaib nahi jaante, aap nahi jaante ke do (2) jhagadne waalo’n mein haq par kaun hai, baatil par kaun? Is farmaan se ye bhi maaloom hota hai ke doosre log bhi ghaib nahi jaante aur Nabi-e-Kareem ﷺ ghaib ki unhi khabro’n se waqif hain jo Allah ne ba-zariya-e-wahee aap ko batadi hain…

Isi liye Nabi-e-Kareem ﷺ ne do (2) li-aan[27] karne waalo’n se ye nahi farmaya ke main jaanta hoo’n aap mein se ek (1) jhoota hai, balke farmaya ke Allah jaanta hai, aap mein se ek (1) jhoota hai”. (Al Muntaqa Sharah-al-Muwatta: V5 P182)

Allama Ibnul Arbi ﷺ (d 543h):

Aap ﷺ farmate hain: “Farman-e-Nabawi: “Main ek (1) bashar hoo’n”. Jaan leejiye! Allah aap ke dilo’n koi lm se munwwar kare. Nabi-e-Kareem ﷺ aap jaise bashar hain, unho’n ne apne mutaalliq ye aayat bayan ki hai: “Keh deejiye ke main aap jaisa bashar hoo’n, meri taraf wahee ki jaati hai”. Nabi-e-Kareem ﷺ par unki jibillat[28] ke mutaabiq ahkaam-e-bashariyyat hi muntabiq[29] honge. Albatta Allah ne unhe’n wahee ke sharf se nawaaza hai aur unhe’n apne aur makhlooq ke darmiyan waasta banaya hai. Rasool Allah ﷺ ne isi baat ka iqraar kiya hai ke main ek (1) bashar hoo’n, ghaib nahi jaanta. Ek (1) jhagde ke do (2) fareeqo’n mein haq waale ka ilm nahi rakhta, mere paas wohi ilm hai jo mujhe bata diya gaya”. (Al Masaalik Fee Sharah Muwatta Imam Maalik: V6 P213)

Qaazi Ayaaz ﷺ (d 544h)

Aap ﷺ farmate hain: “Muhammad ﷺ aur deegar tamaam Ambiya bashar the, unhe’n basharo’n ki taraf mab-oos kiya gaya”. (Ash Shifa Bi-taareef Huqooq-ul-Mustafa: V2 P95)

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[27] T: (لِعان) Ek-doosre par laanat karna [Rekhta]

[28] T: Paedaaishi sifaat-o-khusoosiyaat, khaasiyat [Rekhta]

[29] T: (مُنطَبِق) Munaasib, theek [Rekhta]

Mazeed farmate hain: “Farman-e-Nabawi: “Yaqeenan main bashar hoo’n”. Mein Rasool Allah ﷺ ki bashariyyat ka suboot hai aur bashar, umoor-e-ghaibiyya-o-baatiniyya ka ilm nahi rakhta, siwaae-un-umoor ke, jo bazariya-e-wahee bata di gae ho’n”. (Ikmaal-ul-Mo’lim Sharah Muslim: V5 P561)

Haafiz Ibnul Jauzi ؒ (d 597h):

Farmate hain: “Tamaam Ambiya bashar the, jo takleef aam insaano ko pohonchti thi, wo unhe’n bhi pohonchti thi”. (Kashf-ul-Mushkil: V3 P536; V4 P342)

Allama Ibne Aseer ؒ (d 606h):

Farmate hain: “Farman-e-Nabawi: “Yaqeenan main bashar hoo’n” ke maane ye hain ke main ek (1) insaan hoo’n, insaano waale ahkaam, nisyaan-o-khataa mujh par bhi laagu hain. Main ghaib nahi jaanta ke dilo’n ke haal jaan sakoo’n aur uske mutaabiq faisla doo’n, main to fariqain ke dalaael dekh kar unke zaahir par faisla karta hoo’n”. (Ash Shaafi Fee sharah Musnad-ash-Shaafai: V5 P472)

Allama Abul Abbas Qurtubi ؒ (d 656h):

Aap farmate hain: “Nabi e Akram ﷺ ka farman ke main bashar hoo’n, is baat par tambeeh hai ke bashariyyat mein asal ye hai ke bashar ko ghaib aur baatin mein makhfi baato’n ka ilm nahi hota, siwaae-un-logo’n ke, jinhe’n Allah Ta’ala kisi cheez ki ittela de de”. (Al Mufhim: V16 P71)

Allama Abu Abdullah Qurtubi ؒ (d 671h):

Aap ؒ farmate hain: “Tawaatur ke saath saabit hai ke tamaam Rasool bashar the”. (Tafseer Qurtubi: V11 P272)

Haafiz Nawavi ؒ (d 676h):

Ek (1) hadees ki sharah mein farmate hain: “NA ﷺ ka farman ke main bashar hoo’n, isse muraad bashariyyat ki haalat par tambeeh hai ke bashar ghaib aur baatin ke umoor mein se kuch nahi jaante, siwaae is soorat ke Allah Ta’ala unhe’n kisi cheez par muttala kar de”. (Sharah Muslim: V2 P74)

Nez naqal karte hain: “Qaazi Ayaaz ؒ kehte[30] hain ke yahaa’n bashariyat-e-ambiya ka suboot hai, unhe’n duniyaawi pareshaniyaa’n aati hain aur aam bashar ki tarah unke ajsaam par asar-pazeer bhi hoti hain, lehaza is baat par imaan pukhta rakhiye ke Ambiya makhlooq hain aur nashu-numaa paate hain. Aap nasraaniyo’n ki tarah ambiya ke mo’jize dekh kar ya unke mutaalluq phaelaai hui shaitaani talbisaat ke zer-e-asar aqeeda mein dhoka na khaa leejiyega”. (Sharah Muslim: V12 P148)

Haafiz Ibne Kaseer ؒ (d 774h):

Farman-e-Baari Ta’ala:

وَلَا أَقُوْلُ لَكُمْ إِنِّيْ مَلَكٌ. Main khud ko farishta nahi kehta. (Surah Hud: 31)

Ki tafseer mein farmate hain: “Yaane main farishta hone ka daawa nahi karta. Main ek (1) bashar hoo’n, mujhe Allah ki taraf se wahee ki jaati hai. Allah ne is wajah se mujhe sharf ataa kiya aur mujh par khaas inaam kiya hai”. (Tafseer Ibne Kaseer: V6 P41)

Haafiz Zahabi ؒ (d 774h):

Farmate hain: “Nabi-e-Kareem ﷺ Syed-ul-Bashar the, Aap ﷺ bashar the, khaate the, peete the, sote the, qazaa-e-haajat karte the, bimaar hote the, ilaaj karte the, aur apne mu’n ko saaf karne ke liye miswaak karte the. In sab kaamo’n mein Aap ﷺ bashar the. Mere maa-baap aap par fida ho’n! Jab Aap ﷺ faut hue, to aap ke saath wohi muaamala kiya gaya, jo bashar ke saath kiya jaata hai, yaane Aap ﷺ ko ghusl diya gaya,

[30] Ikmaal-ul-Mo’lim: V6 P84

kafan diya gaya, lahad[31] khodi gai, aur dafan kiya gaya". (Meezaan-ul-Etedaal: V2 P649 ت5183)

Haafiz Ibne Mulaqqin ؒ (d 804h):

Farmate hain: "Hadees: "Yaqeenan main bashar hoo'n". Yahaa'n khud par sifat-e-bashariyyat ka itlaaq kiya hai, Aap ﷺ ghaib se wohi jaante hain jo Allah ne aap ko bata diya aur kuch nahi jaante". (At Tauzeeh Sharah-al-Jaame: V32 P512)

Haafiz Ibne Hajar ؒ (d 852h):

Mushrikeen-e-Makka ke baare mein farmate hain: "Kuffaar-e-quraish, Muhammad ﷺ ki risaalat ko is liye muhaal[32] jaante the ke Aap ﷺ ek (1) bashar the". (Fath-ul-Baari: V10 P191)

Allama Aeni Hanafi ؒ (d 855h):

Ek (1) hadees ke baare mein farmate hain: "Aap ﷺ ka farman ke main bashar hoo'n, is baat ka iqraar hai ke aap sifat-e-bashariyyat se muttasif hain aur bashar kuch bhi ghaib nahi jaante, siwaae uske jo Allah Ta'ala unhe'n bata de". (Umdatul Qaari: V24 P247)

Nez farmate hain: "Farmaan-e-Nabawi ke main bashar hoo'n, bashar ka lafz jamaat aur waahid dono par bola jaata hai. Muraad ye hai ke Aap ﷺ jins-e-bashar se ek (1) fard hain. Aap asal takhleeq mein bashar ke saath mushtarik hain, agarche zaat-o-sifaat mein bohot se khasaaes ki wajah se Aap ﷺ aam insaano se badh kar hain. Ye khasaaes Sharah Maani-ul-Aasaar mein mazkoor hain. Aap ﷺ ka ye farman ke main bashar hoo'n, iska mafhoom ye hai ke main bashar mein se hoo'n aur main aap ke jhagdo'n ki baatini haqeeqat nahi jaanta, aap mere paas faisle ke liye aate ho. To main zaahiri aqwaal ke mutaabiq faisla kar deta hoo'n. Jab ambiya ghaib nahi jaante to kisi kaahin, nujoomi

[31] T: (لَحَد) Qabr, mazaar [Rekhta]
[32] T: Naa-mumkin, dushwaar [Rekhta]

waghaira ki taraf se ye daawa durust hona mumkin nahi. Ambiya ghaib mein se sirf wohi jaante hain, jin ki unhe'n wahee ki kisi qism ke zariye khabar de di gai ho". (Umdatul Qaari: tahat-ul-hadees: 7181)
Allama Mulla Khusro Hanafi ؒ (d 885h):

Farmate hain: "Bila-shubha Nabi-e-Kareem ﷺ bashar hain". (Durar-ul-Hukkaam: V1 P300)

Allama Mulla Ali Qaari ؒ (d 1014h):

Farmate hain: "Farman-e-Baari Ta'ala hai: "Keh deejiye ke main aap jaisa ek (1) bashar hoo'n". Yaane main farishta hone ka daawa nahi karta, mere aap se mumtaaz hone ki wajah mujh par ki jaane waali wahee hai, ke tumhara Ilaah ek (1) hai. Muhammad ﷺ aur deeagar tamaam Ambiya jins-e-bashar, yaane Aadam ؑ ki aulaad se hain". (Sharah ush Shifa: V2 P171)

Mazeed farmate hain: "Allama Tibbi kehte hain ke ye hadees aise hi hai, jaise Allah ka farman hai: "قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ" "Nabi! Keh deejiye ke main aap jaisa bhashar hoo'n". Yaane aap jaisa bashar hona mere faut hone ki illat hai ke main hamesha nahi rahunga". (Mirqaat-ul-Mafaateeh: V2 P199)

Allama Abdur Rauf Munaawi ؒ (d 1031h):

Farmate hain: "Farman Nabawi: "Main bashar hoo'n". Ka matlab ye hai ke jhagdo'n ki asal haqeeqat jaanne mein main wasf-e-bashariyyat par maqsoor[33] hoo'n, aap apne jhagde mere paas laate ho aur main muaamale ke baatin ko nahi jaante". (At Taiseer Bi Sharah-al-Jaame us Sagheer: V1 P729)

Fuqaha-e-Ahnaaf Ki Tasrihaat:

① Allama Tahtaawi ؒ (d 1231h) farmate hain: "Mutawaatir aur qatai nusoos ki binaa par sehat-e-imaan ke liye shart hai ke Nabi-e-Kareem

[33] T: (مَقصُور) Mehdood, mauqoof [Rekhta]

ﷺ ke ism-e-giraami ka ilm ho, kyou'nke naam ke baghair maarifat hoti hi nahi. Nez, ye jaanna bhi shart hai ke Aap ﷺ bashar hain, aap ka taalluq arab se hai aur aap bil-ittefaaq khaatim-un-nabiyyeen hain". (Haashiya-at-Tahaawi: P11)

② Fataawa Aalamgiri (V6 P388) mein Nabi ﷺ ko "Syed-ul-Bashar" kaha gaya hai.

③ Tafseer Rooh-ul-Ma-aani mein hai: "Agar aap kahe'n ke kya is baat ka jaanna ke Aap ﷺ bashar the aur Aap ﷺ ka taalluq arab se hai, sehat-e-imaan ke liye shart hai ya farz-e-kifaaya hai? To Shaikh Waliuddin Iraaqi ؒ iske jawaab mein farmate hain ke ye sehat-e-imaan ke liye shart hai. Agar koi shakhs kahe ke main is baat par imaan rakhta hoo'n, ke Muhammad ﷺ tamaam makhluqaat ke liye Rasool ban kar aae hain, lekin main ye nahi jaanta ke aap bashar the, farishta the ya jinn the? Ya ye kahe ke main nahi jaante ke Aap ﷺ ka taalluq arab se hai ya ajam se? To uske kufr mein koi shubha nahi raha, kyounke usne Quran-e-Majeed ki takzeeb ki hai aur aisi cheez ka inkaar kiya hai. Jo baad waale apne salaam se seekhe chale aae hain. Ye baat to khaas-o-aam ke nazdeek yaqeeni taur par maaloom ho chuki hai. Mujhe uske baare mein ikhtelaaf ka koi ilm nahi. Agar koi ghabee[34] aisa kahe, to uske is baat (Aap ﷺ ki bashariyyat aur arbi hone) ki taaleem dena waajib hai aur agar usne phir bhi inkaar kar diya, to ham us par kaafir hone ka hukm lagaaenge". (Al Mawaahib-ul-Ladduniyyah li Ahmad Qastalaani: V3 P154; Rooh-ul-Maani lil Aaloosi: V4 P113)

④ Fataawa Taataar-khaaniya mein hai: "Agar koi shakhs kahe ke main nahi jaante ke Aap ﷺ insaan the ya jinn, to use kaafir kaha jaaega". (Al Fataawa At Taataar-khaani: V5 P480; Fataawa Aalaamgiri: V2 P263)

Fuqaha-e-Ahnaaf ye samajhna chaahte hain ke Nabi-e-Kareem ﷺ ko bashar tasleem karna aur manna imaan ki salaamati ki zamaanat hai.

[34] T: Kund-zehn, kam-aqal, kamzor haafze waala, bewaqoof [FL]

Mazkoora-baala safhaat mein ham ne Quran, Hadees, Ijmaa, Fahem-e-Sahaaba, Fahem-e-Mohaddiseen, aur Ulama-e-Ummat ki tasrihaat zikr ki hain. Jin ke mutaabiq Nabi-e-Kareem ﷺ ki jins-e-bashar hai, Aap ko Allah ne bani-e-aadam ka sardaar bana kar bhej hai, aur Aadam ﷺ ki jins aur unki aulaad se paeda farmaya hai.

Ham ne ibteda mein arz kiya tha ke us mutaala-a ka andaaz maa'roozi[35] hoga, lehaza zaroori hai ke masla ke maalahu-o-maa-alaeh[36] ka jaaeza liya jaae, lehaza ab ham mazkoora dalaael par ho sakne waale eterazaat ka jaaeza lenge, taake masla ke makhfi pehlu saamne aasake'n aur muaamala mazeed nikhar jaae.

Mutaariz Aara Aur Unka Jaaeza:

Eteraaz Number ①

Mufti Ahmad Yar Khan Naeemi Saahab ne likha hai: "قُلْ" ke lafz se maaloom hota hai ke "بَشَرٌ مِّثْلُكُمْ" kehne ki huzoor ko ijaazat hai. (Mawaaiz-e-Naeemiya-az-Ahmad Yar Khan Barailwi: P115; Jaa-al-Haq: V1 P175)

Mufti Saahab ke istedlaal ki buniyaad seegha-e-amr[37] hai ke choo'nke ye hokum Nabi-e-Kareem ﷺ ko diya gaya hai, lehaza Nabi-e-Kareem ﷺ to ko bashar keh sakte hain, koi doosra nahi keh sakta. Ye istedlaal ba-wajah durust nahi, Quran-e-Majeed mein hai:

قُلْ ... أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ.

Aye Nabi! Keh deejiye … Aap ka Ilaah ek (1) hi hai.

(Surah-al-Kahf: 110)

Yahaa'n bhi hukm, Nabi-e-Kareem ﷺ ko diya jaa raha hai, lekin jab tak insaan Allah ko waahid tasleem na karle musalman hi nahi ho sakta. Agar Nabi-e-Kareem ﷺ ke siwa kisi ko ye baat kehne ki ijaazat na hoti,

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[35] T: (مَغْرُوضی) Jis mein apne nafs ya anaa ko dakhal na ho, be-taassub [Rekhta]

[36] T: (ما لَہُ وَ ما عَلَیہ) Muaamale ke tamaam pehlu, buraai-bhalaai, nafaa-o-nuqsaan [Rekhta]

[37] T: Zaroori [RSB]

to koi musalman hi na ho paata, kyounke islaam laane ke liye pehli shart kalma-e-tauheed hai.

Imam Muhammad bin Jarir Tabari ؒ (d 310h) farmate hain: “Allah Ta’ala farmate hain ke aye Muhammad! Mushrikeen se keh deejiye ke main aap ki tarah bani aadam se ek (1) bashar ho’n. Mujhe Allah Ta’ala ki bataai hui baato’n ke siwaa koi ilm nahi. Allah meri taraf wahee farmata hai ke jiski ibaadat karna aur jisse shirk na karna waajib hai, aap ka maabood ek (1) hi hai, uska koi saani nahi”. (Tafseer-at-Tabari: V18 P135)

Nez farmate hain: “Allah Ta’ala farmate hain: Aye Muhammad! Aap Allah ki aayaat se eraaz karne waale apni qaum ke-un-logo’n se keh deejiye ke aye qaum! Main to bas aadam ki aulaad mein se ek (1) bashar ho’n”. (Tafseer-at-Tabari: V21 P429)

Doosre ye ke agar ye ijaazat sirf Nabi-e-Kareem ﷺ ko hoti, to Sahaba Ikraam ؓ kabhi aisa na kehte, magar ham dekhte hain ke Sahaba aap ko bashar kaha karte the. Phir poori ummat mein se aisi koi misaal nahi milti ke kisi Mohaddis-o-Imam-o-Faqeeh ne Aap ﷺ ko bashar kehne se manaa kiya ho. Balke khud Naeemi Saahab ne doosri jagah likha hai: “Ham bhi aqeede ke zikr mein kehte hain ke Nabi bashar hote hain”. (Jaa-al-Haq: V1 P182)

Nez likhte hain:

“Ham bhi aqeede ke zikr mein kehte hain ke Nabi bashar hote hain”. (Jaa-al-Haq: V1 P182)

Allama Naeemuddin Muradabadi Saahab likhte hain:

“Allah Ta’ala ne khalq ki hidaayat aur rehnumaai ke liye jin paak bando’n ko apne ahkaam pohonchaane ke waste bheja, unko Nabi kehte hain, Ambiya wo bashar hain jinke paas Allah Ta’ala ki taraf se wahee aati hai”. (Kitaab-ul-Aqaaed-az-Naeemuddin Muradabadi: P8)

Mazeed likhte hain:

“Nabi sirf insaano mein se hote hain aur-un-mein se bhi faqat mard, koi aurat nabi nahi hui”. (Kitaab-ul-Aqaaed: P12)

Allama Amjad Ali Barailwi Saahab likhte hain:

“Ambiya sab bashar the aur mard, na koi jinn nabi hua, na aurat”. (Bahaar-e-Shariyat: V1 P8)

Bahaar-e-Shariyat ka ye hissa Mufti Ahmad Raza Khan Barailwi Saahab ka tasdeeq-shuda hai.

Allama Naeemuddin Muradabadi Surah Hud: 27 ki tafseer mein likhte hain:

“(Bashar ko nabi na maanna, az-aql) Is gumraahi mein bohot si ummate’n mubtala ho kar islaam se mehroom rahee’n. Quran-e-Paak mein jaa-ba-jaa unke tazkire hain. Ummat mein bhi bohot se badnaseeb Syed-ul-Ambiya ﷺ ki bashariyyat ka inkaar karte aur Quran-o-Hadees ke munkir hain”. (Khazaaen-ul-Irfan Fee Tafseer-al-Quran: Naeemuddin Muradabadi: 324 (Taj Company Edition))

Intebaah:

“Yaad rahe ke “Zia-ul-Quran Publications, Lahore” ke nuskha mein Allama Naeemuddin Saahab ki is ibaarat ko badal diya gaya hai, ye nuskha unki wafaat ke baad shaaya hua tha. Lahore waale nuskhe ki ibaarat kuch you’n hai: “Is gumraahi mein bohot se badnaseeb Syedn-ul-Ambiya ko bashar kehte aur hamsari ka khayaal-e-faasid rakhte hain. Allah Ta’ala unhe’n gumraahi se bachaae”...”. (Khazaaen-ul-Irfaan-az-Muradabadi: 403 (Zia-ul-Quran Publications, Lahore)

Eteraaz Number ②

Mufti Ahmad Yar Khan Naeemi Saahab likhte hain: “Nez is aayat “ قُلْ إِنَّمَا أَنَا بَشَرٌ” mein kuffaar se khitaab hai, choonke har cheez apni jins se nafrat karti hai, lehaza farmaya gaya ke Aye kuffaar! Tum mujhse ghabraao nahi, main tumhari jins se hoo’n, yaan bashar hoo’n. Shikaari jaanwaro’n ki si aawaaz nikaal kar shikaar karta hai, Isse kuffaar ko apni

taraf maael karna maqsood hai, agar deobandi bhi kuffaar hain to unse bhi ye khitaab ho sakta hai….” (Jaa-al-Haq: V1 P176)

Naeemi Saahab ka ye istedlaal nusoos-e-Quran-o-Sunnat aur taareekhi haqaaeq se mutaabaqat nahi rakhta, mulhaazahaz ho:

❶ Aisi koi misaal nahi milti ke mushrikeen-e-Makkah, Nabi-e-Kareem ﷺ ko ghair jins samajh kar bhaag gae ho’n, unka to eteraaz hi ye tha ke Aap ﷺ ek (1) bashar hain aur bashar nabi kaise ho sakta hai?

❷ Rasool Allah ﷺ ne Sahaba ؓ se famraya:

إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ، أَنْسٰى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيْتُ فَذَكِّرُوْنِيْ.

(Saheeh Bukhari: H401; Saheeh Muslim: H572)

Main aap jaisa bashar hoo’n, aap hi ki tarah bhool jaata hoo’n, to jab main bhool jaau’n, mujhe yaad karwa diya kare’n.

Yahaa’n to sahaba se ye baat farmaai jaa rahi hai ke main aap jaisa bashar hoo’n, maaloom hota hai ke maqsood kuffaar ko maael karna nahi, balke is haqeeqat ka bayan tha ke Nabi-e-Kareem ﷺ ek (1) bashar hain. Wa-garna, sahaba ke saamne khud ko bashar kehne ki koi haajat hi nahi thi. Khusoosan us soorat mein jab sahaba ko iblaagh[38]-e-wahee ka charge diya jaa raha tha.

Isi tarah jab kuffaar ne kaha ke bashariyyat risaalat ke manaafi hai, to Allah ne Rasool ﷺ ki bashariyyat ki nafi nahi ki. Balke ye farmaya ke Aap ﷺ se pehle nabi bhi bashar the. Zameen par insaan baste hain, lehaza insaano ki rehnumaai ke liye insaan hi muballigh ho sakta hai. Isi tarah Aap ﷺ ki zabaan-e-nabuwwat se bhi isi haqeeqat ka elaan karwaya.

❸ Nabi-e-Kareem ﷺ agar bashari libaada odh kar aae the aur jins ke etebaar se noori hi the, to Allah aur uske Rasool ﷺ ko ye baat

[38] (T: (اِبْلاغ) Pohonchaana, phaelaana, tableegh [Rekhta]

chupaane ki zaroorat kya thi? Is ke bayan karne mein aakhir kya cheez maane'[39] thi? Syedna Ibrahim ﷺ ki dua:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ.
(Surah-al-Baqara: 129)

Aye hamare Rabb! Aur Un logo'n ke liye unhi mein se ek rasool bhej.

Ka kya matlab hai? Allah Ta'ala ke irshad:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ. (Surah aale Imran: 164)

Beshak Allah ne momino par ehsaan kiya, jab-un-mein unhi mein se ek (1) Rasool bheja.

Aur

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ.
(Surah-at-Tauba: 128)

(Logo!) Yaqeenan tumhare paas tumhee'n mein se ek rasool aagaya.

Ke maane-o-mafhoom kya hai? Phir is par daleel kya hai ke Nabi-e-Kareem ﷺ noor the aur bashariyyat ka roop dhaar kar aae the?

Naeemi Saahab ne khud likha hai: "Aqaaed mein takhmeene[40], qiyaas, atkal kaafi nahi, uske liye yaqeen-e-sharia darkaar hai". (Tafseer Noor-ul-Irfan: P234, 237, 782)

Ye tamaam tashna sawaal tab tak sar uthaae khade rahenge, jab tak Mufti Saahab ke is istedlaal ko naa-durust tasleem na kar liya jaae.

Eteraaz Number ③

Naeemi Saahab aayat ka ek (1) jawaab ye dete hain: "Quran-e-Kareem mein hai: "مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ" Rabb ke noor ki misaal aisi hai, jaise ek (1) taaq ke us mein ek (1) chiraagh hai". (Surah an Noor: 35) Is aayat mein bhi kalma-e-"مَثَلُ" hai, to kya koi keh sakta hai ke noor-e-khuda chiraagh ki tarah rausahn hai?" (Jaa-al-Haq: V1 P177)

[39] T: (مانع) Manaa karne waala, rokne waala, rukaawat daalne waala [Rekhta]
[40] T: Andaaza, qiyaas [FL]

Yahaa'n unho'n ne kalma-e-"مَثَلُ" par eteraaz uthaya hai ke misl to Allah ke noor aur chiraagh ke noor ki bhi di gai, to kya Allah ka noor aur chiraagh ka noor ek (1) hoga?

Sab se pehle aayat ke maane samajhne ki zaroorat hai. Allah na noor do (2) tarah se hota hai:

❶ Allah Ki Sifat.

❷ Allah ki makhlooq.

Jo noor Allah ki sifat hai, uski misaal pesh nahi ki jaa sakti kyounke Allah ki koi misaal hai hi nahi, lehaza yahaa'n wo noor muraad lena ghalat hai.

Allah ki makhlooq wo noor hai, jo Allah apne momin bande ke dil mein maarifat-o-mohbaat aur imaan-o-zikr ke sabab wadeeat[41] farma dete hain. Yahaa'n isi makhlooq noor ki misl bayan ki jaa rahi hai, iski tashbeeh chiraagh se di gai hai, wajah shubha raushni hai, imaan ki ho ya chiraagh ki ho.

Lehaaza-un-dono mein raushni maujood hai aur misla bhi usi raushni ki hai. Go ke ek (1) mein raushni ziyaada doosre mein kam hai, ek (1) ke ausaaf mein aur doosre ke ausaaf mein farq hai.

Isi tarah Nabi-e-Kareem ﷺ ko bashar kaha gaya hai, yahaa'n bashariyyat mein to doosre log Nabi-e-Kareem ﷺ ke jaise hain, magar Aap ﷺ ka martaba-o-muqaam-o-fazeelat sab se buland balke buland-tar hai, jahaa'n tak kisi bashar ka pohoncha to darkinaar pohonchne ka tasawwur bhi muhaal hai.

Yahaa'n sawaal paeda ho sakta hai ke Allah ne jo noor momino ke dilo'n mein paeda kar diya hai, wo noor-e-imaani hai aur noor-e-imaan

[41] T: (وَدِيعَت) Amaanat, kisi ki tahweel mein di hui cheez [Rekhta]

chiraagh ki nisbat aqwaa[42] hota hai. Tashbeeh mein qaaeda ye hai ke mushabba-bih, mushabba ki nisbat aqwaa hota hai? To uska jawaab ye hai ke kabhi-kabhi mushabba-bih, mushabba ki nisbat mashoor hota hai, is wajah se jo mashoor ho, use mushabba-bih bana diya jaata hai, agarche wo uski nisbat qawee na bhi ho, kyounke saare log usko jaante hain.

Isi se milta-julta ek (1) aur istedlal Mufti Saahab ne kiya hai, likhte hain: "Quran mein hai: "وَمَا مِن دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُم" "Nahi hai koi jaanwar zameen mein, na koi parinda jo apne baazuo'n se udta ho, magar wo tumhari tarah ummate'n hain" (Surah-al-Anaam: 38)". Yahaa'n bhi kalma 'misl' maujood hai to kya ya kehna durust hoga ke har insaan gadhe, ullu jaisa hai? (Jaa-al-Haq: V1 P177)

Yaha'n bataur-e-ummat aap ko unke misl kaha gaya hai, yaane jis tarah tum ek (1) umamt ho, isi tarah wo bhi ek (1) ummat hain. Waazeh rahe ke "إِنَّمَا أَنَا بَشَرٌ" mein is baat ki tasreeh kardi gai hai ke main aap jaisa bashar hoo'n. Agar "إِنَّمَا أَنَا مِثْلُكُمْ" hota, to ye gumaan waaqe ho sakta tha ke main aap jaisa hoo'n, mumaasalat[43] na maaloom kis cheez mein hai? Bashar ke lafz se tasreeh kardi gai hai ke mumaasalat bashariyyat mein hai, kisi aur cheez mein nahi, farq ye hai ke: "يُوْحٰىٓ إِلَيَّ" mujh par wahee aati hai, aap par nahi aati.

"إِنَّمَا" Kalma-e-Hasr Ke Maane Ki Taayyun:

Mufti Naeemi Saahab likhte hain: "إِنَّمَا" ka hasr izaafi hai, na ke haqeeqi, yaane main na khuda hoo'n, na khuda ka beta, balke tumhari tarah khaalis banda hoo'n. (Jaa-al-Haq: V1 P177)

Ye istedlaal us soorat durust ho sakta tha, jab mukhtibeen ka ye aqeeda-o-nazarya hota ke Nabi-e-Kareem ﷺ khuda ke bete ya khuda hain. Jabke mukhtibeen ka ye nazariya nahi tha, balke unke wahem-o-

[42] T: (اَقْوىٰ) Ziyaada qawi, qawi-tar, ziyaada mustahkam, ziyaadat motabar ya durust [Rekhta]
[43] T: (مُماثَلَت) Milta-julta hona, mushaabahat [Rekhta]

gumaan mein bhi na tha. Mukhtaibeen Aap ﷺ ko bashar samajhte the, us pe Aap ﷺ ne bashariyat ki nafi nahi ki, balke farmaya ke main bashar hi hoo'n, albatta mujh par wahee aati hai, jo aap ke paas nahi aati.

Misliyyat (مِثْلِيَّت) Par Ek (1) Eteraaz:

Naeemi Saahab likhte hain: "Roza-e-wisaal ke baare mein huzoor ne farmaya: "أَيُّكُمْ مِثْلِيْ" "Tum mein ham jaisa kaun hai?".". (Jaa-al-Haq: V1 P178)

Yahaan quwwat-o-taaqat mein mumaasalat ki nafi hai ke aap taaqat mein meri misl nahi, isse agla bayan nahi dekhte? Farmaya ke mera Rabb mujhe roze ki haalat mein hi khilaata pilaata rehta hai, lehaza jahaan misliyyat[44] bayan ki wahaa'n bashariyyat ki wazaahat maujood hai. Jahaa'n misliyyat ki nafi ki wahaa'n quwwat-o-taaqat mein misliyyat ki nafi ki wazaahat maujood hai.

Naeemi Saahab mazeed likhte hain: "Is tarah ke is aayat mein " بَشضرٌ مشّنْلُكُمْ" ye nahi hai ke "إِنْسَانٌ مِّثْلُكُمْ", bashar ke maane hain zoo-bashrah (ذو بشرة)". (Jaa-al-Haq: V1 P178)

Agar "إِنْسَانٌ مِّثْلُكُمْ" farmaya jaata, to shubha aur badh jaata, matlab ye hota ke main uns[45] karne waala hoo'n, aap jaisa. Yaha'n tashbeeh uns mein aajaati aur jins ka pataa na chalta ke Aap ﷺ bashar hain ye koi doosri jins. Bashar se tansees[46]-o-tasreeh ki gai ke Aap ﷺ ki jins bashar hai. Jaisa ke Aadam ﷺ ko "Abul Bashar" kaha jaata hai, "Abul Insaan" koi nahi kehta. Isi tarah Syedna Nuh ﷺ ko "Abul Bashar Saani" kaha jaata hai, "Abu Insaan Saani" koi nahi kehta.

Mo'jizaat Bashariyyat Ke Manaafi Hain?

[44] T: (مِثْلِيَّت) Yaksaaniyat, misl-o-maanind hona [Rekhta]
[45] T: Mohabbat, pyaar, raghbat, mel-jol [FL]
[46] T: (تَنصِيص) Hatmi saraahat, qatai qaraar dena [Rekhta]

Agar sawaal ho ke kya Nabi-e-Kareem ﷺ ki bashariyyat se inkaar ke liye mo'jizaat ko daleel banaya jaa sakta hai? To jawab ye hai ke Quran-o-Sunnat ki nusoos isse ibaa[47] karti hain. Nabi se mo'jize ka sudoor alaam-e-nabuwwat[48] mein se hai, mo'jiza taaeed-e-Ilaahi hota hai, isse bashariyyat ki nafi nahi hoti, balke bashariyyat saabit hoti hai, kyounke sudoor-e-mo'jiza ke bawujood Quran-o-Sunnat mein ambiya ko bashar hi kaha gaya hai.

Khususiyaat Bhi Bashariyyat Ke Manaafi Nahi:

Ye bhi yaad rahe ke Rasool Allah ﷺ ki khususiyaat mein aur muqaam-e-bashariyyat mein baaham koi taaruz[49] nahi hai. Nabi ko Allah khawaas se nawaaz kar uski taaeed karte hain, pehle Ambiya ke bhi khawaas[50] the, unko magar-un-khwaas ki wajah se ghair-e-bashar nahi samjha gaya. Lehaza imsala saabiqa se maaloom hota hai ke ek (1) hi jins mein khususiyaat ka tafaawut[51] mumkin aur zaahir hai.

Baaz Musallama Qawaaed Aur Masla-e-Noor-o-Bashar:

① Mufti Naeemi Saahab ne likha hai: "Duniya mein nikaah ke liye jinsiyat[52] zaroori hai". (Tafseer Noor-ul-Irfan: P794

Is qaaeda ko saamne rakh kar ham Rasool Allah ﷺ ki zindagi ko dekhte hain, Aap ﷺ ne apni zindagi mein kitne hi nikaah kiye aur jin se nikaah hua, wo sab Ummahaat-ul-Momineen jins-e-bashar se thee'n. Lehaza zarori hai ke Nabi-e-Kareem ﷺ bhi bashar ho'n, na ke noor. Agar aap ka nikaah nooriyo'n se hua hota, to kaha jaa sakta tha ke Aap ﷺ noor hain.

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[47] T: (اِبا) Hukm maanne se inkaar, ijtinaab, gurez [Rekhta]
[48] T: Nabuwwat ki nishaaniyo'n mein se [RSB]
[49] T: Mukhalifat, ikhtilaaf [Rekhta]
[50] T: (خَواص) Khaasiyate'n, khususiyaat, khaas ausaaf [Rekhta]
[51] T: (تَفاوُت) Faasla, doori, farq, judaai [FL]
[52] T: (جِنْسِيَت) Ek (1) sinf (jism, nasl, zaat) hone ki kaifiyat [Rekhta]

② Naeemi Saahab ne ek (1) jagah likha hai: “Haroot, Maaroot do (2) farishte hain, jo tamaam farishto’n se ziyaada aabid-o-zaahid the. Ek (1) dafa ba-shakl-e-insaani duniya mein Qaazi-o-Haakim bana kar bheje gae. Ek (1) aurat Zohra ka muqaddama pesh hua, jis par ye aashiq ho gae aur uske ishq mein bohot gunaah kar baithe. Idrees ﷺ ka zamaana tha, unke waseele se tauba to qubool hui, magar Baabil ke kooe’n mein qaid kar diye gae aur unhe’n jaadu ki taaleem ke liye muqarrar kar diya gaya. Pataa lagaa kar nooraani farishte jab shakl-e-insaani mein aae’n, to-un-mein khaane-peene, balke jimaa karne ki quwwate’n paeda ho sakti hain. … Lehaza Huzoor bhi Allah ke noor hain, magar bashari libaas mein aae, to khaate-peete, sote-jaagte the”. (Tafseer Noor-ul-Irfan: 24)

Khaane peene ki riwayat nusoos-e-quraniya ke meezaan par poori utarne se qaasir hain, kyounke Quran ke mutaabiq ghair-e-bashar, libaas-e-bashar mein aato sakta hai, magar haajaat-e-insaaniya se mubarra[53] hi hota hai. Syedna Ibrahim ﷺ ke paas farishte aae to Aap ﷺ unke liye bachda bhoon laae, magar unho’n ne use khaane se inkaar kar diya. Ibrahim ﷺ pareshan ho gae, tab unho’n ne bataaya ke ham to Allah Ta’ala ke farishte hain. (Surah Hud: 69-70)

Aur ye baat musallama hai ke Nabi-e-Kareem ﷺ khaate-peete, ghusl farmaate, aur sote the aur ye insaani haajat hain, jin ka inkaar mumkin nahi.

③ Naeemi Saahab likhte hain: “Yaane sab insaano ki asal Aadam-o-Hawwa hain aur unki asal mitti hai, to tum sab ki asal mitti hui …”. (Tafseer Noor-ul-Irfan: 825)

Mazeed likhte hain: “Isse maaloom hua ke nabi hamesha insaan aur mard hue. Koi aurat ya jinn ya fairshta waghaira nabi nahi. Bukhari k hadees se maaloom hota hai ke nabi hamesha hasab-o-nasab mein oonche aur aala khandaan mein hue”. (Tafseer Noor-ul-Irfan: 514)

[53] T: (مُبَرَّا) Door, baeed, paak-saaf [Rekhta]

Nez likhte hain: “Yaane agar Rabb-e-Ta’ala kisi ko nabi banaata to farishte ko banaata, na ke ham jaise insaano ko, kyounke nabuwwat insaani qaabiliyat se aala darja hai. Ye log (kuffaar) lakdi, patthar ko khuda maan lete the, magar insaan ko nabi maanne mein taammul karte the”. (Tafseer Noor-ul-Irfan: 762)

Naeemi Saahab ka bhi yehi manna hai ke Ambiya jins-e-bashar se hote hain, lehaza unka ye kehna ke “Rasool Allah ﷺ, Allah ke noor se hain aur saari makhlooq aap ke noor se hai”. (Mawaaiz-e-Naeemiya-az-Ahmad Yar Khan Barailwi: P14; Tafseer Noor-ul-Irfan: 732)

Unka shadeed tasaahul[54] hai, kyounke wo khud bhi Rasool Allah ﷺ ko jins-e-bashar se tasleem karte hain, ya unki us baat ki tafseer wohi hogi, jo Quran-e-Kareem ki is aayat: “قَدْ جَاءَكُم مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ” (Surah-al-Maaidah: 15) ki Imam Ibne Jarir ﷺ ne ki hai.

Aap ﷺ farmate hain: “Noor se muraad Muhammad ﷺ hain, jin ke zariye Allah Ta’ala ne haq ko raushan kiya, islam ko ghaalib kiya aur shirk ko mitaaya”. (Tafseer-at-Tabari: V10 P143)

Lekin mumkin nahi ke Naeemi Saahab ne yahaa’n wo muraad li ho, jo ke Imam Ibne Jarir ﷺ ne li hai, kyou’nke unke talaamizah[55] isse inkaar karte hain. Is liye ye unka tasaahul hi qaraar diya jaae to behtar aur aslam-o-ahwat[56] hai.

Unka tasaahul is liye bhi kaha jaaega ke Quran-e-Majeed ne isse milte-julte nazariye ki tardeed intehaai sakht alfaaz mein ki hai. Farmaya:

Aur unho’n ne us (Allah) ke liye uske bando’n mein se tukda thehraaya.

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا.

(Surah-az-Zukhruf: 15 – Tarjuma Ahmad Raza Saahab Barailwi)

[54] T: Susti, ghaflat [FL]
[55] T: (تَلامِذَه) Shaagird, talaba [Rekhta]
[56] T: (اَحْوَط) Jis mein ghalati se bachne ka imkaan ho, ziyaada ehtiyaat par mabni amal [Rekhta]

Aur is tarah ki baate'n karne waalo'n ke mutaalliq farmaya:

ذَٰلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ ۖ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِن قَبْلُ ۚ قَاتَلَهُمُ اللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ.

(Surah-at-Tauba: 30 – Tarjuma Ahmad Raza Khan Saahab Barailwi)

Ye baate'n wo apne mu'n se bakte hain, agle kaafiro'n ki si baat banaate hain, Allah unhe'n maare, kahaa'n aundhe jaate hain.

Masla Mutashabihaat Ka:

Naeemi Saahab ek (1) jagah kehte hain: ""إِنَّمَا أَنَا بَشَرٌ" waghaira aayaat jo ba-zaahir shaan-e-mustafawi ke khilaaf maaloom hoti hain, wo mutashaabihaat mein se hain, lehaza unke zaahir se daleel pakadna ghalat hai". (Jaa-al-Haq: V1 P178)

Ise mohaddiseen-e-ummat mein se kisi ne bhi mutashabihaat mein zikr nahi kiya, kisi mufassir ya kisi muarrikh ne zikr nahi kiya. Balke khud Rasool Allah ﷺ ne aisi koi baat nahi ki, lehaza inhe'n mutashabihaat mein se qaraar dena bilkul durust amal nahi.

Ek (1) Aur Khataa:

Naeemi Saahab kehte hain: "Aasaa-e-Musa saanp ki shakl mein ho kar sab kuch nigal gaya, aise hi hamare Huzoor ﷺ noori bashar hain". (Mar-aat-ul-Manaajee': V1 P24)

To ye waazeh taur par unki khataa hai, Quran-o-Sunnat aur Ijmaa ke dalaael iska saath nahi dete. Albatta ham unki is baat se muttafiq hain: "Unko bashar ya insaan keh kar pukaarne ya Huzoor ﷺ ko Ya Muhammad, yaa ke Aye Ibrahim ke Baap, ya Aye Bhai, Baawa waghaira baraabari ke alfaaz se yaad karna haraam hai". (Jaa-al-Haq: V1 P173)

Waaqai Rasool Allah ﷺ ko Ya Muhammad keh kar pukaarna aap ke shayaan-e-shaan nahi, lekin Aap ﷺ hain bashar hi, jaisa ke ham ne dalaael se waazeh kiya. Walhamdulillah!

Bashariyyat-e-Nabawi Aur Ahnaaf:

Tamaam Ambiya-e-Ikraam ﷺ bashar the. Jab Isa ﷺ ki bashariyyat ka inkaar kiya gaya to Quran-e-Kareem ne unka jins-e-bashar se hone ka suboot diya.

❁ Farman-e-Baari Ta'ala hai:

مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّىٰ يُؤْفَكُونَ.

(Surah-al-Maaidah: 75)

Isa bin Maryam ﷺ Rasool hain, aap se pehle kai rasool ho guzre hain. Aap li waalida Siddiqa hain, (maa-beta) dono khaana khaate, (Aye Nabi!) Aap mulaahaza farmaaiye ke ham logo'n ke liye kaise nishaniyaa'n bayan karte hain, log kahaa'n bhatakte phirte hain.

❁ Nez irshad farmaya:

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ. (Surah-az-Zukhruf: 59)

Isa (Allah ke) bande hain, ham ne-un-par inaam kiya aur unhe'n Bani Israel ke liye misaal banaaya.

Jab mushrikeen-e-Makkah ne bashar ke liye nabuwwat-o-risaalat ko muhaal samjha, to Allah Ta'ala ne usse bhi waazeh Nabi-e-Kareem ﷺ ki bashariyyat ka suboot diya. Ye nahi farmaya ke Aap ﷺ noor hain aur bashariyyat ke libaada mein hain. Balke farmaya ke aap se pehle bhi sab Ambiya jins-e-bashar se the aur aap bhi bashar hain. Ye aisa mauqa tha, jahaa'n aap ki jinsiyat ka izhaar zaroori tah aur wo kar diya.

Quran-e-Kareem ne Nabi-e-Kareem ﷺ ki bashariyyat ke suboot par mukhtalif asaleeb[57] zikr kiya hain, kabhi to ye kaha ke agar zameen par farishte baste hote, to ham farishte ko nabi bana kar bhejte, jab zameen par insaan baste hain to unki rushd-o-hidaayat ke liye nabi bhi

[57] T: (اَسالِیْب) Taur-tariqe, aadaab [Rekhta]

insaan hi mauzoo'n hai. Kabhi to kaha gaya ke ye aap hi ki jins mein se hain, waghaira-waghaira.

Allama Fakhruddin Raazi ؒ (d 606h) farmate hain: "Nabi-e-Kareem ﷺ se pehle ambiya jins-e-bashar se the, na ke jins-e-malaaika se. Agar wo ambiya bashar hone ke bawujood nabi ho sakte hain, to Nabi ﷺ kyou nahi ho sakte". (Tafseer ar Raazi: V19 P49)

Farman-e-Baari Ta'ala hai:

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ ۚ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ.

(Surah an Nahl: 43; Surah-al-Ambiya: 7)

Aye Nabi! Ham ne aap se pehle jitne nabi mab-oos kiye aur unki taraf wahee ki, sabhi mard the. Agar tumhe'n maaloom nahi, to ahle zikr se pooch lo.

Allama Ibne Haiyyaan Andalusi ؒ (d 745h) farmate hain: "Jaisa ke mushrikeen-e-Makkah ka qaul guzar chuka hai: Ye (Muhammad-e-Kareem ﷺ) tumhare jaisa bashar hai" (Surah-al-Ambiya: 3). Nez (ye bhi guzar chuka hai ke) har rasool, Allah ki taraf se hota hai aur jins-e-bashar se hota hai. To Allah Ta'ala ne mushrikeen-e-Makkah par rad karte hue farmaya ke ham ne aap se pehle mardo'n, yaane basharo'n ko hi mab-oos kiya, wo farishte nahi the, jaisa ke mushrikeen ka aqeeda tha". (Al Bahr-ul-Muheet: V7 P410)

Allah Ta'ala ka farman hai:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ ...

(Surah-al-Kahf: 110; Surah Haa Meem Sajda: 6)

Keh deejiye ke main tumhari tarah ka ek (1) bashar hoo'n, meri taraf wahee ki jaati hain …

Allama Abu Bakar Jassaas Hanafi ؒ (d 370h) farmate hain: "Nabi-e-Kareem ﷺ-un-jaise bashar hain". (Ahkaam-ul-Quran: V3 P49)

Allama Kasaani Hanafi ؒ (d 587h) mazkoora aayat ke tahat farmate hain: "Is aayat se is baat ki nafi nahi hoti ke Nabi-e-Kareem ﷺ ke alaawa koi aap ki tarah bashar nahi hai". (Badaae us Sanaae: V5 P5)

Ye aayat Nabi-e-Kareem ﷺ ke jins-e-bashar hone par nas-e-sareeh[58] hai. Yahaa'n mumaasalat bashariyyat mein hai ke jaise tum insaan ho, khaate-peete ho, aur insaani awaariz[59] se do-chaar hote ho, usi tarah Muhammad-e-Kareem ﷺ ko bhi insaani awaariz laahiq hain. Baaqi Aap ﷺ par wahee naazil hoti hai, jo tum par nahi hoti.

Allah Ta'ala ka farman hai:

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ. (Surah-al-Baqara: 23)

(Aye kaafiro!) Agar tumhe'n is kitaab mein shak hai, jo ham ne apne bande par naazil ki hai, to is jaisi ek (1) surah le aao.

Allama Ibne Arfa ؒ (d 803h) is aayat ke tahat farmate hain: "Allah Ta'ala ne "apne bande par" kaha, "apne rasool par" nahi kaha. Ahle Sunnat ka ye aqeeda samjhaate hue Rasool Allah ﷺ jins-e-bashariyyat se hain aur aap ko bashari awaariz laahiq hain". (Tafseer Ibne Arfa: V1 P185)

Ulama-e-Ahnaaf Ki Tasrihaat:

① Allama Aeni Hanafi ؒ (d 855h) farmate hain: "Aap ﷺ ka farman ke main bashar hoo'n, is baat ka iqraar hai ke aap sifat-e-bashariyyat se muttasif hain aur bashar kuch ghaib nahi jaante, siwaae uske jo Allah Ta'ala unhe'n bata de". (Umdatul Qaari: V25 P247)

Nez farmate hain: "Farman-e-Nabawi hai ke mani bashar hoo'n, bashar ka lafz jamaat aur waahid dono par bola jaata hai, muraad ye hai ke Aap ﷺ jins-e-bashar se ek (1) fard hain. Aap asal takhleeq mein bashar ke saath mushtarik hain, agarche zaat-o-sifaat mein bohot se khasaaes ki wajah se Aap ﷺ aam insaano se badh kar hain, ye khasaaes Sharah Maani-ul-Aasaar mein mazkoor hain. Aap ﷺ ka ye farman ke main bashar hoo'n, iska mafhoom ye hai ke main bashar mein se hoo'n aur main aap ke jhagdo'n ki baatini haqeeqat nahi jaanta, aap mere

[58] T: Waazeh qurani aayat, waazeh daleel [Rekhta]
[59] T: Bimaariyaa'n, pesh aane waali cheeze'n, asbaab-o-wujuhaat [Rekhta]

paas faisle ke liye aate ho, to main zaahiri aqwaal ke mutaabiq faisla kar deta hoo'n. Jab ambiya ghaib nahi jaante to kisi kaahin, nujoomi waghaira ki taraf se ye daawa durust hona mumkin nahi. Ambiya ghaib mein se sirf wohi jaante hain jin ki unhe'n wahee ki kisi qism ke zariye khabar dedi gai ho". (Umdatul Qaari: Tahat Hadees: 7181)

② Allama Ibne Nujaim Hanafi (d 970h) farmate hain: "Bashar do (2) tarah ke hain: ① Khawaas, jo ke Ambiya hain ② Awaam". (Al Bahr-ur-Raaeq: V1 P353)

Nez farmate hain: "Jo kehte de ke main nahi jaanta ke Aap ﷺ insaan the ya jinn (to wo kaafir hai)". (Al Bahr-ur-Raaeq: V5 P130)

Mazeed farmate hain: "Allah Ta'ala ka farman hai: "Tumhare paas tumhari jins se ek (1) rasool aaya hai". (Surah-at-Tauba: 128) Yaane aadmiyo'n mein se". (Al Ishbaah wan Nazaaer: P282)

③ Allama Mulla Ali Qaari ؒ (d 1014h) farmate hain: "Farman-e-Baari Ta'ala hai: "Keh deejiye ke main aap jaisa ek (1) bashar hoo'n". Yaane main farishta hone ka daawa nahi karta, mere aap se mumtaaz hone ki wajah mujh par ki jaane waali wahee hai, ke tumhara Ilaah ek (1) hai. Muhammad ﷺ aur deegar tamaam ambiya jins-e-bashar, yaane Aadam ؑ ki aulaad se hain". (Sharah-ash-Shifaa: V2 P171)

④ Allama Shekhi Zaada Hanafi (d 1078h) farmate hain: "Jo kahe ke main nahi jaanta ke Aap ﷺ insaan the ya jinn, wo kaafir ho jaaega". (Majma-al-Anhar: V1 P692)

⑤ Allama Tahaawi ؒ (d 1231h) farmate hain: "Mutawaatir aur qatai nusoos ki binaa par sehat-e-imaan ke liye shart hai ke Nabi-e-Kareem ﷺ ke ism-e-giraami ka ilm ho, kyounke naam ke baghair maarifat hoti hi nahi. Nez ye jaanna bhi shart hai ke Aap ﷺ bashar hain, aap ka taalluq arab se hai aur aap bil-ittefaaq khaatim-un-nabiyyeen hain". (Haashiya-at-Tahtaawi: P11)

⑥ Allama Aaloosi Hanafi (d 1270h) naqal karte hain: “Agar aap kahe’n ke kya is baat ka jaanna ke Aap ﷺ bashar the aur Aap ﷺ ka taalluq arab se hai, sehat-e-imaan ke liye shart hai, ya farz-e-kifaaya hai? To Shakh Waliuddin Iraqi ؒ iske jawaab mein farmate hain ke ye sehat-e-imaan ke liye shart hai. Agar koi shaksh kahe ke main is baat par imaan rakhta hoon ke Muhammad ﷺ tamaam makhluqaat ke liye Rasool ban kar aae hain, lekin main ye nahi jaanta ke aap bashar the, farishta the, ya jinn the? Ya ye kahe ke main nahi jaanta ke Aap ﷺ ka taalluq arab se hai ya ajam se? To uske kufr mein koi shubha nahi raha, kyounke usne Quran-e-Majeed ki takzeeb ki hai aur aisi cheez ka inkaar kiya hai jo baad waale apne aslaaf se seekhte chale aae hain. Ye baat to khaas-o-aam ke nazdeek yaqeeni taur par maaloom ho chuki hai. Mujhe iske baare mein ikhtelaaf ka koi ilm nahi. Agar koi ghabi-shakhs[60] aisa kahe, to usko is baat (Aap ﷺ ki bashariyyat aur arbi hone) ki taaleem dena waajib hai aur agar usne phir bhi inkaar kar diya, to ham us par kaafir hone ka hukm lagaae’nge”. (Rooh-ul-Ma-aani: V4 P113; Al Mawaahib-ul-Ladduniya li Ahmad Qastalaani: V3 P154)

⑦ Fatawa Taataar-khaaniya mein hai: “Agar koi shakh kahe ke main nahi jaanta ke Aap ﷺ insaan the ya jinn, to wo kaafir ho jaaega”. (Al Fataawa-at-Taataarkhaaniya: V5 P480)

⑧ Paanch-sau (500) Fuqaha-e-Ahnaaf Ka Fatwa Hai: “Jo kahe ke main nahi jaanta ke Aap ﷺ insaan the ya jinn, wo kaafir ho jaaega”. (Fataawa Aalamgiri: V2 P263)

Nez Nabi ﷺ ko “Syed-ul-Bashar” kaha gaya hai. (Fataawa Aalamgiri: V6 P388)

Fuqaha-e-Ahnaaf ye samjhna chaahte hain ke Nabi-e-Kareem ﷺ ko bashar tasleem karna aur maanna imaan ki salaamti ki zamaanat hai.

[60] T: Kam-aqal, bewaqoof [RSB]

Haasil kalaam ye ke tamaam ambiya jins-e-bashariyyat se the. Nabi-e-Kareem ﷺ bhi bashar hain. Quran, Ahadees, aur Ijmaa-e-Ummat se aap ki bashariyyat ka suboot milta hai. Agar koi Quran-o-Hadees ke dalaael ki taaweel kiye baghair Nabi-e-Kareem ﷺ ki bashariyyat ka inkaar kare, to wo bil-ijmaa kafir hai. Kyounke Nabi-e-Kareem ﷺ ko jins-e-bashariyyat se khaarij karna aur aap ko jins-e-noor qaraar dena, kai aayaat, ahadees, aur ijmaa-e-ummat ki mukhaalifat hai. Ye aapka aisa wasf bayan karna hai jis par Quran-o-Hadees se koi daleel nahi, youn ye jhoot qaraar paaega. Nabi-e-Kareem ﷺ ka jhoota wasf bayan karna kufr hai. Isi tarah Aap ﷺ ke liye saabit wasf ka inkaar karna bhi kufr hai.

Allama Ibne Hajar Haithami (d 974h) farmate hain: “Nabi-e-Kareem ﷺ ko aise wasf se muttasif karna, jo aap ka wasf nahi hai, ye aap ki takzeeb hai, isse ye bhi saabit hua ke Aap ﷺ ke jis wasf ke suboot par ahle ilm ka ijmaa ho, uska inkaar karna bhi kufr hai”. (Az Zawaajir An Iqtiraaf-ul-Kabaair: V1 P47)

Saabit hua ke jis tarah Nabi-e-Kareem ﷺ ki bashariyyat ka inkaar kufr hai, usi tarah Nabi ﷺ ko jins-e-noor se qaraar dena bhi kufr hai. Nabi-e-Kareem ﷺ noor-e-hidaayat hain, iska inkaar bhi kufr hai. Ahle Sunnat wal Jamaat mein se kisi ne bhi Nabi-e-Kareem ﷺ ko jins-e-noor se qaraar nahi diya, balke aap ki bashariyyat par tasrihaat maujood hain. Yehi Quran-o-Sunnat se saabit aqeeda hai.

Nabi-e-Kareem ﷺ ki bashariyyat ka inkaar Ahle Sunnat mein se kisi ne nahi kiya, balke ye aqeeda kisi aur taraf se musalmano mein daakhil ho gaya hai.

Yaad rahe ke Aimma-e-Ahle Sunnat Quran-o-Ahadees ke dalaael se ba-khoobi waqif the, unke maane-o-mafaheem ko sabse behtar jaante the. Wo tamaam aayaat-o-ahadees jo baaz ahbaab Nabi-e-Kareem ﷺ ke jins-e-noor se hone par pesh karte hain, aimma-e-mutaqaddimeen

ko unka ba-khoobi ilm tha, lekin iske bawujood Nabi-e-Kareem ﷺ se bashariyyat ki nafi nahi karte. Agar in aayaat-o-ahadees se Nabi-e-Kareem ﷺ ka noor hona ya bashariyyat ke libaada mein hona saabit hota, to aslaaf-e-ummat zaroor saabit karte. Unka saabit na karna is baat ki daleel hai ke Quran-o-Hadees se Nabi-e-Kareem ﷺ ka jins noor se hona saabit nahi hota. Iske bawujood agar aaj koi KoS se Nabi-e-Kareem ﷺ ka noor hona saabit kare aur bashariyyat ka inkaar kare, to wo taaweel ya tehreef hai, haq nahi. Nez wo zabaan-e-haal se ye baawar karwa raha hai ke aslaaf-e-ummat aise aqeede se naa-waaqif reh gae, jis par ye baad waala muttala ho gaya, ye waazeh ilhaad hai.

Aimma-e-Ahle Sunnat wal Jamaat ke ajmaai-o-ittefaaqi aqeeda ke khilaaf koi daleel nahi suni jaaegi, kyounke haq wohi hai jise Aimma-e-Ahle Sunnat ne ikhtiyar kiya. Unka har aqeeda-o-amal KoS ke dalaael par qaaem hai.

Noor-e-Muhammad ﷺ Ki Takhleeq

Nabi-e-Kareem ﷺ jins-e-bashar se hain, ye musalmano ka ijmaai aqeeda hai. Quran-o-Hadees aur Ijma-e-Ummat isi par shaahid hain. Islam ki ibtidaai taareekh mein koi fard-e-bashar aisa nazar nahi aata, jo Rasool Allah ﷺ ko bashar tasleem na karta ho, albatta baad ke soofiya ne islam ke chashma-e-saafi[61] mein bohot saare gande aqaaid undelne ki koshish ki hai. Unhi mein se ek (1) Rasool Allah ﷺ ki bashariyat se inkaar ka aqeeda bhi tha. Unho'n ne ye aqeeda aam kiya ke agar Aaqaa-e-Kareem ﷺ ki bashariyat ko tasleem kiya jaae to, to usse aap ki shaan mein kami aajaaegi.

You'n unho'n ne Aap ﷺ ko jins-e-bashariyat se nikaal kar pesh kiya, unho'n ne ye aqeeda bayan kiya ke Rasool Allah ﷺ ka noor hain, aap bashariyat ke libaade[62] mein aae hain.

Ye baat Quran-o-Sunnat mein kaheen mazkoor nahi hui, balke rawaafiz ne ghadi[63] hai aur gumraah soofiya ne unse musta-aar[64] li hai, iski taaeed ke liye unho'n ne man-ghadat riwayaat ka ambaar lagaya hai. Baad mein kai gumraah qaumo'n ne in soofiya ke nazariye ko apna liya aur ab wo Aaqaa-e-Kareem ﷺ ki bhashariyat se inkaar karne lage hain, wo aap ko noor saabit karne ki koshish mein rehte hain aur is par riwayaat bhi pesh karte hain. Halaanke unho'n ne jin riwayaat se istidlaal lene ki koshish ki hai, wo riwayaat usool-e-mohaddiseen par poori nahi utarti hain, mohaddiseen ne unko man-ghadat qaraar diya hai. Unke raawiyo'n ko kazzaab aur dajjal kaha hai. Nez, wo riwayaat musalmano ke ijmaai aqeede aur Quran-o-Sunnat ki siqa taalimaat ke bhi khilaaf jaati hain. Zail mein is qism ki riwayaat par tehqeeq pesh ki jaa rahi hai. Mulaahaza ho:

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[61] T: (چَشْمَہ صَافِی) Saaf-o-shaffaaf paani [RSB]
[62] T: (لَبَادَہ) libaas [RSB]
[63] T: (گڑھی) Jhooti baat banana, ikhtiraa karna [Rekhta]
[64] T: (مُسْتَعار) Maanga hua, udhaar liya hua [Rekhta]

① Ek (1) riwayat jise baaz jawaanib se hujjat-o-daleel aur Nabi-e-Kareem ﷺ ke noor hone par bataur-e-istidlaal pesh kiya jaata hai, us par baaz guzarishaat mulaahaza ho'n:

Allah ki awwaleen takhleeq mera noor hai. ya	أَوَّلُ مَا خَلَقَ اللّٰهُ نُوْرِيْ.
Sabse pehle Allah ne tere Nabi ka noor paeda kiya aye Jaabir!	أَوَّلُ مَا خَلَقَ اللّٰهُ نُوْرَ نَبِيِّكَ يَا جَابِرُ.

Usool-e-Hadees mein ye baatil aur mauzoo riwayat hai.

❁ Haafiz Syooti ؒ (d 911h) farmate hain: "Iski koi qaabil-e-etemaad sanad nahi". (Al Haawi lil Fataawa: V1 P325)

❁ Nez farmate hain: "Main kehta hoo'n ke hadees-e-aql to mauzoo hai aur doosri teen (3) ahadees (jin mein "أَوَّلُ مَا خَلَقَ اللّٰهُ نُوْرِيْ" bhi hai) in alfaaz ke saath sire se maujood hi nahi hain, to taaweel ki zaroorat kahaa'n rehti hai". (Quwwat-ul-Mughtazi Alaa Jaame-at-Tirmizi: V1 P516)

Andaaza hai ke is riwayat ko Ibne Arbi (638h) jo ke ek (1) mulhid aur ghaali soofi tha, ne khud ghad kar Imam Abdur Razzaq ki taraf mansoob kar diya hai aur baad waalo'n ne baghair tehqeeq ke Imam Abdur Razzaq ki taraf iska intisaab[65] kar diya hai, ye unki waazeh khata hai.

Hamare daur mein baaz logo'n ne Musannaf Abdur Razzaq ka ek (1) jhoota "Juz-e-Mafqood"[66] daryaaft kiya hai, us mein ye riwayat maujood hai aur jin logo'n ne ye riwayat Imam Abdur Razzaq ki taraf mansoob ki hain unke bayan-karda alfaaz aur Juz-e-Mafqood naami kitaab ke alfaaz ek-doosre se mumaasil[67] nahi hain, balke-un-mein farq hai. Ye riwayat Musannaf Abdur Razzaq to kujaa[68], mutaqaddimeen[69]

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[65] T: Mansoob karna, nisbat dena [FL]
[66] T: Khoya hua, ghaaeb [FL])
[67] T: (مُماثِل) Maanind, misl, mushaaba, milta-julta [Rekhta]
[68] T: (کُجَا) Kahaan, kis jagah (T: Urdu mein mauqa-o-nisbat par hairat zaahir karne ke liye istemaal hota hai [Rekhta]

Aimma-e-Deen ki kisi kitab mein nahi hai. Juz-e-Mafqood ki sanad mein Abdur Razzaq ka a'na'na[70] hai, lehaza is buniyaad par ye sanad bhi "zaeef" hai.

Haafiz Siyuti ﷺ jaisa maaroof naaqil-e-hadees bhi iski sanad se waqif nahi ho saka, balke waashigaaf[71] alfaaz mein eteraaf karta hai ke ye riwayat sire se maujood hi nahi, ye riwayat agar Musannaf Abdur Razzaq mein hoti to ahle ilm zaroor-biz-zaroor ise zikr karte. Isi tarah ye doosri riwayaat-e-saheeha aur quran aur ijma ke bhi khilaaf hai.

② Syedna Salman ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya:

Takhleeq-e-Aadam se 14000 saal qabl Allah Ta'ala ke yahaa'n main aur Ali mahez noor the, Aadam ko paeda kiya gaya to Allah ne us noor ko do (2) hisso'n mein taqseem kiya. Ek (1) hissa main aur doosra hissa Ali hai.

(Fazaail us Sahaaba li Ahmad: 1130; Manaaqib Ali la Ibnul Maghaazli: P87)

Ye jhooti riwayat hai.

❶ Ise Hasan bin Ali bin Zakariyya bin Saaleh Abu Saeed Aasmi Basri ne ghada hai.

⚽ Haafiz Zahbi ﷺ farmate hain: "Ye ahadees ghadta tha". (Al Mughni Fiz Zuafaa: V1 P253)

⚽ Imam Daraqutni ﷺ farmate hain: "Ye matrook-ul-hadees hai". (Sawalaat-as-Sahmi: 253)

⚽ Nez "matrook" bhi kaha hai. (Taareekh Baghdad lil Khateeb: V7 P384 sanad hasan)

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[69] T: (مُتَقَدِّمِين) Wo log jo pehle guzar chuke [Rekhta]
[70] T: (عَنْعَنَہ) Kisi riwayat ko a'n (عن) fulaa'n - a'n fulaa'n keh kar bayan karna [Rekhta]
[71] T: (واشِگاف) Saaf, likha hua, zaahir [Rekhta]

⚽ Imam Ibne Adee ﷺ farmate hain: “Ahadees ghadta aur riwayaat sarqa[72] karke unhe’n doosre raawiyo’n se mansoob kar deta hai. Wo-un-logo’n se riwayaat bayan karta hai jo paeda hi nahi hue”. (Al Kamaal Fee Zuafa-ur-Rijaal: V2 P338)

⚽ Nez farmate hain: “Mazkoora riwayaat ke alaawa Adawi (عَدَوِي) ne Ahle Bait ke mutaalliq ahadees wazaa[73] ki hain, siwaae chand riwayaat ke aksar man-ghadat hain, ham usko muttahim[74] qaraar dete hain, balke yaqeen se kehte hain ke usi ne Ahle Bait waghairahum ke fazaail mein ahadees wazaa ki hain”. (Al Kamaal Fee Zuafa-ur-Rijaal: V2 P343)

⚽ Haafiz Zahbi ﷺ farmate hain: “Siqa raawiyo’n se baatil riwayaat bayan karta hai”. (Meezaan-ul-Etedaal: V1 P507)

Nez farmate hain: “Sharm se aari boodha, jhoot bolte hue zara nahi sochta”. (Meezaan-ul-Etedaal: V1 P508)

⚽ Khateeb Baghdadi ﷺ bhi “wazaa’ (وضاع)” samajhte hain. (Taareekh Baghdad: V7 P383)

⚽ Hamza Sahmi ﷺ kehte hain ke maine Abu Muhammad Hasan bin Ali Basri ﷺ ke iske mutaalliq farmate hue suna: “Rasool Allah ﷺ par jhoot baandhta hai, Aap ﷺ ke baare mein aisi riwayate’n bayan karta hai, jo aap ke farmaeen nahi”. (Sawalaat-as-Sahmi: 253)

Iski tauseeq saabit nahi.

❷ Zaazaan (زاذان) ki Syedna Sulaiman ﷺ se simaa ki tasreeh nahi mil saki. Imam Yahya bin Maeen ﷺ ka qaul is hawaale se saabit nahi, kyounke Muhammad bin Hussain Baghdadi muttahim hai.

[72] T: Chori [FL]
[73] T: (وَضْع) Ikhtiraa, ejaad, banana, ghadna [Rekhta]
[74] T: Kisi par tohmat lagaane waala, badnaam karne waala [Rekhta]

③ Riwayat hai: “Ham ek (1) hi cheez mein rahe, bil-aakhir hame’n Abdul Muttalib ki sulb se judaa kar diya gaya, iska ek (1) hissa main aur doosra Ali hain”. (Taareekh-e-Damishq la Ibne Asaakir: V42 P67)

Riwaayat man-ghadat hai. Hasan bin Ali Basri Adawi “وضاع” hai.

④ Riwaayat hai: “Mujhe aur Ali ko ek (1) noor se paeda kiya gaya hai”. (Al Mauzuaat la Ibnul Jauzi: V1 P156)

Jhooti riwayat hai, ise Ahmad bin Jafar bin Ali bin Bayan ne jama kiya hai.

Haafiz Zahbi ؒ farmate hain: “Ye raafzi aur “وضاع” tha”. (Talkhees-ul-Mauzuaat: V1 P110)

Imam Ibne Adee ؒ farmate hain: “Ham yaqeen se use jhooti ahadees ghadne ka mujrim qaraar dete hain, ye raafzi tha”. (Al Kaamil Fee Zuafa-ur-Rijaal: V2 P156)

Nez farmate hain: “Iski aksar riwayaat khaana-saaz hain, aise raawiyo’n par jhoot baandhne mein be-hayaa waaqe hua tha, jinhe’n milaa tak nahi, aisi ahadees isne wazaa kar rakhi hain, Lais ke nuskha se Yahya bin Bakeer ki sanad se mustaqeem ahadees bayan karta tha. Phir-un-mein aisi riwayate’n shaamil kar deta, jin ka ham ne zikr kiya hai, inke alaawa aur bhi hain”. (Al Kaamil Fee Zuafa-ur-Rijaal: V2 P158-159)

Imam Daraqutni ؒ farmate hain: “Ye kazzaab hai, ahadees wazaa karta hai”. (Sawalaat-as-Sahmi: 236)

Imam Ibne Yunus ؒ farmate hain: “Ye raafzi tha aur ahadees ghadta tha”. (Lisaan-ul-Meezaan la Ibne Hajar: V2 P108)

Haafiz Ibnul Jauzi ؒ farmate hain: “Is riwayat ko Jaafar bin Ahmad ne ghada hai aur wo raafzi ahadees wazaa karta tha”. (Al Mauzuaat: V1 P156)

Is riwayat mein aur bhi illate'n hain. Ye riwayat mauzoo-o-makzoob[75] hai.

⑤ Syedna Jaabir bin Abdullah ﷺ se mansoob hai: "Allah Azzo Wajal ne noor ka tukda naazil kiya, use Syedna Aadam ﷺ ki sulb mein thehraaya, usko do (2) hisso'n mein taqseem kiya, ek (1) hisse ko Abdullah ki sulb mein daal diya, doosre ko Abu Taalib ki sulb mein rakh diya gaya. Abdullah ki sulb se main Nabi paeda hua. Abu Taalib ki sulb se Ali *wasi* paeda hue". (Manaaqib Ali bin Abi Taalib la Ibnul Maghaazli: P87)

Intihaai jhooti riwayat hai.

❶ Ahmad bin Ali Qawaareeri Waasti ke haalaat-e-zindagi nahi mil sake.

❷ Muhammad bin Abdullah bin Ibrahim bin Saabit Abu Bakar Ashnaani hai.

⚽ Haafiz Zahbi ﷺ farmate hain ke Dajjaal aur Wazza' hai. (Al Mughni Fiz Zuafa: V2 P601)

⚽ Imam Daratqutni ﷺ farmate hain: "Jhoot dajjal tha … Ahadees ghadta tha". (Az Zuafa wal Matrukeen: 495)

⚽ Khateeb Baghdadi ﷺ farmate hain: "Ye kazzaab ahadees wazaa karta tha". (Taareekh Baghdad: V5 P440)

❸ Muhammad bin Musfi ke baare mein Haafiz Ibne Hajar ﷺ farmate hain: "Tadlees-ut-Taswiya ka murtakib hai". (Tehzeeb-ut-Tehzeeb: V4 P427)

❹ Baqiya bin Waleed bhi "tadlees-ut-Taswiya" karta tha.

❺ Abu-az-Zubair Muhammad bin Muslim Makki mudallis hain.

❻ Suwaid bin Abdul Aziz jamhoor ke nazdeek zaeef hai.

[75] T: (مَكذُوب) Jhooti baat, wo baat jo jhoot ho [Rekhta]

Haafiz Haithami ؒ farmate hain: “Imam Ahmad bin Hambal aur jamhoor aimma ne zaeef qaraar diya hai”. (Majmua-az-Zawaaed: V3 P148; V7P 89)

⑥ Syedna Abu Zar Ghafaari ؓ se mansoob hai ke maine Rasool Allah ﷺ ko farmate hue suna:

Main aur Ali Arsh-e-Ilaahi ke daae’n jaanib ek (1) noor ki soorat mein the, ye noor Allah ki tasbeeh-o-taqdees karta tha. Ye Aadam ؑ ki takhleeq se 14000 saal qabl ki baat hai. Main aur Ali ek (1) noor hi rahe, yaha’n tak ke hame’n Abdul Muttalib ki sulb mein judaa kar diya gaya.

(Manaaqib Ali la Ibnul Maghaazli: P131)

Ye sakht zaeef hai.

❶ Muhammad bin Hasan bin Sulaiman Qazooni ke mutaaliq Khateeb Baghdadi farmate hain: “Iski aksar ahadees ki asaneed aur matoon mein takhleet[76] hai”. (Taareekh Baghdad: V2 P616)

Haafiz Zahbi ؒ farmate hain: “Ye qaabil-e-etebaar nahi”. (Meezaan-ul-Etedaal: V3 P521)

❷ Hafs bin Ghayaas mudallis hain, simaa ki tasreeh nahi ki.

❸ Amash mudallis hain, simaa ki tasreeh maujood nahi.

❹ Saalim bin Abi-al-Ja’d ka Syedna Abu Zar Ghafaari ؓ se simaa nahi.

❺ Is mein majhool raawi hain.

⑦ Syedna Ali ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya:

Aadam ؑ ki takhleeq se 14000

[76] T: (تَخْلِيط) Milaawat, aamezish, khalat-malat ya gad-mad hone ka amal [Rekhta]

saal pehle main apne Rabb ke saamne noor ki soorat mein maujood tha.

(Al Mawaahib-al-Laduniya lil Qastalani: V1 P49)

Be-sanad aur jhooti riwayat hai.

⑧ Syedna Abdullah bin Abbas ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya:

Main aur Ali noor the, Aadam ﷺ ki takhleeq se 14000 saal qabl Allah ke saamne farmabardaar ban kar khade the. Jab Aadam ﷺ ki takhleeq hui to Allah Ta'ala ne us noor ko do (2) hisso'n mein taqseem kar diya, ek (1) hissa meri soorat mein aur ek (1) hissa Ali ki soorat mein.

(Al Yaqeen Fee Imrah Ameer-ul-Momineen li Abul Qasim ibn Taawoos ar Raafzi: V1 P212)

Jhooti riwayat hai.

❶ Muhammad bin Hasan bin Saeed Hashmi ki tauseeq saabit nahi.

❷ Faraat bin Ibrahim Kufi ki tauseeq nahi mili.

❸ Muhammad bin Ali bin Ma'mar Hamdani ki tauseeq nahi mili.

❹ Abu Yahya Qataa jamhoor aimma-e-hadees ke nazdeek "zaeef" hai.

⑨ Syedna Abu Huraira ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya: "Jab Allah Ta'ala ne Aadam ﷺ ki takhleeq farmaai to Aadam ﷺ ne apni aulaad ki khabar-geeri ki. Aap ﷺ apni aulaad ki ek-doosre par fazeelat dekhne lage, to aap ne dekha ke unke peeche noor pahela hua hai. Aadam ﷺ ne poocha: Mere Rabb! Ye kaun hain? Farmaya: Ye aap ke bete Ahmad ﷺ hain. Ye (fazeelat mein) pehle hain aur (besat ke etebaar se) aakhri hain. (Roz-e-qiyaamat) sabse pehle shafaa-at yehi karenge". (Hadees us Siraaj: 2628; Dalaail-un-Nubuwwah lil Bayhaqi: V5 P483)

Riwayat zaeef-o-munkar hai. Mubaarak bin Fuzaala ki Obaidullah bin Umar Umri se kai munkir riwayaat hain, ye riwayat mein unhi mein se hai.

Imam Ali bin Madeeni ؒ farmate hain: “Mubaarak bin Fuzaala ki Obaidullah bin Umar se kai munkir riwayaat hain”. (Taareekh Baghdad lil Khateeb: V15 P279 sanad saheeh)

Agar koi is riwayat ko saheeh bhi kahe, tab bhi use Noor-e-Muhammadi ki takhleeq par daleel nahi banaya jaa sakta. Syedna Aadam ﷺ ne Nabi-e-Kareem ﷺ se noor pahelta dekha, jo is baat ki daleel hai ke Aap ﷺ se noor-e-hidaayat sabse ziyaada phaelega. Isi liye Nabi-e-Kareem ﷺ ne farmaya hai ke tamaam ambiya ki ba-nisbat mere muttabieen ziyaada honge.

Is hadees ka ye matlab hargiz nahi ke Nabi-e-Kareem ﷺ ki takhleeq noor se hui, kyou’nke Allah Ta’ala ne Nabi-e-Kareem ﷺ ko Aadam ﷺ ka beta qaraar diya, jab baap Aadam ﷺ mitti se takhleeq hue, to beta bhi Aadam ﷺ ki jins-e-bashariyyat se hai.

Istighaasa

Dua, Nida, Talab, Sawaal, Istiaanat, Istimdaad, aur Istighaasa ke ek (1) hi maane hain. Istighaasa aur Istiaanat dua hai. Ibaadat ka itlaaq dua par bhi hota hai. Ibaadat sirf Allah Ta'ala ki hai. Allah ke alaawa kisi ko ranj-o-gham, dukh, takleef, aur kab-o-alam mein pukaarna aur usse maa-fauq-al-asbaab madad maangna "shirk-fil-ibaadat" hai.

Allama Sanaullah Hanafi ﷺ (صنع الله) (1120h) farmate hain: Jo ye aqeeda rakhe ke Allah ke alaawa Nabi, Wali, Rooh, ya kisi aur hasti ko musibat door karne aur haajat poori karne ka ikhtiyaar hai, to wo jahaalat ki khatarnaak waadi mein waaqe ho gaya hai aur wo jahannum ke dahaane par khada hai.

Baaz log daleel dete hain ke auliya-e-ikraam (haajat-rawaai) apni karamaat ke zariye karte hain. Allah ki panaah is baat se ke Allah ke waliyo'n ko aise muqaam par samjha jaae aur unse ye gumaan rakha jaae ke wo karaamat ke zariye logo'n ki takleefe'n door karte aur unko faaeda pohonchate hain. Ye to butho'n ke pujaariyo'n ka aqeeda hua karta tha, jaisa ke Allah Kareem unka ye jumla naql farmate hain: "Ye Allah Ta'ala ke yahaa'n hamare sifaarishi hain". Isi tarah unka ek (1) aur jumla you'n naqal kiya: "Ham unki ibaadat mahez is liye karte hain ke wo hame'n Allah ke qareeb kar de'n". (Saifullah Alaa Man Kazab Ala Auliya Allah: P48)

Nez farmate hain: "Jo ahle imaan hain, unse musibat ko Allah ke siwa koi door karne waala nahi, usi se manfa-at[77] haasil hoti hai, kyounke jiski haisiyat nafaa pohonchane aur takleef door karne waale ki nahi, usse madad talab karne ke liye uska zikr karna Allah ke saath shirk ban jaata hai. Chaahe wo Nabi ho, Farishta ho, Wali ho, ya koi doosra ho. Kyounke Allah ke siwa takleef door karne par aur nafaa dene par koi qaadir nahi hai". (Saifullah Alaa Man Kazab Ala Auliya Allah: P48)

Baaz log Ibaadat ko tawassul-o-shafaa-at ka naam de kar shirk karte hain. Shuraka ko Auliya aur Shufa-aa ka naam dete hain.

[77] T: Nafaa, faaeda [FL]

Allama Aaloosi Hanafi ﷺ (1270h) farmate hain: “Baaz logo’n ne is aayat se ye istidlaal liya hai ke saaliheen se istighaasa kiya jaa sakta hai aur unhe’n Allah aur bando’n ke darmiyaan waseela banaya jaa sakta hai aur Allah par qasam uthaai jaa sakti hai ke “Allah main aap ko falaan ki qasam deta hoo’n, mujhe falaan cheez de de”. Baaz log Allah ke aise saaleh bando’n ka waseela banaate hain, jo ya to mar chuke hote hain, ya phir wahaa’n maujood nahi hote. Kehte hain: Aye falaa’n! Allah se dua karo ke wo mujhe falaan falaan cheez de aur wo use waseela qaraar dete hain. To ye sab cheeze’n mukhtalif maraahil mein haq se baeed[78] hain. Is silsile mein mohaqqiq kalaam ye hai ke makhlooq se baae’n-taur istighaasa karna ke wo hamare liye dua kare aur ham uski dua ka wa waseela banaae’n to bila-shak ye jaaez hai. Agar wo saaleh shakhs zinda ho, jiski dua ka waseela banaya jaa raha hai. Ye bhi yaad rahe ke jisse dua ke liye kaha jaa raha hai, uska afzal hona zaroori nahi, mafzool[79] se bhi karwaai jaa sakti hai. Lekin agar koi shakhs kisi ghair-maujood bande ya faut-shuda bande se dua karwaane baith jaae, to ek (1) aalim ko uske naajaaez hoen mein koi shubha nahi ho sakta. Ye bidat hai, salaf aisa nahi karte the. Sahaaba mein se kisi se manqool nahi ke unho’n ne kisi maiyyat se koi cheez talab ki ho, halaanke wo khair par sabse ziyaada hares the”. (Rooh-ul-Maani: V3 P294)

[78] T: (بَعِيد) Door, judaa, alag, naa-mumkin, muhaal [Rekhta]
[79] T: (مَفضُول) Fazl mein badha hua, fazeelat diya hua [Rekhta]

Qurani Aayaat:

Darj-e-Zel aayaat-e-baiyyinaat ko mulaahaza farmaae'n:

①

Ham Teri Hi Ibaadat Karte Hain Aur Tujh Hi Se Madad Maangte Hain.

اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ.

(Surah-al-Faatiha: 5))

②

Tumhara Rabb Kehta Hai Ke Mujhe Pukaaro, Main Tumhari Dua Qubool Karunga.

وَ قَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ.

(Surah-al-Momin: 60)

③

Wo Mashriq Aur Maghrib Ka Rabb Hai, Uske Siwa Koi Ilaah Nahi, Usi Ko Hi Apna Kaarsaaz Samjho.

رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ لَآ اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا. (Surah-al-Muzzammil: 9)

④

Kya Unke Maabood Hain, Jo Unhe'n Ham Se Bacha Sake'n, Wo Apni Madad Karne Ki Istitaa-at Nahi Rakhte, Na Unhe'n Ham Se Panaah Di Jaati Hai.

اَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِّنْ دُوْنِنَا ؕ لَا يَسْتَطِيْعُوْنَ نَصْرَ اَنْفُسِهِمْ وَ لَا هُمْ مِّنَّا يُصْحَبُوْنَ.

(Surah-al-Ambiya: 43)

⑤

(Us waqt ko yaad karo) Jab Tum Apne Rabb Se Madad Maang Rahe The, To Usne Tumhari Madad Ki.

اِذْ تَسْتَغِيْثُوْنَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ.

(Surah-al-Anfaal: 9)

⑥

Allah Ta'ala Se Taalluq Qaaem Karo, Wohi Tumhara Kaarsaaz Hai, Wo Kya Hi Khoob Kaarsaaz Hai Aur Kitna Hi Behtareen

وَ اعْتَصِمُوْا بِاللّٰهِ ؕ هُوَ مَوْلٰىكُمْ ۚ فَنِعْمَ الْمَوْلٰى وَ نِعْمَ النَّصِيْرُ. (Surah-al-Hajj: 78)

Madadgaar Hai.

⑦ Musa ﷺ ne apni qaum se kaha:

Allah Ta'ala Se Madad Maango

اسْتَعِيْنُوْا بِاللّٰهِ. (Surah-al-Aaraaf: 128)

⑧ Farmaan-e-Baari Ta'ala hai:

Qiyaamat Qareeb Hai, Allah Ke Siwa Koi Usse Bachaane Waala Nahi Hai.

اَزِفَتِ الْاٰزِفَةُ، لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ كَاشِفَةٌ.
(Surah an Najm: 58)

⑨ Allah Ta'ala ne Sahaba ki baat naqal farmaai:

Hame Allah Hi Kaafi Hai Aur Wo Behtareen Nigehbaan Hai.

حَسْبُنَا اللّٰهُ وَ نِعْمَ الْوَكِيْلُ.
(Surah Aale Imran: 173)

⑩ Allah Ka Farmaan Hai:

Kaun Hai Jo Pareshaan Haal Ki Dua Sunta Hai Aur Usse Takleef Door Karta Hai.

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَ يَكْشِفُ السُّوْٓءَ.
(Surah an Naml: 62)

⑪

Keh Deejiye Ke Main Apni Zaat Ke Liye Kisi Faaede Aur Nuqsaan Ka Maalik Nahi, Magar Jo Allah Chaahe.

قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ نَفْعًا وَّ لَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ. (Surah-al-Aaraaf: 188)

⑫

Keh Deejiye Ke Kaun Hai, Jo Tumhe'n Bahr-o-Bar Ke Andehro'n Se Najaat Deta Hai.

قُلْ مَنْ يُّنَجِّيْكُمْ مِّنْ ظُلُمٰتِ الْبَرِّ وَ الْبَحْرِ.
(Surah-al-Anaam: 63)

⑬

Keh Deejiye Ke Allah Unse Aur Har Karb Se Tumhe'n Najaat Deta Hai, Phir Bhi Tum Shirk Karte Ho.

قُلِ اللّٰهُ يُنَجِّيْكُمْ مِّنْهَا وَ مِنْ كُلِّ كَرْبٍ ثُمَّ اَنْتُمْ تُشْرِكُوْنَ. (Surah-al-Anaam: 64)

⑭

Keh Deejiye, Bulaao Un Logo'n Ko Jinhe'n Tum Allah Ke Siwa Samajhte Ho, Wo Tum Se Takleef Door Aur Takleef Se Najaat Dene Ki Taaqat Nahi Rakhte.

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَ لَا تَحْوِيْلًا.

(Surah Bani Israel: 56)

⑮

Keh Deejiye, Kya Khayaal Hai Tumhara, Jin Ko Tum Allah Ke Siwa Pukaarte Ho, Algar Allah Mujhe Takleef Dena Chaahe To Kya Wo Us Takleef Ko Door Kar Sakte Hain? Ya Allah Mujh Par Rahmat Karna Chaahe To Kya Wo Allah Ki Rahmat Ko Rok Lenge? Keh Deejiye, Mujhe Allah Kaafi Hai, Usi Par Tawakkal Karne Waale Tawakkal Karte Hain.

قُلْ اَفَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ اَرَادَنِىَ اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖۤ اَوْ اَرَادَنِىْ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ؕ قُلْ حَسْبِىَ اللّٰهُ ؕ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ.

(Surah-az-Zumar: 38)

⑯

Agar Allah Aap Ko Takleef Pohonchaae To Allah Ke Siwa Koi Usko Door Nahi Kar Sakta Aur Agar Wo Khair Pohonchana Chaahe To Wo Har Cheez Par Qaadir Hai.

وَ اِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗۤ اِلَّا هُوَ ۚ وَ اِنْ يَّمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ.

(Surah-al-Anaam: 17)

⑰

Tumhare Paas Jo Bhi Nemat Hai, Wo Allah Ki Taraf Se Hai, Phir Tumhe'n Jo Bhi Takleef Pohonchti Hai To Tum Usi Ki Taraf Laut-te Ho.

وَ مَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ ثُمَّ اِذَا مَسَّكُمُ الضُّرُّ فَاِلَيْهِ تَجْـَٔرُوْنَ. (Surah-an-Nahl: 53)

⑱

Kya Allah Apne Bando'n Ko Kaafi Nahi Hai.

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ.
(Surah-az-Zumar: 36)

Ahadees-e-Mubaaraka:

① Syedna Abu Huraira ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

Allah se madad talab keejiye.

اِسْتَعِنْ بِاللّٰهِ. (Saheeh Muslim: H2664)

② Nabi-e-Kareem ﷺ ne Syedna Abdullah bin Abbas ﷺ se farmaya:

Jab sawaal kare'n to Allah se sawaal kare'n aur jab madad talab kare'n to Allah se talab kare'n.

إِذَا سَأَلْتَ فَاسْأَلِ اللّٰهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللّٰهِ.
(Musnad-al-Imam Ahmad: V1 P307; Sunan Tirmizi: H2516 sanad saheeh)

③ Nabi-e-Kareem ﷺ ne mushrikeen-e-Makkah ke liye baddua ki:

Allah unke khilaaf meri you'n madad farma ke-un-par saat (7) saal tangi karde, jis tarah Yusuf ﷺ ki qaum par ki thi.

اَللّٰهُمَّ أَعِنِّيْ عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوْسُوْفَ
(Saheeh Bukhari: H4774; Saheeh Muslim: H2798)

④ Syedna Anas bin Maalik ﷺ bayan karte hain ke Rasool Allah ﷺ ne Syeda Fatima ﷺ ko subah-o-shaam padhne ki ye dua sikhaai:

Aye hamesha zinda aur qaaem rehne waale! Teri rahmat ke waaste se sawaal karti hoo'n ke mere tamaam kaam durust farma, aur palak jhapakne ki der bhi mujhe nafs ke hawaale na kar.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ، اَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، وَلَا تَكِلْنِيْ إِلٰى نَفْسِيْ طَرْفَةَ عِيْنٍ.
(Amal-al-Yaum wal Lail lin Nasai: 570 sanad hasan)

Imam Haakim ﷺ (V1 P445) ne ise Imam Muslim ﷺ ki shart par "saheeh" kaha hai. Haafiz Zahabi ﷺ ne unki muwaafaqat ki hai. Haafiz Munziri ﷺ (At-Targheeb wat Tarheeb: /117) ne "saheeh" aur Haafiz Ibne Hajar ﷺ (Nataaij-ul-Ifkaar: V2 P385) ne "hasan" qaraar diya hai.

⑤ Syedna Abdullah bin Abbas ﷺ farmate hain:

كَانَ آخِرَ قَوْلِ إِبْرَاهِيْمَ حِيْنَ أُلْقِيَ فِيْ النَّارِ: حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ.
(Saheeh Bukhari: 4564)

Jab Ibrahim ﷺ ko aag mein daala gaya to unka aakhri qaul ye tha. Mujhe Allah hi kaafi hai aur wo behtareen wakeel hai.

⑥ Syedna Abu Darda ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

حَسْبِيَ اللّٰهُ لَا إِلٰهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ.
(Amal-al-Yaum wal Lailah la Ibnus Sunni: 72 sanad hasan)

Jo subaho sham saat (7) martaba ye kalimaat padhta hai, Allah duniya-o-aakhirat ki pareshaniyo'n mein uske liye kaafi ho jaaenge: "Mujhe Allah kaafi hai, uske siwa koi Ilaah nahi, usi par mera tawakkal hai aur wo hi arsh-e-azeem ka Rabb hai".

⑦ Nabi-e-Kareem ﷺ ye kalimaat sikhaya karte the:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ.
(Saheeh Bukhari: H6409)

Neki karne aur gunaah se bachne ki taaqat Allah ki taufeeq se hai.

Allama Ibne Rajab ﷺ (795h) in kalimaat ka mafhoom bayan karte hain: "Iske maane ye hai ke bande ko ek (1) haal se doosre haal mein badalne ki taaqat Allah ki taufeeq ke siwa kuch nahi, ye bohot bada kalma hai, Jannat ke khazaano'n mein se ek (1) khazaana hai. Banda ahkaam par amal karne, mamnuaat se bachne aur taqdeer par sabar karne mein Allah ki madad ka mohtaaj rehta hai. Isi tarah maut ke waqt, maut ke baad, barzakh ke khauf ke waqt aur qiyaamat mein Allah ki madad ka mohtaaj hota hai. To in muamalaat mein iaanat[80] ki taaqat siwaae Allah ke kisi ke paas nahi, jo in tamaam muamalaat mein Allah se madada talab kare, Allah uski madad karta hai. Aur jo Allah se

[80] T: (اِعانَت) Madad, imdaad, sahaara [Rekhta]

madad talab karna chod de aur uske ghair se madad talab karne lage, Allah us shakhs ko usi par chod dete hain, jisse wo madad maang raha hai, you'n wo zaleel-o-ruswa ho jaata hai". (Jaame-ul-Uloom wal Hikam: V1 P482)

Abdullah bin Ahmad bin Hambal farmate hain: "Main apne baba se aksar suna karta tha, wo sajde mein you'n dua karte: "Allah! Jis tarah toone mere chehre ko kisi aur ke saamne sajda karne se mehfooz rakha, Allah tu mujhe usi tarah apne siwa kisi aur se sawaal karne se mehfooz rakh". Maine arz kiya: Main aap ko aksar ye dua maangte hue sunta hoo'n, kya aap ke paas is silsila mein koi asar maujood hai? Farmane lage: Ji haa'n, main Wakee bin Jarraah ko aksar sajdo'n mein yehi dua maangte suna karta tha, to maine unse wohi sawaal kiya, jo aap mujh se kar rahe hain. To unho'n ne kaha: Maine Sufyan Soori ko aksar sajdo'n mein ye dua padhte suna hai, maine unse poocha to unho'n ne bataya main Mansoor bin Mo'tamar ko ye dua karte suna karta tha". (Heelatul Auliya la Abi Nuaim: V9 P233 sanad hasan)

Shaikh-ul-Islam Ibne Taimiya (728h) farmate hain: "Un mein se baaz to wo hain jo makhlooq se istighaasa karte hain, chaahe wo zinda ho ya murda, hatta ke wo ye bhi nahi dekhte hke ye zinda shakhs musalman hai ya nasraani hai, ya mushrik hai, to shaitan us shakhs ki soorat mein maangne waalo'n ko baaz haajaat poori kar deta hai. To wo samjhne lagte hain ke wo shakhs khud hai, ya uski shakl mein koi farishta aagaya hai. Halaa'nke wo shaitan hota hai jo use Allah ke saath shirk mein gumraah kar deta hai. Jaisa ke shaitan butho'n mein daakhil ho jaate the aur mushrikeen se kaalm kiya karte the". (Al Furqan Bain Auliya-ur-Rahman wa Auliya ush Shaitan: P429)

Nez farmate hain: "Is par sunnat guzar chuki hai ke zinda shakhs se dua talab ki jaa sakti hai, jaise usse deegar wo cheeze'n talab ki jaa sakti hain, jin par wo qudrat rakhta hai. Albatta ghaayab makhlooq ya maiyyat se koi cheez talab nahi ki jaa sakti".(Majmua-al-Fataawa: V1 P344)

Allama Ibne Qaiyyim (751h) farmate hain: “Shirk ki qismo’n mein se ek (1) to murdo’n se haajaat talab karna hai, unse itighaasa karna aur unki taraf tawajjo karna hai. Duniya mein shrik ki asal yehi hai. Kyou’nke maiyyat ka amal munqata ho chuka hota hai, to wo apne nafs ke liye nafa-o-nuqsaan ki maalik nahi hoti, kajaa wo usko nafa-o-nuqsaan de, jo usse maang raha hai ya usse sawaal kar raha hai, ke wo Allah se uske liye shafaa-at talab kare. To ye kaam wo jahaalat ki wajah se karta hai, use nahi maaloom ke shafaa-at kaun karta hai aur kisse ki jaati hai”. (Madaarij us Saalikeen: V1 P346)

Dua

Dua ke kai maane hain, iska itlaaq[81] ibaadat, istighaasa, aur nida waghaira par hota hai. Dua ki do (2) qisme'n hain: ① Dua-e-Masla. ② Dua-e-Ibaadat.

Shaikh-ul-Islam Ibne Taimiya (728h) farmate hain: "Dua ki do (2) qisme'n hain. … Ye Allah ke saath khaas hain aur usi ka haq hain, kisi ghair se dua jaaez nahi, balke Allah ke siwa kisi aur se dono'n mein se kisi qism ki dua karna shirk hai". (Bayan Talbees-ul-Jahmiyya: V4 P538)

Allama Shaukani (1250h) farmate hain: "Hadees: "Dua ibaadat hai", is sifat mein hasr[82] paai jaati hai. Kyou'nke Musnad Ilaih[83] aur Musnad dono maarifah[84] hain. Isi tarah zameer-e-fasl bhi saath laai gai hai, to iska taqaaza hai ke dua ibaadat ki aala qism ho. Arfa-tareen ibaadat ho aur ashraf-tareen ho. Aayat-e-karima is baat par dalaalat karti hai ke dua ibaadat hai. Kyou'nke Allah Kareem apne bando'n ko hukm dete hain ke sirf usi ki ibaadat ki jaae. Farmaya: "Jo Log Meri Ibaadat Se Takabbur Karte Hain" (Surah Ghaafir: 60). Isse maaloom hota hai ke dua ibaadat hai aur dua tark kar dena takabbur ki ek (1) qism hai. Us takabbur se bura koi takabbur nahi, insaan usse dua karne mein takabbur kaise kar sakta hai, jo uska Khaliq ho, Raziq ho aur usko adm se wujood mein lane waala ho. Tamaam aalaam ka Khaliq, Raziq use zinda karne waala, maarne waala, azaab-o-sawaab dene waala ho, to is mein koi shak nahi ke ye takabbur junoon ki ek (1) qism hai aur kufraan-e-nemat[85] ka ek (1) sho'ba[86] hai". (Tohfatuz Zaakireen: P33)

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[81] T: Kisi mafhoom ki kisi shakhs ya shae par bola jaana [Rekhta]
[82] T: (حَصْر) Kisi cheez ka ihaata karna, hudood mein laana ya hudood muqarrar karna [Rekhta]
[83] T: (مُسْنَد اِلَيہ) Jis par hukm kiya jaae, jis ke mutaalliq kuch kaha jaae [Rekhta]
[84] T: (مَعْرِفَہ) Wo ism jo kisi muaiyyan shae ke liye nikaala gaya ho [Rekhta]
[85] T: Nemat ko jhutlaana, kisi nemat-e-khuda-wandi ka inkaar karna, naa-shukri, ehsaan na maanna [Rekhta]
[86] T: (شُعْبَہ) Shaakh, juzv, hissa, tukda [Rekhta]

Allama Mulla Ali Qaari Hanafi (1014h) farmate hain: “ua ibaadat hai, yaane ye haqeeqi ibaadat hai, jo is baat ki mustahiq hai ke uska naam ibaadat rakha jaae. Kyounke ye Allah ki taraf mutawajje karti hai aur ghair se mu’n modti hai. Dua maangne waala na to Allah ke siwa kisi se ummeed rakhta hai aur na uske siwa kisi se darta hai. Ibaadat ko waajib samajh kar khada hota hai, Rabbul Aalameen ke haq ka eteraaf karta hai. Wo ejaad ki nemat ko jaanta hai aur Allah ki imdaad hasb-e-muraad talab karta hai aur saadat ki taufeeq maangta hai. Phir aap ne ye aayat padhi: “Tumhara Rabb Kehta Hai Ke Mujhe Pukaaro Main Tumhari Mada Karunga”. Kaha jaata hai ke is aayat se dua ke ibaadat hone par istidlaal kiya jaata hai, kyou’nke dua ka hukm diya gaya hai aur jis cheez ka hukm diya jaae wo ibaadat hoti hai”. (Mirqaat-ul-Mafateeh: V4 P1527)

Aayaat-e-Karima:

1 Allah Ta’ala ka farman hai:

وَ قَالَ رَبُّكُمُ ادْعُوْنِیْۤ اَسْتَجِبْ لَكُمْ ؕ اِنَّ الَّذِیْنَ یَسْتَكْبِرُوْنَ عَنْ عِبَادَتِیْ سَیَدْخُلُوْنَ جَهَنَّمَ دٰخِرِیْنَ.

(Surah-al-Momin: 60)

Tumhara Rabb Kehta Hai, Mujhe Pukaaro, Main Tumhari Pukaar Sununga, Jo Meri Ibaadat Se Takabbur Karte Hain Anqareeb Jahannum Mein Daakhil Honge.

2

فَادْعُوْهُ مُخْلِصِیْنَ لَهُ الدِّیْنَ.

(Surah-al-Momin: 65)

Allah Ko Pukaaro, Uske Liye Deen Ko Khaalis Karke

3

فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا

(Surah-al-Jinn: 18)

Allah Ke Siwa Kisi Ko Mat Pukaaro.

4

قُلْ اِنَّمَاۤ اَدْعُوْا رَبِّیْ وَ لَاۤ اُشْرِكُ بِهٖۤ اَحَدًا.

(Surah-al-Jinn: 20)

(Nabi!) Keh Deejiye, Main Apne Rabb Ko Pukaarta Hoo’n Au Ruske Saath Kisi Ek (1) Ko Shareek Nahi Thehraata.

5

Unse Bada Gumraah Kaun Ho Sakta Hai, Jo Allah Ke Siwa Use Pukaarte Hain, Jo Qiyaamat Tak Unko Jawaab Nahi De Sakte, Wo To Unki Dua Se Ghaafil Hain.

وَ مَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗۤ اِلٰى يَوْمِ الْقِيٰمَةِ وَ هُمْ عَنْ دُعَآىِٕهِمْ غٰفِلُوْنَ.

(Surah-al-Ahqaaf: 5)

6

Allah Ke Siwa Kisi Ko Mat Pukaaro, Uske Siwa Koi Ilaah Nahi.

وَ لَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۘ لَاۤ اِلٰهَ اِلَّا هُوَ.

(Surah-al-Qasas: 88)

7

Agar Tum Unko Pukaaro, To Wo Tumhari Pukaar Tak Nahi Sun Sakte Aur Agar Sun Le'n To Uska Jawaab Nahi De Sakte Aur Qiyaamat Ke Din Tumhare Shirk Se Inkaar Kar Denge Aur Aap Ko (Allah) Khabeer Ki Tarah Koi Khabar Nahi Dega.

اِنْ تَدْعُوْهُمْ لَا يَسْمَعُوْا دُعَآءَكُمْ ۚ وَ لَوْ سَمِعُوْا مَا اسْتَجَابُوْا لَكُمْ ؕ وَ يَوْمَ الْقِيٰمَةِ يَكْفُرُوْنَ بِشِرْكِكُمْ ؕ وَ لَا يُنَبِّئُكَ مِثْلُ خَبِيْرٍ.

(Surah Faatir: 14)

8

Jo Log Allah Ke Siwa Ghair Ko Pukaarte Hain, Wo Ghair Un Pukaarne Waalo'n Ki Koi Dua Qubool Nahi Karte, Magar Us Shakhs Ki Tarah Jis Ne Paani Ki Taraf Hatheliyaa'n Phaelaee'n, Taake Paani Uske Mu'n Tak Aasake. Halaa'nke Wo Paani Uske Mu'n Tak Nahi Pohonchta, Kaafiro'n Ki Dua Saraasar Be-sood Hai.

وَ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَسْتَجِيْبُوْنَ لَهُمْ بِشَيْءٍ اِلَّا كَبَاسِطِ كَفَّيْهِ اِلَى الْمَآءِ لِيَبْلُغَ فَاهُ وَ مَا هُوَ بِبَالِغِهٖ ؕ وَ مَا دُعَآءُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ.

(Surah ar Raad: 14)

9

Jinhe'n Wo Allah Ke Siwa

وَ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ شَيْـًٔا وَّ

Pukaarte Hain, Wo Koi Cheez Paeda Nahi Kar Sakte, Wo To Khud Paeda Kiye Gae Hain.

هُمْ يُخْلَقُوْنَ.
(Surah an Nahl: 20)

10

Jinhe'n Tum Allah Ke Siwa Pukaarte Ho, Wo Tumhare Hi Jaise Bande Hain, Unko Pukaaro, Agar Tum Sacche Ho, To Wo Tumhe'n Jawaab De Kar Dikhaae'n.

اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ فَادْعُوْهُمْ فَلْيَسْتَجِيْبُوْا لَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ.
(Surah-al-Aaraaf: 194)

11

Keh Deejiye, Jinhe'n Tum Allah Ke Siwa Pukaarte Ho, Wo Tum Se Takleef Door Karne Aur Takleef Pohonchane Ke Maalik Nahi Hain.

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَ لَا تَحْوِيْلًا.
(Surah Bani Israel: 56)

12

Jinhe'n Tum Allah Ke Siwa Pukaarte Ho, Wo Shafaa-at Ke Maalik Nahi Hain.

وَ لَا يَمْلِكُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهِ الشَّفَاعَةَ.
(Surah-az-Zukhruf: 86)

13

Keh Deejiye Un Khudaao'n Ko Bulaa Laao, Jinhe'n Tum Allah Ke Siwa Samajhte Ho. Wo Log To Zameen-o-Aasmaan Mein Ek (1) Zarre Ke Maalik Bhi Nahi, Jo Zarra Bhar Uske Shareek Nahi Hain Aur Na Un Mein Se Koi Uska Madadgaar Hai.

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ ۚ لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِى السَّمٰوٰتِ وَ لَا فِى الْاَرْضِ وَ مَا لَهُمْ فِيْهِمَا مِنْ شِرْكٍ وَّ مَا لَهٗ مِنْهُ.
(Surah Saba: 22)

14

Jab Tumhe'n Samandar Mein Takleef Aati Hai, To Wo Saare Ilaah Gum Ho Jaate Hain, Jin Ko

وَ اِذَا مَسَّكُمُ الضُّرُّ فِى الْبَحْرِ ضَلَّ مَنْ تَدْعُوْنَ اِلَّآ اِيَّاهُ ۚ فَلَمَّا نَجّٰىكُمْ اِلَى الْبَرِّ اَعْرَضْتُمْ ؕ وَ كَانَ

Allah Ke Siwa Pukaarte Ho, Phir Jab Wo Tumhe'n Khushki Ki Taraf Najaat Deta Hai To Badal Jaate Ho, Insaan Hamesha Se Naa-Shukra Hai.

الْاِنْسَانُ كَفُوْرًا.
(Surah Bani Israel: 67)

15

Kya Tum Ba'l Ko Pukaarte Ho Aur Sabse Behtareen Khaaliq Ko Chod Dete Ho.

اَتَدْعُوْنَ بَعْلًا وَّ تَذَرُوْنَ اَحْسَنَ الْخَالِقِيْنَ.
(Surah-as-Saaffaat: 125)

16

Keh Deejiye Kya Aap Dekhte Nahi Ke Jin Logo'n Ko Tum Allah Ke Siwa Pukaarte Ho, Agar Allah Mujhe Takleef Dene Ka Iraada Kar Le To Wo Allah Ki Di Takleef Ko Hataa Nahi Sakte Aur Agar Mujh Par Rahmat Ka Iraada Kar Le To Wo Log Allah Ki Rahmat Ko Rok Nahi Sakte.

قُلْ اَفَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ اَرَادَنِىَ اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖۤ اَوْ اَرَادَنِىْ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ.
(Surah-az-Zumar: 38)

17

Allah Ko Chod Kar Unko Mat Pukaare'n Jo Na To Aap Ko Nafaa De Sakte Hain, Na Nuqsaan Pohoncha Sakte Hain, Agar Aap Ne Aisa Kiya To Aap Zaalimo'n Mein Se Honge.

وَ لَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَ لَا يَضُرُّكَ ۚ فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَ.
(Surah Yunus: 106)

18

Jinhe'n Tum Khuda Ke Siwa Pukaarte Ho, Wo Tumhari Madad Ki Taaqat Nahi Rakhte, Na Khud Apni Madad Par Qaadir Hain.

وَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَسْتَطِيْعُوْنَ نَصْرَكُمْ وَ لَاۤ اَنْفُسَهُمْ يَنْصُرُوْنَ.
(Surah-al-Aaraaf: 197)

19

To Kaun Hai Jo Laachaar Ki Dua Qubool Karta Hai Jab Wo Use Pukaare Aur Uski Takleef Ko Door Kar De?

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَ يَكْشِفُ السُّوْٓءَ.
(Surah an Namal: 62)

20

Keh Deejiye, Jin Logo'n Ko Tum Allah Ke Siwa Pukaarte Ho, Mujhe Dikha Do Ke Unho'n Ne Zameen Mein Kya Paeda Kiya Hai?

قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِيْ مَا ذَا خَلَقُوْا مِنَ الْاَرْضِ.
(Surah-al-Ahqaaf: 4)

21

Jinhe'n Tum Allah Ke Siwa Pukaarte Ho, Ek (1) Khajoor Ki Guthli Ke Chilke Ke Maalik Bhi Nahi Hain.

وَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ.
(Surah Faatir: 13)

22

Allah Ke Siwa Ye Jin Ko Pukaarte Hain, Wo Unke Liye Ek (1) Makkhi Tak Nahi Bana Sakte, Bhale Wo Sab Ekatthe Ho Kar Aajaae'n.

اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا وَّ لَوِ اجْتَمَعُوْا لَهٗ.
(Surah-al-Hajj: 73)

23

Jab Aap Se Mere Bande Mere Baare Mein Sawaal Kare'n To Main Qareeb Hoo'n, Pukaarne Waale Ki Pukaar Ko Qubool Karta Hoo'n Jab Wo Mujhe Pukaarta Hai, To Mujh Se Maange'n Aur Mujh Par Imaan Laae'n, Taake Wo Hidaayat Paa Le'n.

وَ اِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ؕ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ ۙ فَلْيَسْتَجِيْبُوْا لِيْ وَ لْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ.
(Surah-al-Baqara: 186)

24

Keh Deejiye, Kya Ham Allah Ke Siwa Unko Pukaare'n Jo Na

قُلْ اَنَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا وَ لَا يَضُرُّنَا وَ

Hame'n Nafa De Sakte Hain, Na Nuqsaan Pohoncha Sakte Hain Aur Jabke Allah Ne Hame'n Hidaayat De Di Hai, Phir Se Gumraahi Ki Taraf Laut Jaae'n.

نُرَدُّ عَلٰٓى اَعْقَابِنَا بَعْدَ اِذْ هَدٰىنَا اللّٰهُ.
(Surah-al-Anaam: 71)

25

Unke Pehlu Bistaro'n Se Judaa Rehte Hain, Apne Rabb Ko Darte Hue Aur Tama'[87] Karte Hue Pukaarte Hain.

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّ طَمَعًا.
(Surah-as-Sajda: 16)

26

Keh Deejiye! Allah Keh Kar Pukaaro Ya Rahman Keh Kar, Jaise Bhi Pukaaroge, Uske Acche-acche Naam Hain.

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ؕ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى.
(Surah Bani Israel: 110)

27

Ye Khairaat Mein Tezi Karte The Aur Ham Ko Darte Hue Raghbat Rakhte Hue Pukaarte The, Ye Ham Se Darne Waale The.

اِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَ يَدْعُوْنَنَا رَغَبًا وَّ رَهَبًا ؕ وَ كَانُوْا لَنَا خٰشِعِيْنَ.
(Surah-al-Ambiya: 90)

28

Jab Tum Kashti Mein Hote Ho, To Wo Tumhe'n Muwaafiq Hawaa Ke Saath Le Kar Chal Padti Hai, Usse Khush Hote Ho, Phir Sakht Aandhi Chalne Lagti Hai, Har-har Jagah Se Mauj Unse Takraane Lagti Hai, Wo Samajhte Hain Ke Ham Gher Liye Gae, Tab Wo Allah Ko Mukhlis Ho Kar Pukaarne Lagte Hain. Kehte Hain:

حَتّٰٓى اِذَا كُنْتُمْ فِى الْفُلْكِ ۚ وَ جَرَيْنَ بِهِمْ بِرِيْحٍ طَيِّبَةٍ وَّ فَرِحُوْا بِهَا جَآءَتْهَا رِيْحٌ عَاصِفٌ وَّ جَآءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَّ ظَنُّوْٓا اَنَّهُمْ اُحِيْطَ بِهِمْ ۙ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ لَئِنْ اَنْجَيْتَنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ.
فَلَمَّآ اَنْجٰىهُمْ اِذَا هُمْ يَبْغُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ.
(Surah Yunus: 22-23)

[87] T:

Allah Agar Tu Hame'n Isse Najaat De De To Ham Tere Shukar-guzaar Bande Ban Jaaenge. To Jab Wo Unhe'n Najat De Deta Hai, Wo Achaanak Zameen Mein Sarkashi Karne Lagte Hain.

29

Jab Insaan Ko Koi Takleef Pohonchti Hai To Apne Rabb Ki Taraf Rujoo Karta Hai Aur Use Pukaarta Hai, Phir Jab Rabb Usko Apni Jaanib Se Koi Nemat Ataa Kar Deta Hai To Wo Us Musibat Ko Bhool Jaata Hai Jiski Jaanib Wo Pehle Pukaara Karta Tha, Wo Allah Ke Shareek Khade Kar Leta Hai Jo Use Raah-e-Raast Se Bhatka Dete Hain. Keh Deejiye Ke Apni Naashukri Se Thoda Faaeda Uthaale, Yaqeenan Tu Jahannumi Hai.

وَ اِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَا رَبَّهٗ مُنِيْبًا اِلَيْهِ ثُمَّ اِذَا خَوَّلَهٗ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوْٓا اِلَيْهِ مِنْ قَبْلُ وَ جَعَلَ لِلّٰهِ اَنْدَادًا لِّيُضِلَّ عَنْ سَبِيْلِهٖ ؕ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيْلًا ۖ ۫ اِنَّكَ مِنْ اَصْحٰبِ النَّارِ.

(Surah-az-Zumar: 8)

30

Ham Teri Hi Ibaadat Karte Hain Aur Tujh Hi Se Madad Maangte Hain.

اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ.

(Surah-al-Faatiha: 5)

Ahadees-e-Mubaaraka:

① Syedna Jabir bin Sulaim ﷺ ko Nabi-e-Kareem ﷺ ne farmaya:

أَنَا رَسُوْلُ اللهِ الَّذِيْ إِذَا أَصَابَكَ ضُرٌّ فَدَعَوْتَهُ كَشَفَهُ عَنْكَ، وَإِنْ أَصَابَكَ عَامُ سَنَةٍ فَدَعَوْتَهُ، أَنْبَتَهَا لَكَ.

(Abu Dawood: H4084 sanad saheeh)

Main us Allah ka rasool hoo'n ke jab aap ko takleef pohonchti hai, to aap usko pukaarte hain, phir wo aap se takleef door kar deta hai, jab aap par qahat naazil hota hai, to aap use pukaarte hain, wo aap ki qahat-saali door kar deta hai.

② Syedna Salman Farsi ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

إِنَّ اللهَ حَيِيٌّ كَرِيْمٌ يَسْتَحْيِيْ إِذَا رَفَعَ الْعَبْدُ يَدَيْهِ أَنْ يَّرُدَّهُمَا صِفْرًا حَتّٰى يَضَعَ فِيْهِمَا خَيْرًا.

(Amaali-al-Mahaamli bi Riwaaya Ibne Yahya-al-Baiyyi: 433 sanad saheeh)

Bila-shubha Allah Ta'ala haya aur buzurgi waala hai, jab banda (dua ke liye) dono haath uthaata hai, to Allah ko hayaa aati hai ke uske haath khaali lauta de, yahaa'n tak ke-un-haatho'n mein khair daal deta hai.

Is hadees ko Imam Ibne Hibban ﷺ (880) ne "saheeh" aur Imam Haakim ﷺ (1830) ne Bukhari-o-Muslim ki shart par "saheeh" kaha hai, Haafiz Zahbi ﷺ ne muwaafaqat ki hai.

③ Syedna Abdullah bin Masood ﷺ bayan karte hain ke ek (1) shakhs ne Nabi-e-Kareem ﷺ se poocha ke Allah ke yahaa'n sabse bada gunaah kaunsa hai? Farmaya:

أَنْ تَدْعُوَ لِلّٰهِ نِدًّا وَّهُوَ خَلَقَكَ.

(Saheeh Bukhari: H6861; Saheeh Muslim: H86)

Aap (dua aur ibaadat mein) Allah ka koi shareek banaae'n, halaanke usne aap ko paeda kiya hai.

Allama Mulla Ali Qari Hanafi ﷺ (1014h) farmate hain: ""أَنْ تَدْعُوَ" ke maane hai: Banaana. "نِدًّا" noon (ن) ke kasrah (ِ) ke saath, iske maane nazeer aur misl hai. Yaane apni dua aur ibaadat mein kisi ho shareek banana". (Mirqaat-ul-Mafateeh: V1 P121)

④ Syedna Abdullah bin Abbas ﷺ bayan karte hain:

إِنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مَا شَاءَ اللّٰهُ، وَشِئْتَ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: أَجَعَلْتَنِيْ وَاللّٰهَ عَدْلًا بَلْ مَا شَاءَ اللّٰهُ وَحْدَهُ.

(Musnad Ahmad: H1839 sanad hasan)

Ek (1) shakhs ne Nabi-e-Kareem ﷺ se kaha: Jo Allah chaahe aur jo aap chaahe'n. No Nabi-e-Kareem ﷺ ne use farmaya: Aap ne mujhe aur Allah Ta'ala ko baraabar kar diya, balke wohi hoga jo Allah chaahega.

Faaeda:

"أَجْعَلْتَنِيْ لِلّٰهِ نِدًّا" Ke alfaaz saabit nahi. Jis riwayat mein ye alfaaz marwi hain, us mein Sufyan Soori ka a'nana hai. Deegar siqaat ye alfaaz bayan nahi karte.

⑤ Syedna Abu Huraira ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالٰى كُلَّ لَيْلَةٍ إِلَى الْسَّمَاءِ الْدُّنْيَا حِيْنَ يَبْقٰى ثُلُثُ الْلَّيْلِ الْآخِرُ، فَيَقُوْلُ: مَنْ يَّدْعُوْنِيْ، فَأَسْتَجِيْبَ لَهُ؟ مَنْ يَّسْأَلُنِيْ، فَأُعْطِيْهُ؟ مَنْ يَّسْتَغْفِرُنِيْ، فَأَغْفِرَلَهُ؟

(Saheeh Bukhari: H1145; Saheeh Muslim: H758)

Har raat jab aakhri ek-tihaai ⅓ hissa baaqi reh jaata hai, to hamara Rabb aasmaan-e-duniya par nuzool farmata hai aur kehta hai: Kaun hai, jo mujhe pukaare aur main uski pukaar ko qubool karu'n? Kaun hai, jo mujh se maange aur main uski dastgeeri karu'n? Kaun hai, jo mujh se muaafi maange aur main use muaaf kar du'n?

⑥ Nabi-e-Kareem ﷺ ne Syedna Abdullah bin Abbas ؓ se farmaya:

Jab aap sawaal kare'n, to Allah se kare'n aur jab madad maange'n to Allah se maange'n.

إِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ.

(Musnad Ahmad: V1 P307; Sunan Tirmizi: H2516 sanad saheeh)

⑦ Syedna Noman bin Bahseer ؓ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

Dua ibaadat hai.

اَلدُّعَاءُ هُوَ الْعِبَادَةُ.

(Abu Dawood: H1479; Sunan Tirmizi: H2969; Sunan Ibne Majah: H3828 sanad hasan)

Is hadees ko Imam Tirmizi ne "hasan saheeh", Imam Ibne Hibban (1890) ne "saheeh" aur Imam Haakim ؒ (1802) ne "saheeh-ul-isnaad" kaha hai.

Muhammad bin Seereen ؒ bayan karte hain: "Sahaba jab kisi insaan ko do (2) ungliyo'n ke saath pukaarte dekhte, to ek (1) ungli par maarte, farmate: Wo ek (1) Ilaah hai". (Musannaf Ibne Abi Shaiba: H8435 sanad saheeh)

Kai ahadees mein waarid hai ke log jab Rasool Allah ﷺ se dua ki darkhwaast karte, to yehi kehte: "اُدْعُ اللهَ" (Aap Allah se dua keejiye!) Nabi ﷺ Allah se dua karte. Isi tarah Quran-e-Kareem mein Ambiya ؑ ki duaae'n mazkoor hain, wo apne Rabb se hi maangte the. Mushkil mein usi ko mushkil-kusha aur haajat-rawaa samajhte the. Usi ki pukaar karte the. Dua aur pukaar ibaadat hai. Dono Allah ke saath khaas hain, na makhlooq se dua karna jaaez hai, na pukaar.

Aalim-ul-Ghaib Kaun?

Islam ke mizaaj se qareen[88] moattar-o-musahhar fiza, apne andar sarshaari ki ek (1) lateef kaifiyat aur ek (1) mas-hoor-kun[89] nasha rakhti hai aur ye haqeeqat bhi jareeda-e-aalam pe sabat hai ke yahaa'n ke qateel[90] kisi doosri fiza mein ji nahi paate. Ba-qaul kise:

Raah-e-Khuda mein har soo kaante, dhoop ziyaada saae kam
Lekin us par chalne waale khush hi rahe, pachtaae kam

Hamare daur mein is ki fiza ko bohot ziyaada gadla[91] diya gaya hai, tauheed-o-sunnat ki asal fizaao'n ki beecho'n-beech shirk-o-bidat, mauzoo-o-zaeef-o-naa-qaabil-e-etebaar riwayaat ki jadi-bootiyo'n ka wujood is had tak badh gaya hai ke islam ki asal daawat aur usse muwaafaqat rakhne waali fitrat-e-salima har-do[92] ka kaal[93] hai. Bidaat-o-khurafaat ne har soo dere daal rakhe hain.

Shaikh-ul-Islam Ibne Taimiya ﷺ (728h) farmate hain: "Allah Ta'ala ne noor-e-nabuwwat ka sooraj raushan kiya, jiski raushni se sitaaro'n ki chamak maand padh gai. Salaf-o-saaliheen lamba arsa usi raushni mein rahe, phir noor-e-nabuwwat (se logo'n ka istifaada[94]) kuch kam padh gaya. Abbasi daur-e-hukumat mein room, faaras, aur hind ke ajmi falaasafa ki baaz kitaabo'n ka arbi mein tarjuma kiya gaya, phir Mamoon Rasheed ke daur mein room ke ilaaqo'n se-un-ajamiyo'n ki kitaabe'n mangwa kar unka bhi arbi mein tarjuma kiya gaya. Logo'n ne-un-kitaabo'n ko padha, jin ki badaulat ye bidaat zaahir huee'n, jo ab logo'n mein Nazar aati hain". (Majmua-al-Fataawa: V2 P84)

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[88] T: (قَرِین) Paas, nazdeek, qareeb [Rekhta]
[89] T: (مَسْحُور کُن) Zabardast asar daalne waala, karaamati [Rekhta]
[90] T: (قَتِیل) Maqtool, Shaheed, ghaayal, zakhmi [Rekhta]
[91] T: (گَدْلا) Dhundla, ghair-waazeh, mitaa-mitaa [Rekhta]
[92] T: (ہر دو) Dono-ke-dono [Rekhta]
[93] T: (کال) (kisi cheez ki) Kami, qillat [Rekhta]
[94] T: (اِسْتِفادَہ) Faaeda uthaana, faaeda, nafaa [Rekhta]

Allama Ibne Qaiyyim ﷺ (751h) farmate hain: “Chaar (4) tawagheet ka zikr, jin ke zariye ahle taaweel ne deen ke ma-aalim[95] ko mandham kiya, Quran ki hurmat paamaal ki, aur imaan ke nishanaat mitaae hain: ① Kalaamullah aur Kalaam-e-Rasool lafzi Dalaael hain, in se ilm haasil hota hai na yaqeen. ② Sifaat-e-Baari Ta’ala waali aayaat-o-ahadees majaazi[96] hain, haqeeqi nahi. ③ Aadil raawiyo’n ki bayan-karda saheeh ahadees-e-rasool, jin ko ummat ne talqi-bil-qubool[97] se nawaaza hai, niraa[98] zann[99] hain, ilm nahi. ④ Jab aqal aur wahee mein taaruz[100] aajaae, to wahee ki taraf iltifaat[101] nahi kiya jaaega. Ye chaar (4) taaghoot hain, jinho’n ne islam par ye zulm kiya hai. Inhi ne islam ke nishanaat ko mitaaya, uske ma-aalim ko dhundhla kiya, uski buniyaado’n ko mandham kiya, wahee ki azmat ko dilo’n se nikaala aur zanaadiqa-o-mulaahada ko nusoos-e-wahee mein ta’an[102] karne ka raasta diya hai. Jab koi shakhs kitabullah ya sunnat-e-rasool ke zariye aiso’n ke khilaaf Dalaael zikr karne lagta hai to wo Allah ke raaste se rokne ke liye inhi taaghooto’n mein se kisi taaghoot ka sahaara lete, use laazim pakadte aur dhal banaate hain. Allah ne apni quwwat-o-taaqat aur apne fazl-o-karam se apne rasoolo’n ke naaibeen aur apne ambiya ke wurasa ki zabaani in taaghooto’n ko ek-ek karke toda aur Allah aur uske rasool ke jaa-nisaar har daur mein aur zameen ke hark one mein taaghoot ke-un-pujariyo’n ko lalkaarte rahe aur unko wahee ke angaaro’n aur aqal ke pattharo’n se rajm karte rahe hain …”. (As Sawaaiq-ul-Mursalah Alaa-at-Taaifa-al-Jahmiyya wal Muattilah: V2 P379-380)

Inhi wujuhaat ki binaa par baaz aise masaail ummat-e-muslima mein dar-aae hain, jo islam ki rooh aur islam ke aafaaqi paeghaam-e-

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[95] T: (مَعالِم) Alamaat, nishaniyaa’n [Rekhta]
[96] T: Ghair haqiqi, farzi, naqli [FL]
[97] T: (تَلَقّی بالقُبُول) (Hadees) Wo riwayat jise aksar ahle ilm qubool karte ho’n [Rekhta]
[98] T: (نرا) Bilkul, saraasar, mutlaq, qatai [Rekhta]
[99] T: Gumaan, andaaza, khayaal [Rekhta]
[100] T: Mukhalifat, ikhtilaaf [Rekhta]
[101] T: Tawajjo, kisi khaas shakhs ya cheez ki jaanib khayaal ka jhukaao [Rekhta]
[102] T: (طَعْن) Nukta-cheeni, aeb-giri, malaamat [Rekhta]

tauheed ke manaafi hain. Un mein ajamiyyat ki chaap aur adiyaan-e-qadima ki aamezish saaf Nazar aati hai.

Masla Ilm-e-Ghaib hi ko le leejiye, Quran-o-Sunnat ka mutaala-a karne waale isse ba-khoobi waaqi hain ke ghaib ka ilm Allah ne apne paas rakha hai, apne siwa kisi ko nahi diya, na kisi rasool ko, na kisi wali ko, aur na kisi farishte ko, koi nahi jaanta ke kal kya hone waala hai, ya qiyaamat kab hogi, yam aa ke peit mein kya hai, baarish kab hogi, kitni hogi?

Quran-e-Kareem Aur Ilm-e-Ghaib

① Farman-e-Baari Ta'ala hai:

(Nabi!) Keh Deejiye Ke Ghaib Allah Ka Khaassa Hai.

فَقُلْ اِنَّمَا الْغَيْبُ لِلّٰهِ.
(Surah Yunus: 20)

② Nez farmaya:

(Nabi!) Keh deejiye ke zameen-o-aasmaan mein Allah ke alaawa koi ghaib nahi jaanta.

قُلْ لَّا يَعْلَمُ مَنْ فِى السَّمٰوٰتِ وَ الْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ.
(Surah an Naml: 65)

Haafiz Ibne Kaseer ﷺ (774h) is aayat-e-karima ke tahat farmate hain: "Allah Ta'ala apne rasool ko hukm dete hue farmate hain ke wo tamaam logo'n se farma de'n ke aasmaan-o-zameen ka koi fard ghaib nahi jaanta. "إِلَّا اللّٰه" ke lafz se istishna munqata waaqe hua hai, yaane ghaib ko sirf Allah Ta'ala hi jaanta hai, wo us sifat mein yakta hai, uska koi shareek nahi. Ek-doosre muqaam par Allah Ta'ala ne farmaya: "Usi Ke Paas Ghaib Ke Khazaane Hain, Jin Ko Sirf Wohi Jaanta Hai". (Surah-al-Anaam: 59)". (Tafseer Ibne Kaseer: V4 P680)

③ Ek Jagah farmaya:

Allah Hi Ke Liye Aasmaan-o-Zameen Ka Ghaib Hai.

وَ لِلّٰهِ غَيْبُ السَّمٰوٰتِ وَ الْاَرْضِ.
(Surah an Nahl: 77)

④ Nez farmaya:

وَ عِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَاۤ اِلَّا هُوَ.
(Surah-al-Anaam: 59)

Usi Ke Paas Ghaib Ki Kunjiyaa'n Hain, Unhe'n Sirf Wohi Jaanta Hai.

⑤ Farmaya

لَهٗ غَيْبُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ اَبْصِرْ بِهٖ وَ اَسْمِعْ.
(Surah-al-Kahf: 26)

Usi Ke Paas Aasmaan-o-Zameen Ka Ghaib Hai, Wo Khoob Dekhne Aur Sunne Waala Hai.

⑥ Irshad-e-Baari Ta'ala hai:

قُلْ لَّاۤ اَمْلِكُ لِنَفْسِیْ نَفْعًا وَّ لَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ ؕ وَ لَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَا سْتَكْثَرْتُ مِنَ الْخَيْرِ ۛۚ وَ مَا مَسَّنِیَ السُّوْٓءُ ؕ اِنْ اَنَا اِلَّا نَذِيْرٌ وَّ بَشِيْرٌ لِّقَوْمٍ يُّؤْمِنُوْنَ.
(Surah-al-Aaraaf: 188)

(Nabi!) Keh Deejiye, Main Apni Jaan Ke Nafaa-o-Nuqsaan Ka Bhi Maalik Nahi, Magar Jo Allah Chaahe, Main Ghaib Jaanta Hota To Bohot Si Bhalaaiyaa'n Samet Leta Aur Mujhe Nuqsaan Na Pohonchta, Main To Sirf Ahle Imaan Ko Daraane Aur Khush-khabriyaa'n Sunaane Aaya Hoo'n.

Is aayat-e-karima ki tafseer mein Haafiz Ibne Kaseer ؒ (774h) farmate hain: "Allah Ta'ala Ne Nabi-e-Kareem ﷺ Ko Hukm Diya Ke Aap Apne Tamaam Muamalaat Allah Ke Supurd Kar De'n Aur Khabar De'n Ke Aap Ghaibdaan Nahi, Na Hi Kisi Cheez Par Muttala Hain, Siwaae Uske Jis Par Allah Ne Muttala Kar Diya Hai". (Tafseer Ibne Kaseer: V3 P249)

⑦ Is aayat-e-karima par bhi ghaur keejiye:

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَ مَاۤ اَدْرِیْ مَا يُفْعَلُ بِیْ وَ لَا بِكُمْ ؕ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰۤى اِلَیَّ وَ مَاۤ اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ.
(Surah-al-Ahqaaf: 9)

(Nabi!) Keh Deejiye Ke Main Koi Pehla Rasool Nahi Hoo'n, Mujhe Apne Aur Aap Ke Saath Pesh-Aamada Haalaat Ka Bhi Ilm Nahi, Main To Wahee Ki Paerawi Karta

Hoo'n Aur Main Allah Ke Azaab Se Waazeh Daraane Waala Hoo'n.

⑧ Allah Ta'ala ka farman hai:

وَ اِذْ اَسَرَّ النَّبِیُّ اِلٰی بَعْضِ اَزْوَاجِهٖ حَدِیْثًا ۚ فَلَمَّا نَبَّاَتْ بِهٖ وَ اَظْهَرَهُ اللّٰهُ عَلَیْهِ عَرَّفَ بَعْضَهٗ وَ اَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ هٰذَا ؕ قَالَ نَبَّاَنِیَ الْعَلِیْمُ الْخَبِیْرُ.

(Surah-at-Tahreem: 3)

Jab Nabi ﷺ Ne Ek (1) Biwi Se Koi Poshida Baat Kahi, Usne Wo Baat (doosri biwi ko) Batla Di, Allah Ne Apne Nabi Ko Usse Aagaah Kar Diya, To Nabi Ne Kuch Baat Bataadi Aur Kuch Se Eraaz Kar Liya, Phir Jab Nabi Ne Biwi Ko Us Baat Ki Khabar Di To Kehne Lagee'n: Aap Ko Ye Khabar Kisne Di? Farmaya: Mujhe Aleem Aur Khabeer (Rabb) Ne Khabar Di Hai.

In aayaat mein ghaur-o-fikr aur tadabbur keejiye aur phir sochiye ke kya in aayaat ke hote hue kisi aur ke liye ilm-e-ghaib ka wujood tasleem kiya jaa sakta hai? Phis iske baad islam ke doosre sar-chashme, yaane hadees-e-rasool ki taraf kaan lagaaiye aur us paeghaam ko samajhne ki koshish keejiye, jo in ahadees ki soorat Nabi-e-Kareem ﷺ ne ham tak pohonchaaya hai:

Masla Ilm-e-Ghaib Ahadees Ki Raushni Mein

1 Syeda Ayesha ؓ farmati hain:

مَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ الْغَيْبَ، فَقَدْ كَذَبَ، وَهُوَ يَقُوْلُ: لَا يَعْلَمُ الْغَيْبَ إِلَّا اللّٰهُ.

(Saheeh Bukhari: H7380; Saheeh Muslim: H177)

Jo aap ko bataae ke Muhammad ﷺ ghaib jaante the, wo jhoota hai. Nabi-e-Kareem ﷺ khud farmate hain ke ghaib Allah ke siwa koi nahi jaanta.

Biradaraan-o-khwaharaan[103]! Syeda Ayesha ؓ use jhoota qaraar de rahi hain, jo Nabi ﷺ ko aalim-ul-ghaib kahe. Quran-e-Kareem ki aayaat saabit kar rahi hain ke aalim-ul-ghaib sirf Allah hai. Syeda Ayesha ؓ aur khud Rasool Allah ﷺ farma rahe hain ke Nabi e Akram ﷺ ghaibdaan nahi the, aap ko jo kuch bataya jaata wahee ke zariye bataya jaata, khud se aap kuch nahi jaante.

2 Syeda Rabeea bint Muawwiz ؓ bayan karti hain ke ek (1) bacchi ne kaha:

فَيْنَا نَبِيٌّ يَعْلَمُ مَا فِيْ غَدٍ.

Hamare yahaa'n wo Nabi tashreef farma hain, jo jaante hain ke kal kya hoga

To Aap ﷺ ne farmaya:

لَا تَقُوْلِيْ هٰكَذَا. (Saheeh Bukhari: H4001)

Ye na kahe'n.

Sunan Ibne Majah (H1897 sanad saheeh) mein hai ke Nabi-e-Kareem ﷺ ne bacchi se farmaya:

مَا يَعْلَمُ مَا فِيْ غَدٍ إِلَّا اللّٰهُ.

Kal ki baat siwaae Allah ke koi nahi jaanta.

Haafiz Ibne Abdul Bar ؒ (463h) farmate hain: "Nabi-e-Kareem ﷺ se ye aqeeda saabit hai ke … Allah ke siwa koi ghaib nahi jaanta". (At-Tamheed Limaa Fil Muwatta Minal Ma-aani wal Asaneed: V24 P195)

[103] T: Bhaiyo'n aur behno'n [RSB]

3 Rasool Allah ﷺ khud farmate hain:

Allah ki qasam! Main Allah ka rasool hone ke bawujood nahi jaanta ke mere aur aapke saath kya hoga?

وَاللهِ مَا أَدْرِيْ وَأَنَا رَسُوْلُ اللهِ مَا يُفْعَلُ بِيْ وَلَا بِكُمْ. (Saheeh Bukhari: H7017)

4 Syeda Ayesha ؓ bayan karti hain: “Ek (1) safar mein ham Rasool Allah ﷺ ke hamraah nikle, ham baeda ya zaat-e-jaish (ye dono jagah ke naam hain) mein the, to mera haar toot gaya. Rasool Allah ﷺ ne use talaash karne ke liye padaao kiya, sahaaba bhi ruk gae, wahaa’n paani nahi tha, logo’n ne Syedna Abu Bakar ؓ se kaha ke Ayesha ؓ ne ye kya kiya? Unki wajah se aisi jagah padaao karna pada jaha’n paani bhi nahi hai, ye sun kar Syedna Abu Bakar ؓ mere paas aae, us waqt Rasool Allah ﷺ meri godh mein sar rakh kar so rahe the. Abu Bakar ؓ kehne lage: Aap ne qaafila rok liya hai, na to paani logo’n ke paas maujood hai aur na hi qareeb kahee’n paani maujood hai? Unho’n ne mujhe daanta aur jo Allah ko manzoor tha kaha aur apne haath se mere pehlu par kachoke maarne lage aur main hilne se ruki rahi ke Rasool Allah ﷺ meri godh mein the. Ab jo Rasool Allah ﷺ ne paani ke baghair subah ki, to Allah Ta’ala ne aayat-e-tayammum naazil farmaai, logo’n ne tayammum kiya. Syedna Usaid bin Huzair ؓ kehne lage: Aye Aal-e-Abi Bakr! Ye aapki pehli barkat nahi hai (balke aap ki wajah se ummat ko be-shumaar barkate’n milee’n). Ayesha ؓ kehti hain: Jis oont par main sawaar thi, use uthaaya gaya to haar uske neeche se mil gaya”. (Saheeh Bukhari: H334; Saheeh Muslim: H367)

Syeda Ayesha ؓ ka haar gum hone ki soorat mein Nabi e Akram ﷺ aur Sahaba ko rukna pada, isi pareshani mein subah ki, paani wazoo ke liye to dar-kinaar, peene ke liye bhi na tha. Allah Rabbul Izzat ne tayammum ki aayaat naazil farma dee’n, kisi ko ye maaloom na tha ke haar kahaa’n hai, dhoondh-dhoondh kar thak gae, bil-aakhir oont uthaaya, to uske neeche se haar bar-aamad hua. Kya iske bawujood Nabi-e-Kareem ﷺ ko ghaibdaan qaraar diya jaa sakta hai?

5 Syedna Abu Saeed Khudri ﷺ bayan karte hain:

إِنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّىٰ فِيْ نَعْلَيْهِ، فَصَلَّىٰ النَّاسُ فِيْ نِعَالِهِمْ، ثُمَّ أَلْقَىٰ نَعْلَيْهِ، فَأَلْقَىٰ النَّاسُ نِعَالَهُمْ وَهُمْ فِيْ الصَّلَاةِ، فَلَمَّا قَضٰى صَلَاتَهُ قَالَ: مَا حَمَلَكُمْ عَلٰى إِلْقَاءِ نِعَالِكُمْ فِيْ الصَّلَاةِ؟ قَالُوا: يَا رَسُوْلَ اللهِ، رَأَيْنَاكَ فَعَلْتَ فَفَعَلْنَا، قَالَ: إِنَّ جِبْرِيْلَ أَخْبَرَنِيْ أَنَّ فِيْهَا أَذًا، فَإِذَا أَتَىٰ أَحَدُكُمْ الْمَسْجِدَ فَلْيَنْظُرْ فَإِنْ رَأٰى فِيْ نَعْلَيْهِ أَذًا، وَإِلَّا فَلْيُصَلِّ فِيْهِمَا.

(Musnad-at-Tayaalisi: P286; Musnad Ahmad: V3 P20; Abu Dawood: H650; Musnad Ibne Humaid: H880; Musnad Abi Yaala: H1194; Sunan Kubra: V2 P406 sanad saheeh)

Rasool-e-Kareem ne joote pehen kar namaz padhaai, Sahaba Ikraam ﷺ ne bhi jooto'n samet namaz adaa ki, phir dauraan-e-namaz Nabi-e-Kareem ﷺ ne joote utaar diye, ye dekh kar Sahaba ne bhi joote utaar diye, namaz ke baad Rasool Allah ﷺ ne farmaya: Aap ne joote kyoun utaare? Sahaba ne arz kiya: Allah ke Rasool! Aap ko dekha, to utaar diye. Farmaya: Mujhe Jibraeel ﷺ ne bataya ke joota najaasat-aalood hai. Lehaza aap masjid aane se qabl joota dekh liya kare'n, us mein najaasat ho to utaar diya kare'n, warna usi mein namaz adaa kar liya kare'n.

Is hadees ko Imam Ibne Khuzaima (1017) aur Imam Ibne Hibban ﷺ (2185) ne "saheeh" kaha hai. Haafiz Haakim ﷺ (V1 P260) ne isko Imam Muslim ﷺ ki shart par "saheeh" kaha hai. Haafiz Zahabi ﷺ ne unki muwaafaqat ki hai.

Haafiz Nawavi ﷺ ne iski sanad ko "saheeh" kaha hai. (Khulaasatul Ahkaam: V1 P319)

Qaraeen-e-Ikraam! Nabi ﷺ ko ye maaloom na tha ke mera joota najaasat-aalood hai, Jibraeel ﷺ ke bataane par joota utaara. Ye hadees Aap ﷺ ke aalim-ul-ghabi hone ki nafi karti hai.

6 Buraida Aslami ﷺ bayan karte hain ke maine Rasool Allah ﷺ ko farmate suna:

خَمْسٌ لَّا يَعْلَمُهُنَّ إِلَّا اللّٰهُ تَعَالٰى: اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَ يُنَزِّلُ الْغَيْثَ ۚ وَ يَعْلَمُ مَا فِى الْاَرْحَامِ ؕ وَ مَا تَدْرِىْ نَفْسٌ مَّا ذَا تَكْسِبُ غَدًا ؕ وَ مَا تَدْرِىْ نَفْسٌ بِاَىِّ اَرْضٍ تَمُوْتُ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ. (Surah Luqman: 34)

(Musnad Ahmad: V5 P353 sanad hasan)

Paanch (5) cheezo'n ka ilm Allah Ta'ala ke siwa kisi ko nahi. (Phir Aap ﷺ ne ye aayat-e-karima tilaawat farmaai): "Qiyaamat Kai Lm Allah Hi Ke Paas Hai, Wohi Baarish Barsaata Hai Aur Rehm-e-Maadar Mein Jo Hai Uska Ilm Rakhta Hai, Kisi Ko Ye Maaloom Nahi Ke Kal Kya Karega Aur Kahaan Faut Hoga? Beshak Allah Khoob Jaanne Waala, Khabar Rakhne Waala Hai". (Surah Luqman: 34)

Haafiz Siyuti ne iski sanad ko "saheeh" kaha hai. (Ad Dur-al-Mansoor: V6 P531)

7 Syedna Abdullah bin Masood ﷺ ki biwi (darwaze par) aai aur mulaqaat ki ijaazat talab ki, Nabi-e-Kareem ﷺ ko bataya gaya ke Zainab aai hain. Poocha: Kaunsi Zainab? Bataya gaya ke Abdullah bin Masood ﷺ ki biwi. Farmaya: Haa'n, unhe'n andar aane de'n. (Saheeh Bukhari: H1462)

8 Mahmood bin Labeed, Banu Abd-ash-Shal ke logo'n se bayan karte hain: "Umaarah ﷺ jab Rasool Allah ﷺ ke paas the, to Zaid bin Lusait ne unke ghar mein kaha: Muhammad ﷺ kehte hain ke wo nabi hain aur tumhe'n aasmaan ki khabre'n bataate hain, halaanke wo ye bhi nahi jaante ke unki oontni kaha'n hai? To Umaarah ki maujoodgi mein Rasool Allah ﷺ ne farmaya: Ek (1) aadmi ka kehna hai ke Muhammad ﷺ ko khabar apni oontni ki bhi nahi hai aur bataate aasmaan ki khabre'n hain. Allah ki qasam! Mere paas wohi ilm hai jo Allah ne mujhe sikhaaya hai aur us oontni ke baare mein Allah Ta'ala ne mujhe aagaahi dedi hai ke wo falaa'n waadi ki falaa'n ghaati mein hai. Uski

lagaam darakht ke saath atki hui hai, jaae'n, use mere paas le aae'n. Sahaba gae aur use lekar aagae". (Al Maghaazi la Ibne Ishaq Kamaa Fis Seerah la Ibne Hisham: V2 P523 sanad hasan)

Ye hadees daleel hai ke Nabi ﷺ ke paas ilm-e-ghaib nahi tha. Balke Aap ﷺ ko Allah Ta'ala ba-zariya-e-wahee maaloom kara deta tha.

Allah Ta'ala ka farman hai:

تِلْكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهَآ اِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَآ اَنْتَ وَ لَا قَوْمُكَ مِنْ قَبْلِ هٰذَا.

(Surah Hud: 49)

Ye Baate'n Ghaib Ki Khabro'n Mein Se Hain, Jinhe'n Ham Aap Ki Taraf Wahee Karte Hain, Isse Pehle Na Aap Inko Jaante The Na Aap Ki Qaum Ke Log.

NA ﷺ ne duniya-o-aakhirat ke mutaalliq jo baate'n aur peshan-goiyaa'n ki hain, wo Allah ki wahee se ki hain, jaisa ke aap ne Ghazwa-e-Badar ke mauqa par mukhtalif jagaho'n par apna haath-e-mubaarak rakh kar farmaya ke kal is jagah falaa'n kaafir aur is jagah falaa'n kaafir qatl hoga, chunache aisa hi hua. (Saheeh Muslim: H1779)

Haafiz Ibne Hajar ؒ (852h) ek (1) hadees ki sharah mein farmate hain: "Ye hadees daleel hai ke Nabi-e-Kareem ﷺ ko ghaib ki wohi cheeze'n maaloom thee'n, jin ki Allah Ta'ala ki taraf se aap ko ittela kardi jaati thi". (Fathul Baari: V9 P667)

9 Syeda Ayesha ؓ bayan karti hain:

إِنَّ يَهُوْدِيَّةً كَانَتْ تَخْدُمُهَا، فَلَا تَصْنَعُ عَائِشَةُ إِلَيْهَا شَيْئًا مِّنَ الْمَعْرُوْفِ، إِلَّا قَالَتْ لَهَا الْيَهُوْدِيَّةُ: وَقَاكِ اللهُ عَذَابَ الْقَبْرِ، قَالَتْ: فَدَخَلَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ، فَقُلْتُ: يَا رَسُوْلَ اللهِ، هَلْ لِلْقَبْرِ عَذَابٌ قَبْلَ يَوْمِ الْقِيَامَةِ؟ قَالَ: لَا، وَعَمَّ ذَاكَ؟ قَالَتْ: هٰذِهِ الْيَهُوْدِيَّةُ لَا نَصْنَعُ إِلَيْهَا

Ek (1) yahoodiya meri khidmat karti thi, main usse koi neki karti to wo kehti ke Allah aapko azaab-e-qabr se bachaae. Rasool Allah ﷺ aae to maine aap se wo baat kahi, arz kiya: Kya qiyaamat se pehle qabr mein azaab hoga. Farmaya: Nahi. Arz kiya: Jab bhi ham us yahoodi aurat se neki

مِنَ الْمَعْرُوْفِ شَيْئًا، إِلَّا قَالَتْ: وَقَاكِ اللّٰهُ عَذَابَ الْقَبْرِ، قَالَ: كَذَبَتْ يَهُوْدُ، وَهُمْ عَلَى اللّٰهِ عَزَّ وَجَلَّ أَكْذَبُ، لَاعَذَابَ دُوْنَ يَوْمِ الْقِيَامَةِ، قَالَتْ: ثُمَّ مَكَثَ بَعْدَ ذَاكَ مَا شَاءَ اللّٰهُ أَنْ يَّمْكُثَ، فَخَرَجَ ذَاتَ يَوْمٍ نِصْفَ النَّهَارِ مُشْتَمِلًا بِثَوْبِهِ، مُحْمَرَّةً عَيْنَاهُ، وَهُوَ يُنَادِيْ بِأَعْلٰى صَوْتِهِ: أَيُّهَا النَّاسُ، أَظَلَّتْكُمُ الْفِتَنُ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، أَيُّهَا النَّاسُ، لَوْ تَعْلَمُوْنَ مَا أَعْلَمُ بَكَيْتُمْ كَثِيْرًا وَّضَحِكْتُمْ قَلِيْلًا، أَيُّهَا النَّاسُ، اسْتَعِيْذُوْا بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ، فَإِنَّ عَذَابَ الْقَبْرِ حَقٌّ.

(Musnad Ahmad: V6 P81 sanad saheeh)

karte hain to kehti hai ke Allah aap ko azaab-e-qabr se bachaae. Farmaya: Yahood jhoot bolte hain, Allah par sabse ziyaada jhoot yahood ne bola, qiyaamat se pehle koi azaab nahi hai. Phir kuch din baad dopaher ke waqt Aap ﷺ kapde pehne hue nikle, Aap ﷺ ki aankhe'n surkh ho rahi thee'n, Aap ﷺ buland aawaaz se pukaar rahe the. Logo! Aap ko fitne is tarah gher lenge, jaise Andheri raat hai. Logo! Agar aap wo baate'n jaan le'n jo main jaanta hoo'n to aap roe'n ziyaada aur hase'n kam. Logo! Allah se azaab-e-qabr se panaah maanga kare'n, beshak azaab-e-qabr haq hai.

Aap ﷺ ko azaab-e-qabr ka ilm na tha, baad mein Allah Ta'ala ne aap ko uski aagaahi di, ye hades waazeh daleel hai ke Aap ﷺ "Maa-kaana wa Maa-yakoon"[104] ka ilm nahi rakhte the.

[104] T: (ما كان و ما يَكُون) Guzishta aur aainda waaqiaat [Rekhta]

10 Syedna Salama bin Akwaa ﷺ bayan karte hain:

كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ قُبَّةٍ حَمْرَاءَ، إِذْ جَاءَ هُ رَجُلٌ عَلٰى فَرَسٍ عَقُوْقٍ يَتْبَعُهَا مُهْرُهُ، فَقَالَ: مَنْ أَنْتَ؟ قَالَ: أَنَا رَسُوْلُ اللّٰهِ قَالَ: مَتَىٰ الْسَّاعَةُ؟ قَالَ: غَيْبٌ، وَلَا يَعْلَمُ الْغَيْبَ إِلَّا اللّٰهُ قَالَ: فَمَتٰى نُمْطَرُ؟ قَالَ: غَيْبٌ، وَلَا يَعْلَمُ الْغَيْبَ إِلَّا اللّٰهُ قَالَ: فَمَا فِيْ بَطْنِ فَرَسِيْ؟ قَالَ: غَيْبٌ، وَلَا يَعْلَمُ الْغَيْبَ إِلَّا اللّٰهُ قَالَ: فَأَعْطِنِيْ سَيْفَكَ؟ قَالَ: هَا فَأَخَذَهُ، فَسَلَّهُ ثُمَّ هَذَّهُ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: إِنَّكَ لَنْ تَسْتَطِيْعَ الَّذِيء أَرَدْتَ، ثُمَّ قَالَ: إِنَّ هٰذَا أَقْبَلَ، فَقَالَ آتِيْهِ فَأَسْأَلُهُ، ثُمَّ آخُذُ سَيْفِيْ فَأَقْتُلُهُ فَعَمَدَ الْسَّيْفَ.

(Al Mustadrak lil Haakim: V1 P8; Al Mojam-ul-Kabeer-lit-Tabarani: V7 P18 [was siyaaqa lahu]; Musnad ar Ruyaani: 1148 sanad saheeh)

Nabi-e-Kareem ﷺ surkh rang ke shamiyaane mein tashreef farma the ke achaanak ek (1) shakhs numudaar hua, jo haamela ghodi par sawaar tha aur uska bachda[105] uske peeche chal raha tha. Usne (aate hi) kaha: Aap kaun hain? Aap ﷺ ne farmaya: Main Allah ka Rasool hoo'n. Kaha: Qiyaamat kab aaegi? Farmaya: Ye ghaib ki baat hai, aur ghaib Allah hi jaanta hai. Kehne laga: Meri ghodi ke peit mein kya hai? Farmaya: Ye ghaib ki baat hai aur ghaib Allah hi jaanta hai. Kehne laga: Mujhe apni talwaar de'n. Farmaya: Pakdiye. Usne talwaar ko miyaan se nikaal kar lehraaya. Aap ﷺ ne farmaya: Jo aap chaahte hain, use kar guzarne ki istetaa-at nahi rakhte. Phir farmaya: Ye shakhs is iraada se aaya tha ke main aapke paas jaaunga, sawaal karunga, phir (mauqa paa kar) talwaar se unka kaam tamaam kar dunga, phir usne talwaar miyaan mein daal di.

Is hadees ko Imam Haakim ne "saheeh" kaha hai, Haafiz Zahabi ne isko Imam Muslim ki shart par "saheeh" qaraar diya hai.

[105] T: (بَچْھرا) Oont ka baccha [RSB]

11 Syeda Ayesha ﷺ bayan karti hain ke Rasool Allah ﷺ raat ko (namaz-e-tahajjud ke liye) bedaar hote, to ye dua padhte the:

لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ، اللّٰهُمَّ إِنِّيْ اَسْتَغْفِرُكَ لِذَنْبِيْ، وَأَسْأَلُكَ رَحْمَتَكَ، اَللّٰهُمَّ زِدْنِيْ عِلْمًا، وَّ لَا تُزِغْ قَلْبِيْ بَعْدَ إِذْ هَدَيْتَنِيْ، وَهَبْ لِيْ مِنْ لَّدُنْكَ رَحْمَةً، إِنَّكَ أَنْتَ الْوَهَّابُ.

(Abu Dawood: 5061; Amal-al-Yaum wal Lail lin Nasai: 865; Amal-al-Yaum wal Lail la Ibne Nasai: 758; Al Mustadrak lil Haakim: V1 P450 sanad hasan)

Tere siwa koi maabood (e-barhaq) nahi, main teri paaki bayan karta hoo'n. Allah! Main tujh se gunaaho'n ki muaafi chaahta hoo'n aur teri rahmat ka sawaal karta hoo'n. Allah! Tu mere ilm mein izaafa farma aur jabke toone mujhe hidaayat di, mere dil mein kajee mat farma (mujhe gumraah mat karna) aur apne paas se mujhe rahmat ataa farma, be-shak toohi Daata hai.

Is hadees ko Imam Ibne hibban ؒ (5531) ne "saheeh", aur Imam Haakim ؒ ne iski sanad ko "saheeh" kaha hai. Haafiz Zahabi ؒ ne unki muwaafaqat ki hai. Haafiz Ibne Hajar ؒ (Nataaij-ul-Ifkaar: V1 P115-116) ne iski sanad ko "Hasan" kaha hai.

Ye hadees daleel hai ke Nabi-e-Kareem ﷺ ko "Maa-kaana wamaa Yakoon" ka ilm nahi diya gaya tha, kyounke Aap ﷺ to Allah Ta'ala se ilm mein izaafe ka sawaal kar rahe hain. Iski taaeed Quran-e-Majeed ne bhi kardi hai. Farman-e-Baari Ta'ala hai:

وَ قُلْ رَّبِّ زِدْنِيْ عِلْمًا.

(Surah Taha: 114)

(Aye Nabi!) Keh Deejiye, Aye Mere Rabb Mere Ilm Mein Izaafa Farma.

12 Aasim bin Humaid Sakooni ؒ kehte hain: Nabi-e-Kareem ﷺ ne Syedna Moaaz bin Jabal ؓ ko Yemen ki taraf bheja to aap khud bhi unke saath shaher se baahar nikle, unko wasiyyate'n farma rahe the. Syedna Moaaz ؓ saaar the aur Rasool ﷺ paedal chal rahe the, jab faarigh hue to farmaya:

يَا مُعَاذُ! إِنَّكَ عَسٰى أَنْ لَّا تَلْقَانِيْ بَعْدَ عَامِيْ هٰذَا، وَلَعَلَّكَ أَنْ تَمُرَّ بِمَسْجِدِيْ وَقَبْرِيْ.

(Musnad Ahmad: V5 P235; Dalaael-un-Nubuwwah lil Bayhaqi: V5 P404-405 sanad saheeh)

Moaaz! Shayad aap mujhe is saal ke baad na mil sake'n aur shayad aap (jab aae'n to) meri masjid aur meri qabr ke paas se guzre'n. Syedna Moaaz ﷺ apne mehboob ki judaai ke baais ghabra kar rone lage, to Nabi ﷺ ne farmaya: Moaaz! Ro mat! Rone ka bhi koi mauqa-o-mahal hota hai. (been-o-nauha karte hue) rona shaitaani amal hai.

13 Syedna Abu Huraira ﷺ bayan karte hain:

إِنَّ امْرَأَةً يَهُوْدِيَّةً دَعَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابًا لَهُ عَلٰى شَاةٍ مَّصْلِيَّةٍ، فَلَمَّا قَعَدُوْا يَأْكُلُوْنَ أَخَذَ رَسُوْلُ اللهِ لُّى اللهُ عَلَيْهِ وَسَلَّمَ لُقْمَةً فَوَضَعَهَا، ثُمَّ قَالَ لَهُمْ: أَمْسِكُوْا، إِنَّ هٰذِهِ الشَّاةَ مَسْمُوْمَةٌ فَقَالَ لِلْيَهُوْدِيَّةِ: وَيْلَكِ لِأَيِّ شَيْءٍ سَمَّمْتِنِيْ؟ قَالَتْ: أَرَدْتُ أَنْ أَعْلَمَ إِنْ كُنْتَ نَبِيًّا فَإِنَّهُ لَا يَضُرُّكَ، وَإِنْ كَانَ غَيْرَ ذٰلِكَ أَنْ أُرِيْحَ النَّسَ مِنْكَ، وَأَكَلَ مِنْهَا بِشْرُ بْنُ الْبَرَاءِ فَمَاتَ، فَقَتَلَهَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

(Al Mustadrak lil Haakim: V3 P219-220; As Sunan-al-Kubra lil Bayhaqi: V8 P46 sanad hasan)

Ek (1) yahoodi aurat ne Nabi-e-Kareem ﷺ aur chand sahaaba ko daawat di aur bhuni hui bakri pesh ki. Aap ﷺ aur Sahaba Ikraam use khaane lage. Rasool Allah ﷺ ne ek (1) luqma liya aur khana chod diya. Phir Aap ﷺ ne Sahaba se farmaya: Ruk jaae'n, is bakri mein zeher milaaya gaya hai. Nabi-e-Kareem ﷺ ne yahoodiya se poocha: Tum ne mujhe zeher kyou'n diya? Kehne lagi: Main dekhna chaahti thi ke agar aap nabi hain to ye aap ko nuqsaan na degi aur agar aap nabi na hue to main logo'n ko aap se aaraam dena chaahti thi. Syedna Bishr bin Baraa ﷺ ne wo zeher-aalooda khaane se luqma le liya tha, isi liye (baad mein) Aap ﷺ wafaat paa gae, to Rasool

Allah ﷻ ne us yahoodiya ko (qisaasan) qatl kar diya.

Is hadees ko Imam Haakim ؒ (V3 P219) ne Muslim ki shart par “saheeh” kaha hai.

14 Syedna Anas bin Maalik ؓ bayan karte hain:

إِنَّ يَهُوْدِيَّةً أَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ مَّسْمُوْمَةٍ، فَأَكَلَ مِنْهَا، فَجِيْءَ بِهَا إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهَا عَنْ ذٰلِكَ؟ فَقَالَتْ: أَرَدْتُ لِأَقْتُلَكَ، قَالَ: مَا كَانَ اللّٰهُ لِيُسَلِّطَكِ عَلٰى ذَاكِ قَالَ: أَوْ قَالَ:عَلَيَّ قَالَ: قَالُوْا: أَلَا نَقْتُلُهَا؟ قَالَ: لَا، قَالَ: فَمَا زِلْتُ أَعْرِفُهَا فِيْ لَهَوَاتِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

(Saheeh Bukhari: 2617; Saheeh Muslim: 2190)

Ek (1) Yahoodi aurat Nabi-e-Kareem ﷺ ke paas zeher-aalooda bakri ka gosht lekar aai, Aap ﷺ ne use khaa liya. Us yahoodiya ko Rasool Allah ﷺ ke paas laaya gaya, to Aap ﷺ ne yahoodiya se us jasaarat ki wajah poochi. To usne kaha: Main aapko qatl karna chaahti thi. To Aap ﷺ ne farmaya: Allah Ta’ala tumhe’n aisa nahi karne dega. Sahaba Ikraam ؓ ne arz kiya: Kya ham ise qatl kar de’n? Farmaya: Nahi. Bas us waqt se main (Anas ؓ) us zeher ka asar Nabi-e-Kareem ﷺ ke taalu mein mehsoos karta raha hoo’n.

In dono ahadees se ye baat bohot waazeh ho jaati hai ke Nabi ﷺ aalim-ul-ghaib nahi the, warna aap zeher-aalood gosht tanaawul na farmate. Kyou’nke jaante-boojhte zeher khaana haraam hai aur haraam kaam Nabi-e-Kareem ﷺ hargiz nahi kar sakte. Agar ye kaha jaae ke Nabi-e-Kareem ﷺ koi lm tha to ye aap ki shaan-e-aqdas mein tauheen hogi.

Nabi-e-Kareem ﷺ ke Sahaba ne bhi ye ghost khaaya tha, Syedna Bishr bin Baraa bin Ma’roor ؓ to ye gosht khaane ki wajah se Shaheed ho gae the, phir isi wajah se yahoodiya ko qatl kar diya gaya. Ab ye kehna

to naamumkin hai ke Nabi-e-Kareem ﷺ koi Im tha, magar aap ne jaan-boojh kar Sahabi ko Shaheed karwa diya.

Tambeeh: Pehli hadees mein hai ke yahoodiya ko qatl kar diya gaya, jabke doosri hadees mein ye zikr hai ke Nabi-e-Kareem ﷺ se qatl karne ka poocha gaya, to Aap ﷺ ne mana farma diya.

Ahle ilm ne dono ahadees mein tatbeeq[106] you'n di hai ke jab zeher diya gaya, to fauran poocha gaya ke kya use qatl kar de'n. To Nabi-e-Kareem ﷺ ne qatl se manaa kar diya. Kyou'nke abhi uske khaane se koi Sahaabi Shaheed nahi hua tha, ke jiske qisaas mein use qatl kiya jaata. Agarche qatl ki saazish ki thi. Phir baad mein jab Syedna Bishr bin Baraa ؓ ki shahaadat ho gae, to ab yahoodiya ko qisaas mein qatl karne ka jawaaz tha, lehaza Aap ﷺ ne qatl karne ka hukm de diya.

You'n dono hadeeso'n mein jamaa-o-taufeeq ho jaaegi.

15 Syeda Ayesha ؓ Nabi-e-Kareem ﷺ ke aakhri marz ka haal bayan karti hain: "Jab Aap ﷺ ka marz badh gaya, to farmaya: "أَصَلَّى النَّاسُ؟" Kya logo'n ne namaz (ba-jamaat) adaa kar li hai?" Ham ne arz ki: Nahi. Allah ke Rasool! Wo aap ke intezaar mein baithe hain. Farmaya: "Mere liye ek (1) tub mein paani rakhe'n". Syeda Ayesha ؓ kehti hain ke maine aap ke liye paani rakh diya, aap ne ghusl farmaya, jab khade hone lage to khud ko sambhaal na sake aur gir gae, aap par be-hoshi taari ho gai, phir ifaaqa hua to daryaaft farmaya: "أَصَلَّى النَّاسُ؟" Kya logo'n ne namaz adaa kar li hai?" Ham ne arz ki: Abhin ahi ki, aap ka intezaar hai. Farmaya: "Mere liye ek (1) tub mein paani rakhe'n". Syeda Ayesha ؓ kehti hain ke ham ne paani rakha, aap ne ghusl farmaya, phir khade hone lage, to khud ko sambhaal na paae aur gir gae. Aap par be-hoshi taari ho gai. Phir aaraam aaya to farmaya: "أَصَلَّى النَّاسُ؟" Kya logo'n ne namaz adaa kar li hai?" Ham ne arz ki: Nahi, Allah ke Rasool! Wo to aap

[106] T: Muwaafaqat, mutaabaqat [Rekhta]

ke muntazir hain. Farmaya: Mere liye ek (1) tub mein paani rakhe'n, aap ne baith kar ghusl farmaya. Phir khade hone lage to khud ko sambhaal na paae aur gir gae. Aap par be-hoshi taari ho gai, phir ifaaqa hua to farmaya: "أَصَلَّى النَّاسُ؟" Kya logo'n ne namaz adaa kar li hai?" Ham ne kaha: Nahi, Allah ke Rasool! Sahaba Isha ki namaz ke liye Nabi-e-Kareem ﷺ ke intezaar mein baithe the, bil-aakhir Aap ﷺ ne Abu Bakar ؓ ko paeghaam bheja ke wo logo'n ko namaz padhaae'n. (Saheeh Bukhari: H687; Saheeh Muslim: H418)

16 Syedna Abu Huraira ؓ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

لَقَدْ رَأَيْتُنِيْ فِيْ الْحِجْرِ وَقُرَيْشٌ تَسْأَلُنِيْ عَنْ مَسْرَايَ، فَسَأَلَتْنِيْ عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أُثْبِتْهَا، فَكُرِبْتُ كُرْبَةً مَّا كُرْبْتُ مِثْلَهُ قَطُّ، قَالَ: فَرَفَعَهُ اللّٰهُ لِيْ أَنْظُرُ إِلَيْهِ، مَا يَسْأَلُوْنِيْ عَنْ شَيْءٍ إِلَّا أَنْبَأْتُهُمْ بِهِ.

(Saheeh Muslim: H172)

Main hateem-e-Kaaba mein khada tha aur quraish mujh se waaqia-e-meraj ke baare mein pooch rahe the, unho'n ne mujh se Bait-ul-Muqaddas ki kuch nishaniyaa'n poochee'n, jin ko main yaad na rakh saka, jiski wajah se main itna pareshan hua ke usse pehle kabhi itna pareshan na hua tha. Tab Allah Ta'ala ne Bait-ul-Muqaddas ko utha kar mere saamne rakh diya, wo mujhe se Bait-ul-Muqaddas ki nishaniyaa'n pooch rahe the aur main unko dekh kar bataata jaa raha tha.

17 Syedna Jabir bin Abdullah Ansari ؓ bayan karte hain:

جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْهِجْرَةِ، وَلَمْ يَشْعُرْ أَنَّهُ عَبْدٌ، فَجَاءَ سَيِّدُهُ يُرِيْدُهُ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: بِعْنِيْهِ،

Ek (1) Ghulam ne Nabi-e-Kareem ﷺ se hijrat par baiyat karli, lekin ye zaahir na kiya ke wo ghulam hai. Phir uska maalik usko lene ke iraade se aapohoncha, Aap ﷺ

فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ، ثُمَّ لَمْ يُبَايِعْ أَحَدًا بَعْدُ حَتَّى يَسْأَلَهُ: أَعَبْدٌ هُوَ؟

(Saheeh Muslim: H1602)

ne uske maalik se farmaya: Ise mere haath farokht kar deejiye. Phir aap ne use do (2) habshi ghulaamo'n ke badle khareed liya, uske baad aap us waqt tak kisi se baiyat na lete the, jab tak usse pooch na lete: Kya ye Ghulam hai?

18 Syeda Ayesha ﵂ bayan karti hain:

وَاعَدَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جِبْرِيْلُ عَلَيْهِ الْسَّلَامُ فِيْ سَاعِةٍ يَأْتِيْهِ فَيْهَا، فَجَاءَتْ تِلْكَ الْسَّاعَةُ وَلَمْ يَأْتِهِ، وَفِيْ يَدِهِ عَصًا، فَأَلْقَاهَا مِنْ يَدِهِ، وَقَالَ: مَا يُخْلِفُ اللهُ وَعْدَهُ وَلَا رُسُلُهُ، ثُمَّ الْتَفَتَ، فَإِذَا جِرْوُ كَلْبٍ تَحْتَ سَرِيْرِهِ، فَقَالَ: يَا عَائِشَةُ، مَتَى دَخَلَ هٰذَا الْكَلْبُ هَاهُنَا؟ فَقَالَتْ: وَاللهِ، مَا دَرَيْتُ، فَأَمَرَ بِهِ فَأُخْرِجَ، فَجَاءَ جِبْرِيْلُ، فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَاعَدْتَنِيْ فَجَلَسْتُ لَكَ فَلَمْ تَأْتِ، فَقَالَ: مَنَعَنِيْ الْكَلْبُ الَّذِيْ كَانَ فِيْ بَيْتِكَ، إِنَّ لَا نَدْخُلُ بَيْتًا فِيْهِ كَلْبٌ وَّلَا صُوْرَةُ.

(Saheeh Muslim: H2104)

Jibraeel ﵇ ne Rasool Allah ﷺ se ek (1) muaiyyan[107] waqt mein mulaqaat ka waada kiya, wo waqt aan pohoncha, lekin Jibraeel ﵇ na aae. Us waqt Nabi-e-Kareem ﷺ ke haath mein ek (1) laathi thi, aap ne use phenk diya aur farmaya: Allah Ta'ala aur uske qaasid waada-khilaafi nahi karte, phir aap ne idhar-udhar dekha, to achaanak chaar-paai ke neeche kutte ka pilla (bacha) dikhaai diya. Aap ﷺ ne farmaya: Ayesha! Ye kutta kab yahaa'n aaya? Syeda Ayesha ﵂ ne arz ki: Allah ki qasam! Mujhe koi pataa nahi, Us kutte ko nikaal diya gaya, phir Jibraeel ﵇ aae, to Aap ﷺ ne Jibraeel se farmaya: Aap ne mujhe mulaqaat ka waada diya tha, main aap ke intezaar mein baitha raha aur aap nahi aae. Unho'n ne kaha

[107] T: Muqarrar kiya gaya, thehraaya gaya [Rekhta]

aap ke ghar mein jo kutta tha, usne mujhe daakhil hone se rok diya, ham us ghar mein daakhil nahi hote, jis mein kutiya (jaandaar ki) tasweer ho.

Saheeh Muslim: H2105 mein Syeda Ayesha ﷺ bayan karti hain ke ek (1) din Rasool Allah ﷺ subah ke waqt ghamzada uthe, Maimoona ﷺ ne arz ki: Allah ke Rasool! Aaj main aap ko kuch pareshan dekh rahi hoo'n. Aap ne farmaya: Jibraeel ﷺ ne aane ka waada kiya tha.

19 Syedna Haani bin Yazeed ﷺ bayan karte hain:

إِنَّهُ لَمَّا وَفَدَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ قَوْمِهِ، فَسَمِعَهُمُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُمْ يُكَنُّوْنَهُ بِأَبِيْ الْحَكَمِ، فَدَعَاهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ اللهَ هُوَ الْحَكَمُ، وَإِلَيْهِ الْحُكْمُ، فَلِمَ تَكَنَّيْتَ بِأَبِيْ الْحَكَمِ؟ قَالَ: لَا وَلٰكِنَّ قَوْمِيْ إِذَا اخْتَلَفُوْا فِيْ شَيْءٍ أَتَوْنِيْ فَحَكَمْتُ بَيْنَهُمْ، فَرَضِيَ كِلَا الْفَرِيْقَيْنِ، قَالَ: مَا أَحْسَنَ هٰذَا، ثُمَّ قَالَ: مَا لَكَ مِنَ الْوَلَدِ؟ قُلْتُ: لِيْ شُرَيْحٌ، وَعَبْدُ اللهِ، وَمُسْلِمٌ،بَنُوْ هَانِئٍ، قَالَ فَمَنْ أَكْبَرُهُمْ؟ قُلْتُ: شُرَيْحٌ، قَالَ: فَأَنْتَ أَبُوْ شُرَيْحٍ، وَدَعَا لَهُ وَوَلَدِهِ، وَسَمِعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَوْمًا يُسَمُّوْنَ رَجُلًا مِنْهُمْ:عَبْدَ الْحَدَرِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَا اسْمُكَ؟ قَالَ: عَبْدُ الْحَجَرِ، قَالَ: لَا، أَنْتَ عَبْدُ اللهِ، قَالَ شُرَيْحٌ: وَإِنَّ هَانِئًا لَمَّا حَضَرَ رُجُوْعُهُ إِلٰى بِلَادِهِ أَصْغَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:

Jab main apni qaum ke saath wafad ki soorat mein Nabi-e-Kareem ﷺ ki khidmat mein haazir hua, to log mujhe Abul Hakam kuniyat se pukaar rahe the, aap ne mujhe bulaya aur farmaya: Yaqeenan Allah hi Hakam hai aur usi ki taraf faisle lautaae jaate hain. Aap ne apni kuniyat Abul Hakam kyoun rakhi hai? Arz kiya ke maine nahi rakhi, balke meri qaum mein jab koi ikhtelaaf hota hai, to mere paas aati hai, main unke darmiyaan faisla karta hoo'n, to dono fareeq raazi ho jaate hain. Aap ne farmaya: Kya khoob hai! Phir farmaya: Aap ki kitni aulaad hai? Arz kiya: Mere bete Shuraih, Abdullah, aur Muslim hain. Farmaya: Un mein se bada kaun hai? Arz kiya: Shuraih. Farmaya: Phir aap ki kuniyat Abu Shuraih

hai. Phir Aap ﷺ ne unke ilye aur unki aur unki aulaad ke liye dua farmai, phir aap ne suna ke ek (1) aadmi ka aadmi ka naam Abdul Hajar liya jaa raha tha. Aap ne usse naam poocha? Usne arz kiya: Abdul Hajar. Farmaya: Nahi (aaj se) aapka naam Abdullah hai. Shuraih bayan karte hain, jab Haani ka apne ilaaqe ki taraf jaane ka waqt aaya, to wo Nabi e Akram ﷺ ki khidmat mein haazir ho kar arz-guzaar[108] hue: Koi amal batlaae ke jis ki badaulat jannat mein chala jaau'n? Farmaya: Accha kalaam kiya keejiye aur khana khilaaya keejiye.

أَخْبِرْنِيْ بِأَيِّ شَيْءٍ يُوْجِبُ لِيَ الْجَنَّةَ؟ قَالَ: عَلَيْكَ بِحُسْنِ الْكَلَامِ، وَبَذْلِ الطَّعَامِ.

(Al Adab-al-Mufrad lil Bukhari: 811; Khalq Afaal-al-Ibaad lil Bukhari: 246; At Taareekh-ul-Kabeer lil Bukhari: V4 P227-228 sanad hasan)

Agar Nabi-e-Kareem ﷺ ko ilm-e-ghaib hota, to ye sawaal karne ki zaroorat pesh na aati.

20 Syedna Abdullah bin Abbas ؓ bayan karte hain: Main aur Syedna Khalid bin Waleed ؓ ek (1) din Rasool Allah ﷺ ke hamraah aap ki zauja-e-mutahhara Syeda Maimoona ؓ ke hujra mein daakhil hue (ye unki haqeeqi khaala thee'n), us waqt unke paas bhuna hua saahina[109] rakha hua tha, ye saahina unki behen Hufaida bint Haaris najd se apne saath laaee'n thee'n. Syeda ne wo Saahina Nabi ﷺ ki khidmat mein pesh kar diya. Aap ﷺ khaane ke liye haath badhaane lage, to Rasool Allah ﷺ ki kisi zauja ne, jo us waqt wahaa'n maujood thee'n, arz kiya: Nabi-e-Kareem ﷺ ko ye bata dena chaahiye ke aap ko khaane ke liye kya pesh kiya jaa raha hai? Chunache arz ki gai: Allah ke Rasool! Ye saahina hai.

[108] T: (عَرْض گُزار) Iltijaa/darkhwaast karne waala [Rekhta]
[109] T: Goh aur Saanda, jise ghodpal bhi kaha jaata hai [RSB]

Aap ne usse haath kheench liya. Maine arz kiya: Allah ke Rasool! Kya ye haraam hai? Farmaya: Ye jaanwar hamari zameen mein nahi hota, is binaa par karaahat aati hai. Khalid ﷺ kehte hain ke maine us saahina ko apni taraf kheench kar khaa liya aur Aap ﷺ dekh rahe the. (Saheeh Bukhari: 5537; Saheeh Muslim: 1945)

21 Nabi-e-Kareem ﷺ ne Sahaaba ka ek (1) giroh jihaad ke liye rawaaya kiya, Baer-e-maaoona par unko shaheed kar diya gaya, shaheed hone se qabl unho'n ne kaha:

Allah! Hamare mutaalliq apne nabi ko khabar de deejiye.

اَللّٰهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ.

(Saheeh Bukhari: 3045)

22 Syedna Anas bin Maalik ﷺ bayan karte hain:

Abdullah bin Salaam ﷺ ko jab pataa chala ke Nabi-e-Kareem ﷺ Madina tashreef le aae hain, to wo Aap ﷺ ke paas aae. Kaha: Main aap se teen (3) sawaal karna chaahta hoo'n, jin ka jawaab ek (1) nabi ke siwa koi nahi jaan sakta. Poocha: Qiyaamat ki pehli nishani kya hai? Ahle Jannat ko pehla khana kaunsa diya jaaega? Aur ladka apne baap ya apne maamu'n se kyoun mushaabahat rakhta hai? To Rasool Allah ﷺ ne farmaya: Mujhe abhi bhi Jibraeel ne is mutaalliq khabar di hai …

بَلَغَ عَبْدَ اللّٰهِ بْنَ سَلَامٍ مَقْدَمُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ فَأَتَاهُ، فَقَالَ: إِنِّيْ سَائِلُكَ عَنْ ثَلَاثٍ لَّا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ قَالَ: مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ؟ وَمِنْ أَيِّ شَيْءٍ يَنْزَعُ الْوَلَدُ إِلٰى أَبِيْهِ؟ وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ إِلٰى أَخْوَالِهِ؟ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَبَّرَنِيْ بِهِنَّ آنِفًا جِبْرِيْلُ…

(Saheeh Bukhari: 3329)

23 Syedna Abu Aamir Ashari ﷺ bayan karte hain:

إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِيْ مَجْلِسٍ فِيْهِ أَصْحَابُهُ جَاءَهُ جِبْرِيْلُ عَلَيْهِ السَّلَامُ فِيْ غَيْرِ صُوْرَتِهِ يَحْسِبُهُ رَجُلًا مِّنَ الْمُسْلِمِيْنَ.

(Musnad Ahmad: V4 P129 H17299 sanad hasan)

Ek (1) dafa Nabi-e-Kareem ﷺ Sahaa ki majlis mein the ke Jibraeel ﷺ kisi aur soorat mein aap ke paas aae aur aap unhe'n aam musalman mard samajh rahe the.

❁ Ek (1) riwayat mein hai:

وَالَّذِيْ نَفْسِيْ بِيَدِهِ مَا شُبِّهَ عَلَيَّ مُنْذُ أَتَانِيْ قَبْلَ مَرَّتِيْ هٰذِهِ، وَمَا عَرَفْتُهُ حَتّٰى وَلّٰى.

(Saheeh Ibne Hibban: 173 sanad saheeh ‘وأصله في صحيح مسلم’)

Us zaat ki qasam, jiske haath mein meri jaanhai. Jab se Jibraeel mere paas aane lage hain, wo mujh par itne mushtaba kabhi nahi hue, main unko waapas jaane tak pehchaan hi nahi paaya.

❁ Sunan Nasai (4991 sanad saheeh) mein hai:

مَا كُنْتُ بِأَعْلَمَ بِهِ مِنْ رَجُلٍ مِّنْكُمْ، وَإِنَّهُ لَجِبْرِيْلُ عَلَيْهِ السَّلَامُ نَزَلَ فِيْ صُوْرَةِ دِحْيَةَ الْكَلْبِيِ.

Main aap mein se kisi shakhs se ziyaada nahi jaanta tha, (ab wahee ke zariye maaloom hua hai ke) wo to Jibraeel the, jo Dahya Kalbi ki shakl mein naazil hue the.

Syedna Jibraeel ﷺ jab insaani shakl mein mutasahakkl[110] ho kar aae, to Nabi e Akram ﷺ unko pehchaan na sake ke musalman aadmi hai ya Jibraeel ﷺ insaani shakl mein aae hain.

24 Syedna Abu Qatada Ansari ﷺ bayan karte hain: Ek (1) raat main Nabi-e-Kareem ﷺ ke saath safar kar raha tha, Aap ﷺ sawaari par oongh rahe the, qareeb the ke sawaari se gir padte, to maine Aap ﷺ ko

[110] T: (مُتَشَكِّل) Paeda kiya hua, banaya hua [Rekhta]

hilaaya, Aap ﷺ bedaar ho gae aur poocha: Kaun? Arz kiya: Abu Qatada. Farmaya:

مَتٰى كَانَ هٰذَا مَسِيْرَكَ مِنِّيْ؟ قُلْتُ: مَا زَالَ هٰذَا مَسِيْرِيْ مُنْذُ اللَّيْلَةِ.

Aap kabse mere saath safar kar rahe hain? Arz kiya: Raat se hi main aap ke saath safar kar raha hoo'n. (Saheeh Muslim: 681)

Ahbaab-e-Mann! In tamaam ahadees-o-aayaat-e-qurani par tadabbur keejiye, Allah Rabbul Izzat farmate hain ke mere siwa koi ilm-e-ghaib nahi rakhta, phir Rasool Allah ﷺ khud bayan karte hain ke mere paas ghaib ka ilm nahi. Iske baad aap beesiyo'n ahadees mein dekhte hain ke kisi muaamale ki khabar na hone ke sabab Aap ﷺ pareshan ho jaate hain. Log Aap ﷺ ko taana dete hain ke aap ko ek (1) gumshuda oontni ka to ilm nahi aur daawa aasmaani ilm ka hai. Yahaa'n ek (1) minute ke liye rukiye aur sonchiye ke kya ye bayan ka behtareen mauqa nahi hai?

Agar Nabi-e-Kareem ﷺ khud aalim-ul-ghaib hote, to farmate main aalim-ul-ghaib hoo'n, lekin Aap ﷺ farmate hain ke mail aalim-ul-ghaib waaqai nahi, balke mere Allah ne bata diya hai ke wo oontni falaan jagah par hai. Aap ﷺ ko zeher-aalood bakri khila di jaati hai aur Aap ﷺ ko khabar nahi hoti. Ek (1) sahabi Shaheed ho jaate hain, Rasool Allah ﷺ ki rahmat ka taqaaza ye tha ke agar pehle pataa hota to aap pehle khabardaar kar dete ke mere Sahaba! Haath uthaa leejiye, ye bakri khaane ke laayaq nahi hai aur phir ham dekhte hain ke jaise hi Rasool Allah ﷺ koi lm hua, aap ruk gae aur Sahaba ko bhi manaa kar diya, isi tarah Abdullah bin Salam ؓ ke sawalaat ke jawabaat bhi ba-zariya-e-wahee diye.

In tamaam muaamalaat mein aur phir Nabi-e-Kareem ﷺ ke bayan aur quran ke qanoon ko jab ham dekhte hain, to isi natije par pohonchte hain ke Allah ke siwa ghaib ka ilm kisi ke paas nahi aur yaqeenan Rasool ﷺ ke paas bhi nahi, ummat-e-muslima ka ijmaai faham isi natije par pohoncha hai ke Allah ke siwa ghaib kisi ke paas nahi.

Fahm-e-Sahaaba:

① Syeda Ayesha ؓ farmati hain:

مَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ الْغَيْبَ، فَقَدْ كَذَبَ، وَهُوَ يَقُوْلُ: لَا يَعْلَمُ الْغَيْبَ إِلَّا اللّٰهُ.

Jo aap ko bataae ke Muhammad ﷺ ghaib jaante the, wo jhoota hai. Nabi-e-Kareem ﷺ khud farmate hain ke ghaib Allah ke siwa koi nahi jaanta. (Saheeh Bukhari: 7380; Saheeh Muslim: 177)

② Nabi-e-Kareem ﷺ ke paas do (2) sahaabiya khawateen aaee'n, unho'n ne Syedna Bilal ؓ ko Nabi-e-Kareem ﷺ se masla poochne ke liye andar bheja aur saath kaha:

لَا تُخْبِرْهُ مَنْ نَحْنُ. (Saheeh Bukhari: 1466; Saheeh Muslim: 1000)

Aap Nabi-e-Kareem ﷺ ko mat bataaiyega ke ham kaun hain?

Ijmaa-e-Ummat:

❁ Haafiz Ibne Kaseer ؒ (774h) farmate hain: "Ahle Sunnat wal Jamaat ka ye ijmaai-o-ittifaaqi aqeeda hai ke jo ho chuka, jo hone waala hai, aur jo nahi hua, agar wo hota to kaise hota, uska ilm Allah ke paas hai". (Tafseer Ibne Kaseer: V5 P42)

Is masla ko aslaaf-e-ummat ne bhi usi tarah hal kiya hai, jis tarah ke Rasool Allah ﷺ bata kar gae the. Unka maanna hai ke Allah ke siwa ghaib ka ilm kisi Nabi, Wali, ya Farishte ke paas nahi hai. Agar kisi ke paas wo ilm hota, to ambiya ke paas hota, unke paas bhi jab nahi hai, to doosro'n ke paas kya hoga?

Qiyaamat Kab Aaegi?:

In dalaael ko samajh lene ke baad ham bahes ka rukh ek-doosri jaanib modna chaahenge, iska ilm-e-ghaib se ek (1) khaas taalluq hai aur ifhaam[111] ke liye ek (1) ahem mabhas[112] hai ke ghaib ka ilm kiske paas hai? Wuqoo-e-qiyaamat ka ilm poshida rakha gaya hai. Allah Ta'ala ne kisi par zaahir nahi kiya:

① Farman-e-Baari Ta'ala hai:

Qiyaamat ka wuqoo yaqeeni amr hai, main uska waqt makhfi rakhna chaahta hoo'n, taake har nafs ko uski koshish ka badla diya jaa sake.

اِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخْفِيْهَا لِتُجْزٰى كُلُّ نَفْسٍۢ بِمَا تَسْعٰى.

(Surah Taha: 15)

② Farman-e-Ilaahi hai:

Qiyaamat ka ilm usi ke paas hai.

اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ.

(Surah Haa Meem Sajda: 47)

Imam Jarir Tabari ؒ (310h) is aayat ki tafseer mein farmate hain: "Ahle ilm qiyaamat ke ilm ko Allah Ta'ala ke supurd karte hain, kyounke uske qiyaam ka waqt Allah ke siwa koi nahi jaanta". (Tafseer-e-Tabari: V25 P2)

Haafiz Ibne Kaseer ؒ (774h) farmate hain: "Allah Ta'ala ke siwa qiyaamat ka ilm kisi ke paas nahi. Syed-ul-Malaaika Jibraeel ﷺ ne Syed-ul-Bashar Muhammad ﷺ se qiyaamat ke baare mein sawaal kiya, to Aap ﷺ ne farmaya tha: "Mas-ool[113], saail[114] se ziyaada nahi jaanta". (Saheeh Bukhari: 50; Saheeh Muslim: 1009) Isi tarah Allah Ta'ala ka farman hai: "Us (ke ilm) Ki Intihaa To Aapke Rabb Ke Paas Hi Hai". (Surah an Naaziaat:

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[111] T: (اِفْہام) Samjhaana [Rekhta]
[112] T: (مَبْحَث) Guftagu, bahes, wo mazmoon ya muaamala jis par guftagu ho [Rekhta]
[113] T: (مَسْئُول) Jis se sawaal mutaalaba kiya jaae [Rekhta]
[114] T: Poochne waala, aarzumand, dariyaaft karne waala [Rekhta]

44) Nez farmaya: “Wohi use uske waqt par zaahir karega”. (Surah-al-Aaraaf: 187)”. (Tafseer Ibne Kaseer: V5 P485)

Nez farmate hain: “Qiyaamat-e-Kubra wo hai, jab awwal se aakhir tamaam logo’n ko ek (1) maidaan mein ekattha kar diya jaaega aur uske wuqoo-pazeer hone ka ilm Allah Ta’ala ka khaassa hai”. (Al Bidaaya wan Nihaaya: V19 P32)

③ Farman-e-Baari Ta’ala hai:

Ye Log Qiyaamat Ka Intezaar Karte Hain, Jo Achaanak Aajaaegi, Uski Nishaniyaa’n Yaqeenan Zaahir Ho Chuki Hain Aur Qiyaamat Aajaane Ke Baad Kahaa’n Ibrat Ka Mauqa Milega.

فَهَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً ۚ فَقَدْ جَآءَ اَشْرَاطُهَا ۚ فَاَنّٰى لَهُمْ اِذَا جَآءَتْهُمْ ذِكْرٰىهُمْ.

(Surah Muhammad: 18)

Qiyaamat achaanak aaegi, maaloom hua ke kisi ke paas qiyaamat ka ilm nahi.

④ Irshad-e-Baari Ta’ala hai:

Usi ke paas qiyaamat ka ilm hai.

وَ عِنْدَهٗ عِلْمُ السَّاعَةِ.

(Surah-az-Zukhruf: 85)

Allama Khaazin ﷺ (741h) farmate hain: “Is aayat ke maane hain ke Allah Ta’ala hi ke paas qiyaamat ka ilm hai, koi nahi jaanta ke qiyaamat kab, kis saal yak is mahine mein qaaem hogi?” (Libaab-ut-Taaweel Fee Maani-at-Tanzeel: V5 P220)

⑤ Nez irshad hua:

(Aye Nabi!) Log Aap Se Qiyaamat Ke Baare Mein Poochte Hain. Keh Deejiye! Uska Ilm Allah Ta’ala Ke Paas Hai, Kya Maaloom Qiyaamat Qareeb Hi Ho?

يَسْـَٔلُكَ النَّاسُ عَنِ السَّاعَةِ ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ ؕ وَ مَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ تَكُوْنُ قَرِيْبًا.

(Surah-al-Ahzaab: 63)

Haafiz Ibne Kaseer ؒ (774h) farmate hain: “Allah Ta’ala apne Rasool ﷺ ko khabar de raha hai ke aap ko qiyaamat ka ilm nahi, agarche log aap se is baare mein sawaal karte hain. Allah Ta’ala ne apne rasool ki rehnumaai ki hai ke wo qiyaamat ke ilm ko Allah Ta’ala ke supurd kiya kare’n, jaisa ke Allah ne Surah-al-Aaraaf mein ye baat farmai hai. Wo Surah Makki hai aur ye Madani hai, chunache qiyaamat ka ilm har daur mein Allah ke supurd raha, albatta Allah ne ye bata diya tha ke qiyaamat qareeb hai”. (Tafseer Ibne Kaseer: V5 P232)

⑥ Allah Rabbul Izzat ka farman hai:

يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ رَبِّيْ ۚ لَا يُجَلِّيْهَا لِوَقْتِهَاۤ اِلَّا هُوَ ؕ ثَقُلَتْ فِى السَّمٰوٰتِ وَ الْاَرْضِ ؕ لَا تَاْتِيْكُمْ اِلَّا بَغْتَةً ؕ يَسْـَٔلُوْنَكَ كَاَنَّكَ حَفِيٌّ عَنْهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ.

(Surah-al-Aaraaf: 187)

(Nabi!) Log Aap Se Wuqoo-e-Qiyaamat Ka Poochte Hain. Keh Deejiye: Uska Ilm To Mere Rabb Hi Ke Paas Hai, Wohi Use Waqt Par Zaahir Karega. Wo Zameen-o-Aasmaan Mein Bhaari Hogi, Qiyaamat Aap Ke Paas Achaanak Aaegi. Log Aap Se You’n Sawaal Karte Hain, Jaise Aap Us (ke waqt) Se Ba-khoobi Waqif Ho’n. Keh Deejiye: Uska Ilm Sirf Allah Ke Paas Hai, Lekin Aksar Log Nahi Jaante.

Imam Ibne Jarir Tabari ؒ (310h) farmate hain: “Farman-e-Baari Ta’ala: “Keh Deejiye Ke Uska Ilm To Mere Rabb Ke Paas Hai, Wohi Use Uske Waqt Par Zaahir Karega”. Mein Allah Ta’ala Nabi-e-Kareem ﷺ ko hukm farmata hai ke qiyaamat ke baare mein sawaal karne waalo’n ko jawaab de’n ke uske qaaem hone ka waqt aalim-ul-ghaib Allah ke siwa koi nahi jaanta, qiyaamat ko uske waqt par zaahir karne waala aur uska ilm rakhne waala Allah Ta’ala ke siwa koi nahi”. (Tafseer-at-Tabari: V5 P585)

Haafiz Ibne Kaseer ؒ (774h) farmate hain: Allah Ta’ala ne Nabi ﷺ ko hukm diya hai ke jab aap se wuqoo-e-qiyaamat ke baare mein sawaal

kiya jaae, to aap uska ilm Allah ke supurd kar de'n. Allah Ta'ala hi use apne waqt par zaahir karega, Allah hi jaanta hai ke uski haqeeqat kya hai aur ye kis waqt qaaem hogi. Allah Ta'ala ke siwa kisi koi lm nahi. Isi liye Allah Ta'ala ne farmaya hai: "Wo Aasmaano-o-Zameen Mein Bhaari Hogi". (Tafseer Ibne Kaseer: V3 P245)

Farman-e-Ilaahi:

ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ.

Wo Aasmaan-o-Zameen Mein Bhaari Hogi. (Surah-al-Aaraaf: 187)

Ki tafseer mein Mashoor Mufassir Imam Sadi (127h) farmate hain: "Aasmaano aur zameen mein qiyaamat makhfi rakhi hai, kyou muqarrab farishta aur koi rasool bhi uske qiyaam se pehle uske waqt-e-qiyaam ka ilm nahi rakhta". (Tafseer-at-Tabari: V5 P586 sanad hasan)

Imaam Ibne Jarir Tabari ؒ (310h) farmate hain: "Mere khayal mein is aayat ki ziyaada durust tafseer ye hai ke aasmaano aur zameen ke rehne waalo'n par uske wuqoo ka ilm mushkil hai. Allah Ta'ala ne use apni makhlooq se makhfi rakha hai, kisi ko is par muttala nahi kiya. Iske baad Allah Ta'ala ne khud farmaya hai: "Keh deejiye! Qiyaamat Ka Ilm Mere Rabb Ke Paas Hai, Wohi Use Uske Waqt Par Zaahir Karega". Phir ye khabar di ke qiyaamat achaanak aaegi, durust baat ye hai ke is farman mein farmate hain wuqoo-e-qiyaamat ka ilm makhfi hone ka bhi zikr maujood hai, kyounke uske maa-qabl aur maa-baad yehi zikr hai". (Tafseer-at-Tabari: V4 P587)

⑦ Allah Ta'ala ka farman hai:

قُلْ اِنْ اَدْرِیْٓ اَقَرِیْبٌ مَّا تُوْعَدُوْنَ.
(Surah-al-Jinn: 25)

(Aye Nabi!) Keh deejiye: Main Nahi Jaanta Ke Jis (qiyaamat) Ka Aap Se Waada Kiya Jaata Hai, Wo Qareeb Hai Ya (door)?

Allama Qurtabi ؒ (671h) farmate hain: "Azaab ke naazil hone aur qiyaamat ke qaaem hone ka waqt siwaa Allah Ta'ala ke koi nahi jaanta.

Ye ghaib ki baat hai. Main is mein se sirf wohi jaanta hoo'n, jiske baare mein Allah Ta'ala bata deta hai". (Tafseer-ul-Qurtabi: V19 P27)

⑧ Allah Rabbul Izzat farmata hai:

وَ مَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ قَرِيْبٌ.
(Surah-ash-Shoora: 17)

(Aye Nabi!) Aap Ko Kya Maaloom Ke Shayad Qiyaamat Qareeb Ho.

Ye aayat-e-karima is baat par sareeh daleel hai ke Allah Ta'ala ne apne nabi ko qiyaamat ke baare mein khabar nahi di thi.

Tafseer Ka Qaaeda:

❁ Imam Sufiyan bin Uyayna ؒ (198h) farmate hain: "Quran-e-Kareem mein jin cheezo'n ke baare mein Allah Ta'ala ne apne Nabi ko "وَمَا أَدْرٰكَ" (aap ko kya maaloom hai?) kaha hai, unke baare mein Aap ﷺ ko khabar de di thi aur jin cheezo'n ke baare mein "وَمَا يُدْرِيْكَ" (aap ko kahaa'n maaloom?) kaha hai, unke baare mein khabar nahi di". (Saheeh Bukhari: V1 P270 qabl hadees 2014; Taghleeq-ut-Taaleeq la Ibne Hajar: V3 P205 sanad saheeh)

❁ Yehi baat Shaikh Abdul Qadir Jeelani ؒ (561h) ne farmai hai. (Ghuniyatut Taalibeen: P55 Lahore edition)

⑨ Farman-e-Rabbani hai:

اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ.
(Surah Luqman: 34)

Yaqeenan Allah hi ke paas qiyaamat ka ilm hai.

⑩ Farman-e-Baari Ta'ala hai:

يَسْئَلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰهَا، فِيْمَ اَنْتَ مِنْ ذِكْرٰهَا، اِلٰى رَبِّكَ مُنْتَهٰهَا.
(Surah an Naaziaat: 42-44)

(Aye Nabi!) Wo Aap Se Wuqoo-e-Qiyaamat Ke Baare Mein Poochte Hain? Aapko Uske Bayan Se Kya Gharz? Us Ilm Ki Inteha To Tere Rabb Ke Paas Hai.

Haafiz Ibne Kaseer ﷺ (774h) farmate hain: “Aap ko ya makhlooq mein se kisi ko bhi uska ilm nahi, balke uska marja’[115]-o-mamba’[116] Allah Ta’ala hi ki zaat hai. Wohi uske qaaem hone ka muaiyyan waqt jaanta hai”. (Tafseer Ibne Kaseer: V6 P385)

⑪ Farman-e-Baari Ta’ala hai:

وَ قَالَ الَّذِيْنَ كَفَرُوْا لَا تَاْتِيْنَا السَّاعَةُ ؕ قُلْ بَلٰى وَ رَبِّيْ لَتَاْتِيَنَّكُمْ ۙ عٰلِمِ الْغَيْبِ ۚ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى السَّمٰوٰتِ وَ لَا فِى الْاَرْضِ وَ لَاۤ اَصْغَرُ مِنْ ذٰلِكَ وَ لَاۤ اَكْبَرُ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ.

(Surah Saba: 3)

Kaafiro’n Ne Kaha: Ham Par Qiyaamat Nahi Aaegi. Keh Deejiye: Kyoun Nahi! Mere Aalim-ul-Ghaib Rabb Ki Qasam! Wo Zaroor Aaegi, Zameeno Aasmaano Mein Koi Zarra Usse Chupa Nahi Reh Sakta Aur Us Zarre Se Choti Ya Badi Koi Cheez Aisi Nahi Jo Waazeh Kitaab (lau-e-mahfooz) Mein (darj) Na Ho.

Imam Ibne Jarir Tabari ﷺ (310h) farmate hain: “Is muqaam par Allah Ta’ala ne khud ko aalim-ul-ghaib kaha hai, Allah makhlooq ko bataana chaahta hai ke qiyaamat agarche aane waali hai, lekin uske aane ka waqt uske siwa koi nahi jaanta. Allah Ta’ala ne Nabi ﷺ se farmaya ke kaafiro’n se keh do! Qiyaamat zaroor aaegi, lekin uske aane ka waqt us allaam-ul-ghuyoob ke siwa koi nahi jaanta, jisse ek (1) zarre ke baraabar cheez bhi chup nahi sakti”. (Tafseer-at-Tabari: V22 P75)

Ye 11 qurani aayaat hain. Inse aur inki tafseer-o-tashreeh mein aimma-e-ahle sunnat-o-mohaddiseen-e-azzaam ki tasrihaat se maaloom hua ke qiyaamat ka waqt Allah Ta’ala hi ko maaloom hai. Makhlooq mein se kisi ko ye maaloom nahi ke qiyaamat kab waaqe hogi. Kyounke ye ghaib ki baat hai aur ghaib sirf Allah jaanta hai. Quran mein kai

[115] T: (مَرْجَع) Wo lafz jiski taraf zameer laai jaae, wo lafz jiski taraf zameer phire [Rekhta]

[116] T: (مَنبَع) Sar-chashma, niklane ki jagah [Rekhta]

muqamaat par Allah Ta'ala ne apni sifat "عَلَّامُ الْغُيُوْبِ" (Ghaib Jaanne Waala) bayan ki hai. (Surah-al-Maaida: 109, 116; Surah-at-Tauba: 78; Surah Saba: 48)

In aayaat-e-qurani ke baad Rasool Allah ﷺ ke farameen ko dekhte hain, jaisa ke hamara manhaj hai. Hamare nazdeek shariyat Quran-o-Hadees ki nusoos aur ijmaa-e-ummat ka naam hai, ham na Quran ka naam le kar Hadees-e-Rasool ﷺ ko thukraate hain aur na hadees ke naam par apna zehen bayan karte hain. Balke ham kisi bhi aayat aur kisi bhi hadees ko samajhne ke liye aslaaf-e-ummat ke faham se raushni lena hi asal deen samajhte hain aur usi ke paeru hain. Walhamdulillah!

Ahadees-e-Mubaaraka Aur Ilm-e-Qiyaamat:

① Syedna Salama bin Akwa ؓ bayan karte hain:

كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ قُبَّةٍ حَمْرَاءَ، إِذْ جَاءَهُ رَجُلٌ عَلَى فَرَسٍ عَقُوْقٍ يَتْبَعُهَا مُهْرُهُ، فَقَالَ: مَنْ أَنْتَ؟ قَالَ: أَنَا رَسُوْلُ اللهِ قَالَ: مَتَى السَّاعَةُ؟ قَالَ: غَيْبٌ، وَلَا يَعْلَمُ الْغَيْبَ إِلَّا اللهُ.

(Al Mustadrak lil Haakim: V1 P8; Al Mojam-ul-Kabeer-lit-Tabarani: V7 P18 was siyaaqa lahu; Musnad ar Rooyaani: 1148 sanad saheeh)

Nabi-e-Kareem ﷺ surkh rang ke shamiyaane mein tashreef farma the, ke achaanak ek (1) shakhs numudaar hua, jo haamila ghodi par sawaar tha aur uska bachera[117] uske peeche chal raha tha, usne (aate hi) kaha: Aap kaun hain? Aap ﷺ ne farmaya: Main Allah ka Rasool hoo'n. Kaha: Qiyaamat kab aaegi? Farmaya: Ye ghaib ki baat hai aur ghaib Allah hi jaanta hai.

Is hadees ko Imam Haakim ne "saheeh" kaha hai. Haafiz Zahabi ne isko Imam Muslim ki shart par "saheeh" qaraar diya hai.

② Syedna Abdullah bin Umar ؓ bayan karte ke Rasool Allah ﷺ ne farmaya:

[117] T: (بَچھیرا) Ghode ka nar bacha [Rekhta]

Ghaib ki paanch (5) kunjiyaan hain, unhe'n Allah ke siwa koi nahi jaanta. Koi nahi jaanta ke kal kya hone waala hai. Koi nahi jaanta ke rehm mein kya hai, koi nahi jaanta ke baarish kab aaegi, koi nahi jaanta ke wo kis jagah faut hoga. Koi nahi jaanta ke qiyaamat kab qaaem hogi.

مَفَاتِحُ الْغَيْبِ خَمْسٌ لَّا يَعْلَمُهَا إِلَّا اللهُ، لَا يَعْلَمُ مَا فِيْ غَدٍ إِلَّا اللهُ، وَلَا يَعْلَمُ مَا تَغِيْضُ الْأَرْحَامُ إِلَّا اللهُ، وَلَا يَعْلَمُ مَتٰى يَأْتِيْ الْمَطَرُ أَحَدٌ إِلَّا اللهُ، وَلَا تَدْرِيْ نَفْسٌ بِأَيِّ أَرْضٍ تَمُوْتُ، وَلَا يَعْلَمُ مَتٰى تَقُوْمُ السَّاعَةُ إِلَّا اللهُ.

(Saheeh Bukhari: 4697)

③ Jibraeel ﷺ ne Nabi ﷺ se poocha ke qiyaamat kab aaegi? To farmaya:

Main aap se ziyaada nahi jaanta, albatta uski alaamaat bata deta hoo'n. (Saheeh Bukhari: 4777; Saheeh Muslim: 9)

مَا الْمَسْؤُوْلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلٰكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا.

- Haafiz Ibne Kaseer ﷺ (774h) is hadees ki sharah mein farmate hain: "Wuqoo-e-qiyaamat ke hawaale se sail-o-mas-ool ka ilm baraabar hai". (Tafseer Ibne Kaseer: V4 P680)

- Haafiz Ibne Hajar Asqalani ﷺ (852h) farmate hain: "Is baare mein har sawaal karne waala aur jisse sawaal kiya gaya, baraabar hain". (Fathul Baari: V1 P121)

- Allama Ibne Rajab ﷺ (795h) farmate hain: "Iska matlab hai ke tamaam log qiyaamat ke ilm mein baraabar hain, unhe'n uska haqeeqi ilm nahi". (Fathul Baari la Ibne Rajab: V1 P196)

- Allama Ibne Qaiyyim ﷺ (751h) farmate hain: "Aaj kal baaz naam-nihaad ulama daawa karte hain ke Rasool Allah ﷺ ko wuqoo-e-qiyaamat ka ilm tha, unse kaha gaya ke Hadees-e-Jibraeel mein Rasool Allah ﷺ ne apne baare mein farmaya tha ke main bhi is masla mein Jibraeel ki tarah hoo'n. (Saheeh Muslim: 93)

To maanawi tehreef karte hue kehne lag eke isse muraad ye thi ke main aur Jibrael dono uska ilm rakhte hain, ye sabse badi jahaalat aur qabeeh-tareen tehreef hai. Allah ke paeghambar ﷺ ek (1) aise shakhs

ko, jise lob badwi khayaal kar rahe the, kaise keh sakte the ke main aur aap dono qiyaamat ko jaante hain? Mumkin hai ke ye log keh de'n ke Aap ﷺ Jibraeel ko pehchaan rahe the, lekin apne us farman mein sacche the ke us zaat ki qasam jiske haath mein meri jaan hai! Jibraeel kisi bhi soorat mein aae, to maine pehchaan liye, magar main us soorat mein unhe'n nahi pehchaan saka. (Musnad Ahmad: V1 P53 sanad saheeh)

Ek (1) aur riwayat mein ye alfaaz hain: Jibraeel ﷺ kisi bhi shakl mein mujh par mushtaba nahi hue siwaae is martaba ke. (Saheeh Ibne Khuzaima: 1; Saheeh Ibne Hibban: 173 sanad saheeh)

Ek (1) riwayat mein ye alfaaz bhi hain ke Aap ﷺ ne (Jibraeel ﷺ ke jaane ke baad) farmaya: Is badwi ko mere paas waapas laaiye. Sahaba Ikraam gae aur talaash kiya, lekin wo mil na sake. (Saheeh Bukhari: 50, 4777; Saheeh Muslim: 97)

Yaqeenan Nabi e Akram ﷺ ko Jibraeel ﷺ ke baare mein ek (1) arsa baad maaloom hua tha, jaisa ke Syedna Umar ؓ ne farmaya: Main ek (1) arsa intezaar karta raha, phir Nabi e Akram ﷺ ne farmaya: Aye Umar! Maaloom hai ke sawaal karne waala kaun tha? (Saheeh Muslim: 93)

Jabke hadees mein tehreef-e-maanawi karne waalo'n ka kehna hai ke sawaal karte waqt hi Rasool Allah ﷺ ko maaloom ho gaya tha ke ye Jibraeel hain. Lekin Aap ﷺ ne Sahaba Ikraam ko ek (1) arsa baad ye baat bataai thi. Phir is hadees mein ye alfaaz hain ke jisse sawaal kiya jaa raha hai, wo is baare mein sawaal karne waale se ziyaada ilm nahi rakhta. (Saheeh Muslim: 93)

Ye baat aam hai, har wo shakhs jisse qiyaamat ke baare mein sawaal kiya jaae aur har wo shakhs jo sawaal kare dono ki haalat yehi hoti hai (ke unhe'n qiyaamat ke baare mein ilm nahi hota). Jabke unke ghaali mauqif ke mutaabiq Rasool Allah ﷺ ka ilm Allah Ta'ala ke ilm par muntabiq[118] ho gaya hai. Unke baqaul har wo cheez jise Allah Ta'ala

[118] T: (مُنطَبِق) Munaasib, theek [Rekhta]

jaanta hai, use Rasool Allah ﷺ bhi jaante hain, halaanke Allah Ta'ala ka farman hai: "Tumhare Aas-paas Jo Dehaati Hain, Un Mein Se Baaz Munaafiq Hain Aur Baaz Ahle Madina Bhi Nifaaq Par Ade Hue Hain. Aye Nabi! Unhe'n Aap Nahi Jaante, Ham Jaante Hain". (Surah-at-Tauba: 101)

Ye farman-e-Baari Ta'ala Surah-at-Tauba mein hai aur Surah-at-Tauba ke bhi aakhir mein, Surah-at-Tauba Quran-e-Kareem ke-un-muqamaat mein se hai jo aakhir mein naazil hue. Ye us waqt ki haalat hai, jab munafiqeen Madina mein aap ke pados mein rehte the. Isi tarah Syeda Ayesha ؓ ke haar ke gum hone ka waaqia hai, Aap ﷺ ne haar talaash karne ke liye sahaba ko bheja. Phir jab oont ko uthaaya gaya, to haar usi ke neeche se mil gaya. (Saheeh Bukhari: 475)

Isi tarah khajooro'n ki pewandkaari waali hadees hai ke Aap ﷺ ne ahle Madina se farmaya: Mera nahi khayaal ke aap pewand chode'n, to koi nuqsaan ho. Ahle Madina ne pewand chod di, to phal kam aaya. Is par Aap ﷺ ne farmaya: Aap duniyaawi muamalaat mujh se behtar jaante ho. (Saheeh Muslim: 1836)

Allah Ta'ala ka farman bhi hai: "(Nabi!) Keh deejiye ke main ye nahi kehta ke mere paas Allah ke khazaane hain, main ghaib bhi nahi jaanta". (Surah-al-Anaam: 50)

Nez farmaya: "Main Ghaib Jaanta Hota To Bohot Si Bhalaaiyaa'n Jamaa Kar Leta". (Surah-al-Aaraaf: 188)

Jab Syeda Ayesha ؓ par bohtaan laga, to Nabi e Akram ﷺ ko us waqt tak haqeeqat maaloom na hui, jab tak Allah Ta'ala ki taraf se baraa-at naazil nahi hui.

In ghaaliyo'n[119] ke nazdeek Rasool Allah ﷺ ko haqeeqat-e-haal ka ilm tha. Rasool Allah ﷺ ne Ayesha ؓ se alaahadgi ikhtiyaar karne ke baare mein Sahaba Ikraam se mashwara kiya aur laundi (Bareera ؓ) ko bula

[119] T: (غالی) Guloo karne waala, hadd se tajaawuz karne waala [Rekhta]

kar pooch-gach ki, halaanke aap ko saari soorat-e-haal maaloom thi. Aap ﷺ ne Syeda Ayesha ؓ se ye bhi farmaya ke agar gunaah ho gaya hai, to Allah Ta'ala se muaafi maang le'n. (Saheeh Bukhari: 4750)

Halaanke Rasool Allah ﷺ ko yaqeeni taur par maaloom tha ke unho'n ne koi gunaah nahi kiya!!! Un logo'n ko aisi laghoo baate'n karne par aqeede ne aamaada kiya hai ke Aap ﷺ unke gunaah muaaf kar denge aur-un-ko jannat mein daakhil kar denge. Unka khayaal hai ke wo jitna ghuloo karenge, utna ziyaada aap ke muqarrab aur khaas ban jaaenge. Halaanke ye log sab logo'n se badh kar Aap ﷺ ke awaamir aur aap ki sunnato'n ke mukhaalif-o-naafarmaan hain.

Ye log waazeh taur par-un-nasaara se mushaabahat rakhte hain jinho'n ne Isa ؑ ke baare mein bohot ziyaada ghuloo se kaam liya aur unki shariyat ki bohot ziyaada mukhaalifat ki. Haasil-kalaam ye haike apne faasid aqaaid ko riwaaj dene ke liye ye log waazeh jhooti ahadees ki tasdeeq karte hain, jabke saheeh ahadees mein tehreef-e-maanawi karte hain". (Al Manaar-al-Muneef: P81-84)

Yehi ibaarat min-o-an[120] Allama Mulla Ali Qaari Hanafi ؒ (1014h) ne Al Mauzuaat-al-Kubra al-maaroof beh "Mauzuaat Kabeer" P119 mein naqal ki hai.

Baat badi waazeh hai ke Jibraeel ؑ ne Nabi e Akram ﷺ se wuqoo-e-qiyaamat ke baare mein poocha, to Nabi e Akram ﷺ ne farmaya: Us hawaale se sail-o-mas-ool dono ka ilm baraabar hai. Yaane adm-e-ilm mein ham dono masaawi hain. Aap ko bhi ilm nahi aur mujhe bhi ke qiyaamat kab waaqe hogi. Haa'n qiyaamat ki chand nishaniyaa'n main tumhe'n bataae deta hoo'n. Ye alaamaat Allah Ta'ala ne Aap ﷺ ko bataai thee'n, lekin qiyaamat ka qatai ilm aap ko nahi diya.

④ Syedna Abdullah bin Masood ؓ bayan karte hain:

[120] T: (مِن و عَن) Harf-ba-harf, hoo-ba-hoo [Rekhta]

لَمَّا كَانَ لَيْلَةَ أُسْرِيَ بِرَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَقِيَ إِبْرَاهِيْمَ، وَمُوْسٰى، وَعِيْسٰى فَتَذَاكَرُوْا السَّاعَةَ، فَبَدَؤْوْا بِإِبْرَاهِيْمَ فَسَأَلُوْهُ عَنْهَا، فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ، ثُمَّ سَأَلُوْا مُوْسٰى، فَلَمْ يَكُنْ عِنْدَهُ مِنْهَاعِلْمٌ، فَرُدَّ الْحَدِيْثُ إِلٰى عِيْسٰى ابْنِ مَرْيَمَ، فَقَالَ: قَدْ عُهِدَ إِلَيَّ فِيْمَا دُوْنَ وَجْبَتِهَا، فَأَمَّا وَجْبَتُهَا فَلَا يَعْلَمُهَا إِلَّا اللهُ.

(Musnad Ahmad: V1 P375; Ibne Majah: 4081 wal lafza lahu; Al Mustadra Alaa-as-Sahihain lil Haakim: V2 P384, V3 P488 sanad saheeh)

Ta ne meraj waali raat Syedna Ibrahim, Syedna Musa, aur Syedna Isa ﷺ se mulaqaat ki. Sab ne qiyaamat ke baare mein muzaakara kiya (ke wo kab qaaem hogi?) Syedna Ibrahim ﷺ se baat shuru hui. Unse swaal hua, to unke paas us baare mein koi ilm na tha. Musa ﷺ se sawaal kiya gaya, to unke paas bhi koi ilm nahi tha. Phir Syedna Isa ibne Maryam ﷺ ki taraf baat aai, to unho'n ne farmaya: Allah Ta'ala ne mujh se qiyaamat ke qaaem hone se pehle (duniya mein nuzool ka) waada kiya hai. Raha uska qiyaam, to use Allah Ta'ala ke siwa koi nahi jaanta.

Imam Haakim ﷺ ne iski sanad aur Haafiz Zahabi ﷺ ne is hadees ko "saheeh" kaha hai.

Allama Boosiri ﷺ kehte hain: "Ye sanad saheeh hai aur uske saare raawi siqa hain". (Misbaah uz Zajaajah: V2 P312)

Muassar bin Afaazah siqa hai. Ise Imam Ajali ﷺ (443h) aur Imam Ibne Hibban ﷺ (As Suqaat: V5 P463) ne siqa qaraar diya hai. Imam Haakim ﷺ ne inki is hadees ki sanad ko "saheeh" kaha hai, jise bayan karne mein munfarid hain. Ye bila-shubha tauseeq[121] hai. Isi tarah Haafiz Zahabi aur Allama Boosiri ﷺ ki tasheeh[122] hai.

[121] T: (تَوثِيق) Kisi qaul ya bayaan ke baare mein yaqeen dilaana ya uski taaeed karna [Rekhta]

[122] T: (تَصْحِيح) Saheeh karna, durust karna [Rekhta]

Isi sanad se Mustadrak Haakim mein hai ke Isa ﷺ ne farmaya tha: “Allah Ta’ala ne mujh se qiyaamat qaaem hone se pehle (duniya mein nuzool) ka waada kiya hai. Ham qiyaamat ke qaaem hone ka waqt nahi jaante”. (V2 P384)

Haafiz Ibne Kaseer ؒ (d774h) farmate hain: “Ye oolil-azm rasool hain. Unhe’n qiyaamat qaaem hone ka muaiyyan waqt maaloom nahi. Un sab ne is muaamal ako Isa ﷺ par daal diya. Isa ﷺ ne bhi uski alaamaat ke baare mein baat ki, kyounke wo is ummat ke aakhri daur mein Rasool ﷺ ke ahkaam ko naafiz karne ke liye naazil honge. Maseeh-e-dajjal ko qatl karenge aur Allah unki dua ki barkat se yajooj-majooj ko halaak karega. Qiyaamat ke baare mein jo baate’n Allah ne unhe’n bataai thee’n, wo unho’n ne bayan kar dee’n”. (Tafseer Ibne Kaseer: V3 P248)

⑤ Syedna Jabir bin Abdullah ؓ bayan karte hain ke maine Nabi-e-Kareem ﷺ se wafaat se ek (1) maah qabl farmate hue suna:

تَسْأَلُوْنِّيْ عَنِ السَّاعَةِ، وَإِنَّمَا عِلْمُهَا عِنْدَ اللهِ.

(Musnad Ahmad: V3 P326; Saheeh Muslim: 2538)

Aap mujh se qiyaamat ke baare mein sawaal karte hain, halaanke uska ilm to Allah ke paas hai.

Yaha’n ham ne Rasool Allah ﷺ ke farameen ki kehkashaan se baaz sitaare ahbaab ke zauq ki nazr kiye hain aur us par aslaaf-e-ummat ka fahm bhi naqal kar diya hai. Taake dil-o-dimaagh mein uthne waali kisi qism ki taaweel aqeeda ahle sunnat ke is saaf chashma ko gadla na sake. Ab ham is masla ko mazeed samajhne ke liye ulama ke baaz aqwaal naqal karte hain, jisse ye muaamal mazeed nithar jaaega. In sha Allah

Aslaaf-e-Ummat Ki Tasrihaat:

Imam Muhammad bin Jarir Tabari ؒ (310h) farmate hain: “Allah Ta’ala apne Nabi Muhammad ﷺ se farma raha hai: Aye Muhammad! Mushrikeen jo aap se qiyaamat ke mutaalliq sawaal karte hain, unhe’n keh deejiye ke zameen-o-aasmaan mein Allah ke siwa koi ghaib nahi

jaanta. Ilm-e-ghaib Allah ne apne paas rakha hai aur makhlooq se chupa liya hai. Qiyamab hi usi ghaib mein se hai". (Tafseer-e-Tabari: V20 P8)

Shaikh-ul-Islam Ibne Taimiya ؒ (728h):

Aap ؒ farmate hain: "Ahle bidat nafs ki aur shubhaat ki paerawi karte hain. Wo pasand aur naa-pasand mein apni khwahishaat ki paerawi karte haina-ur-zann aur shubhaat ke mutaabiq faisla karte hain. Halaanke unke paas unke Rabb ki taraf se hidaayat aachuki hai. Ahle bidat ke har giroh ne apne liye us deen ko daleel banaya hua hai jise usne khud ghada hai. Baaz ne apni raae aur qiyaas ko deen banaya hai aur use aqaliyaat ka naam diya hai, baaz ne apne zauq aur khwaahish ko deen banaya hai aur use zauqiyaat ka naam diya hai, baaz ne Quran-e-Kareem ki tafseer mein tehreef-e-maanawi se kaam liya hai aur kaha hai ke wo Quran-e-Kareem ki paerawi khwarij ki tarah karte hain aur baaz ne hadees aur sunnat ki pariawi ka daawa kiya hai, lekin unke Dalaael wo riwayaat hain jo jhooti aur naa-qaabil-e-etebaar hain, jaisa ke rawaafiz nass aur aayaat ki paerawi ka daawa karte hain. Aksar ahle bidat ne apni raae aur zauq ke mutaabiq apna deen banaya hua hai aur wo Quran-e-Kareem ki ghalat tafseer karke apne dalaael taraashte hain".

"Ye log Quran-e-Kareem ko apni daleel banate hain, lekin us par etemaad nahi karte, unka etemaad dar-haqeeqat apni raae par hota hai, jaisa ke jahmiya aur mo'tazila ka sifaat-o-afaal-e-Baari Ta'ala ke baare mein haal hai. Waad-o-waeed ke masaael mein unki soorat-e-haal iske bar-aks hoti hai, kyounke basa-auqaat ye log nusoos ki paerawi ka iraada karte hain. Chunache bidat ki do (2) qisme'n hain: Ek (1) qism wo hai ke uske murtakib logo'n ki niyyat Quran-o-Sunnat ki paerawi hoti hai, lekin wo nusoos ko samajhne mein ghalati khaa jaate hain aur apni aqal ke khilaaf aane waali ahadees aur tafseer ko jhutla dete hain. Jaisa ke khwaarij aur musalman shia logo'n ka haal hai. Jo log munaafiq aur zindeeq hain aur zaahir mein shia kehlaate hain, jabke baatin mein wo islam ko maante hi nahi. Unka muaamala iske

bar-aks hai (yaane aise bidati Quran-o-Sunnat ki paerawi ka iraada hi nahi rakhte)". (An Nubuwwaat: P95)

Allama Ibne Abdul Haadi ﷺ (744h):

Aap ﷺ shirk ke bayan mein farmate hain: "Subki ne kaha hai ke Nabi ﷺ ki taazeem mein mubaalagha waajib hai. Kya mubaalagha se unki muraad wo taazeem hai, jise koi apne khayaal mein taazeem samjhe, hatta ke Aap ﷺ ki qabr ka hajj, us par sajda, uska tawaaf kare, aur etiqaad rakhe ke Aap ﷺ ghaibdaan hain. Aap dete bhi hain aur rok bhi lete hain. Jo Allah ko chod kar aap se maangta hai, uske liye nafaa-o-nuqsaan ke maalik hain. Sawaal karne waalo'n ki haajaat poori karte hain aur ghamzada logo'n ki mushkilaat rafaa karte hain, nez aap jiski chaahenge sifaarish karenge aur jise chaahenge, Jannat mein daakhil kar denge, agar ye muraad hai to taazeem mein mubaalagha dar-asal shirk mein mubaalagha aur deen se mukammal taur par nikal jaana hai". (As Saarim-al-Munki Fir Radd Alaa Subki: P346)

Haafiz Ibne Kaseer ﷺ (774h):

Aap ﷺ farmate hain: "Allah Ta'ala ne farmaya hai ke gumrah aur haq ko chod kar baatil ki taraf jaane waale log Quran-e-Kareem ke-un-mutashaaba muqamaat se daleel lete hain jin mein apne faasid maqaasid ke liye tehreef karna unke liye mumkin hota hai aur uske alfaaz mein unke maqaasid ka ehtemaal hota hai.

Mohkam aayaat mein unke liye aisa karna mumkin nahi hota, kyounke mohkam aayaat unka sakht radd karti hain aur unke khilaaf daleel banti hain. Allah Ta'ala ne farmaya hai ke ye log apne paerukaaro'n ko gumrah karne ke liye aur unko ye dhoka dene ke liye wo apni bidat par qurani dalaael rakhte hain, mutashaaba aayaat se daleel lete hain, unki misaal nasaara waali hai. Jaise nasaara ye daleel dene lage'n ke Quran-e-Kareem ne Isa ﷺ ko Roohullah aur Kalimatullah kaha hai, lekin wo us aayat ko chod de'n jis mein farman-e-Baari Ta'ala hai ke Isa ﷺ to mahez Allah ke ek (1) bande hain, jis par ham ne inaam kiya hai. Ek (1) jagah

farmaya: Isa ﷺ ki misaal Allah ke yahaa'n Aadam ﷺ jaisi hai. Allah Ta'ala ne unko mitti se paeda kiya, phir unse kaha: Ho ja, to wo ho gae. Is tarah aur bhi bohot si mohkam aur sareeh aayaat hain jin se maaloom hota hai ke Isa ﷺ Allah Ta'ala ki makhlooq, uske bande aur uske rasoolo'n mein se ek (1) rasool hain". (Tafseer Ibne Kaseer: V2 P7)

Makhlooq Ke Liye Ilm-e-Ghaib Par Quran Se Istidlaal?

Quran-o-Sunnat aur ijma ke sareeh Dalaael aur faham-e-mohaddiseen ke tatabbo'[123] ke baad ham jis natija par pohonche hain, wo yehi hai ke ghaib ka ilm Allah ke siwa kisi ke paas nahi, ab is masla ki mazeed tauzeeh ke liye ham is masla par muta-aariz[124] Dalaael ka jaaez pesh karnege. Pehle daleel pesh ki jaaegi, uske baad us par tabsara.

① Farman-e-Baari Ta'ala hai:

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا، اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ.

(Wohi) Aalim-ul-ghaib Hai, Wo Apna Ghaib Kisi Par Zaahir Nahi Karta, Siwaae Rasool Ke, Jise Wo Pasand Kare. (Surah-al-Jinn: 26-27)

Tabsara:

Is aayat-e-karima ka saheeh matlab kya hai aur kya isse Nabi e Akram ﷺ ka aalim-ul-ghaib hona saabit hota hai? Ham apni taraf se koi baat nahi karte, balke Aimma-e-Deen aur Salaf-o-Saaliheen ki tasrihaat pesh karne par iktifa karenge. Albatta qaraeen-e-ikraam se iltimaas hai ke wo itni zehmat zaroor Karen ke mazkoora aayat-e-karima ke muttasil pehle waali aayat padh le'n.

❁ Farman-e-Baari Ta'ala hai:

قُلْ اِنْ اَدْرِيْٓ اَقَرِيْبٌ مَّا تُوْعَدُوْنَ اَمْ يَجْعَلُ لَهٗ رَبِّيْٓ اَمَدًا.

Keh deejiye: Main Nahi Jaanta Ke Jis (azaab) Ka Tum Se Waada Kiya Jaata Hai, Wo Qareeb Hai Ye

[123] T: (تَتَبُّع) Paerawi, itteba [Rekhta]
[124] T: Ek doosre ki zid ya mukhaalif [Rekhta]

Uske Liye Mere Rabb Ne Koi Lambi Muddat Rakhi Hai. (Surah-al-Jinn: 25)

Is aayat se Nabi-e-Kareem ﷺ ke aalim-ul-ghaib hone ke istidlaal ki qalai-khul-jaati[125] hai aur ye istidlaal khud khatam ho jaata hai, taaham kuch mazeed fawaaid aur salaf-e-ummat ki tasrihaat pesh karna mufeed hoga.

- Allah Ta'ala ne Nabi e Akram ﷺ se farmaya:

تِلْكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهَاۤ اِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَاۤ اَنْتَ وَ لَا قَوْمُكَ مِنْ قَبْلِ هٰذَا.

(Aye Nabi!) Ye kuch ghaib ki khabre'n hain, ham unhe'n aapki taraf wahee karte hain, isse pehle na aap unhe'n jaante the aur na aap ki qaum. (Surah Hud: 49)

- Isi tarah farmaya:

وَ لَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَا سْتَكْثَرْتُ مِنَ الْخَيْرِ ۛۖ وَ مَا مَسَّنِىَ السُّوْٓءُ ۛ اِنْ اَنَا اِلَّا نَذِيْرٌ وَّ بَشِيْرٌ لِّقَوْمٍ يُّؤْمِنُوْنَ.

(Keh deejiye!) Agar main ghaib jaanta hota to bohot si bhalaaiyaa'n haasil kar leta aur mujhe koi takleef na pohonchti, main to daraane waala aur khushkhabri sunaane waala hoo'n-un-logo'n ko jo imaan laate hain. (Surah-al-Aaraaf: 188)

- Is taraf bhi tawajjo keejiye:

فَقُلْ اِنَّمَا الْغَيْبُ لِلّٰهِ. (Surah Yunus: 20)

(Aye Nabi!) Keh deejiye ke ghaib to sirf Allah ke paas hai.

- Allah Ta'ala ka ye irshad bhi ilm-e-ghaib ki nafi karta hai:

قُلْ لَّا يَعْلَمُ مَنْ فِى السَّمٰوٰتِ وَ الْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ. (Surah an Naml: 65)

Keh Deejiye: Aasmaano Aur Zameen Mein Allah Ke Siwa Koi Bhi Ghaib (ki baat) Nahi Jaanta.

[125] T: (قَلْعی کُھلنا) Haqeeqat maaloom hona, asliyat zaahir hona [Rekhta]

Ab Mazkoora Quran Aayat Ki Taraf Aate Hain Ke Iska Saheeh Matlab Kya Hai:

Haafiz Ibne Kaseer (774h) iski tafseer mein farmate hain: “Allah Ta’ala ka ye farman: “(Wohi) Aalim-ul-ghaib Hai, Wo Apna Ghaib Kisi Par Zaahir Nahi Karta, Siwaae Kisi Rasool Ke Jise Wo Pasand Kare”. Is aayat ki tarah hai: “Wo Uske Ilm Mein Se Kisi Cheez Ko Apna Ahaate Mein Nahi Laa Sakte, Siwaae Us Baat Ke Jo Wo Chaahe”. (Surah-al-Baqara: 255)

Isi tarah yahan farmaan hua hai ke Allah Ta’ala ghaib aur zaahir cheezo’n ko jaanne waala hai. Uski makhlooq mein se koi bhi uske ilm mein se kisi bhi cheez par ittela nahi paa sakta, siwaae us cheez ke jis par Allah Ta’ala khud kisi ko muttala kar de. Isi liye Allah Ta’ala ne is aayat mein farmaya ke: “Wo Apna Ghaib Kisi Par Zaahir Nahi Karta Siwaae Kisi Rasool Ke Jise Wo Pasand Kare”. Ye baat ‘Farishte Rasool’ aur ‘Bashar Rasool’, dono ko shaamil hai”. (Tafseer Ibne Kaseer: V4 P326)

Nez farmate hain: Allah Ta’ala ne apne Nabi ko hukm diya hai ke aap tamaam umoor Allah Ta’ala ke supurd kar de’n aur apne baare mein khabar de de’n ke wo mustaqbil ke ghaib ko nahi jaante, na aap ko us mein se kisi cheez ki ittela hai, siwaae uske jis par Allah Ta’ala ne aap ko ittela dedi hai. Jaisa ke Farman-e-Baari Ta’ala hai: “(Wohi) Aalim-ul-Ghaib Hai, Wo Apna Ghaib Kisi Par Zaahir Nahi Karta”. (Tafseer Ibne Kaseer: V3 P349)

Mazeed farmate hain: Phir Allah Ta’ala ne farmaya: “Allah Ta’ala tumhe’n ghaib par muttala nahi karne waala”. Yaane tum Allah Ta’ala ki makhlooq mein maujood uska ghaib nahi jaan sakte ke tumhe’n momin aur munaafiq ki tameez ho jaae. Haa’n agar wo asbaab maujood ho’n, jo us ghaib se parda uthaa sakte hain, phir farmaya: “Lekin Allah Ta’ala apne rasoolo’n mein jise chaahta hai, (us ghaib se parda uthaane ke liye) Iska intekhaab kar leta hai”. Ye farman is aayat ki tarah hi hai: “(Wohi) Aalim-ul-Ghaib Hai Wo Apna Ghaib Kisi Par Zaahir Nahi Karta…”. (Tafseer Ibne Kaseer: V2 P155; Tahat Aale Imran: 179)

Yaane Allah Ta'ala bazariye wahee pane rasool ko ghaib ki baat par muttala kar dete hain. Is par mazeed tafseel ye hai ke pehli qaumo'n ke haalaat Rasool-e-Akram ﷺ ko bazariya-e-wahee hi bataae gae the.

❁ Farman-e-Baari Ta'ala hai:

تِلْكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهَآ اِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَآ اَنْتَ وَ لَا قَوْمُكَ مِنْ قَبْلِ هٰذَا.

(Aye Nabi!) Ye Kuch Ghaib Ki Khabre'n Hain, Ham Unhe'n Aap Ki Taraf Wahee Karte Hain, Isse Pehle Na Aap Inhe'n Jaante The Aur Na Aap Ki Qaum. (Surah Hud: 49)

Mustaqbil ki khabar bhi Nabi e Akram ﷺ ko bazariya-e-wahee di gai.

❁ Farman-e-Ilaahi hai:

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَ مُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا.

Allah Ne Apne Rasool Ko Khwaab Mein Haq Ke Saath Sacchi Khabar Di, Ke Agar Allah Ne Chaaha To Tum Apne Sar Mundaate Aur Baal Katarwaate Hue Masjid-e-Haraam Mein Zaroor Daakhil Hoge, Tum (kisi se) Na Darte Hoge, Chunaache Allah Wo Baat Jaanta Tha, Jo Tum Nahi Jaante The, Lehaza Usne Isse Pehle Ek (1) Fatah Jald Hi Ataa Kar Di. (Surah-al-Fath: 27)

Dar-asal is baare mein Rasool Allah ﷺ ne khwaab mein dekha tha aur Ambiya-e-Ikraam ke khwaab wahee hote hain.

❁ Allah Ta'ala ne farmaya:

الٓمّٓ، غُلِبَتِ الرُّوْمُ، فِيْٓ اَدْنَى الْاَرْضِ وَ هُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ، فِيْ بِضْعِ سِنِيْنَ.

Alif Laam Meem Roomi Maghloob Ho Gae, Qareeb-tareen Sarzameen (shaam-o-falasteen) Mein. Wo Apne

Maghloob Hone Ke Baad Jald Ghaalib Honge, Chand Barso'n Mein. (Surah ar Room: 1-4)

In tamaam aayaat se maaloom hota hai ke Aap ﷺ ko ghaib ka ilm nahi tha, balke Allah Ta'ala jab chaahta Aap ﷺ ko maazi aur mustaqbil ki koi khabar ba-zariya-e-wahee de deta tha.

Iski taaeed ke liye ek (1) hadees bhi mulaahaza farmae'n:

❁ Mahmood bin Labeed, Banu Abdul Ash-hal ke logo'n se bayan karte hain: "Ammaara ؓ jab Rasool Allah ﷺ ke paas the, to Zaid bin Lusait ne unke ghar mein kaha: Muhammad ﷺ kehte hain ke wo Nabi hain aur tumhe'n aasmaan ki khabre'n bataate hain, halaanke wo ye bhi nahi jaante ke unki oontni kahaa'n hai? To Ammaara ki maujoodgi mein Rasool Allah ﷺ ne farmaya: Ek (1) aadmi ka kehna hai ke Muhammad ﷺ ko khabar apni oontni ki bhi nahi hai aur bataate aasmaan ki khabre'n hain. Allah ki qasam! Mere paas wohi ilm hai jo Allah ne mujhe sikhaaya hai aur us oontni ke baare mein Allah Ta'ala ne mujhe aagaahi dedi hai ke wo falaa'n waadi ki falaa'n ghaati mein hai, uski lagaam darakht ke saath atki hui hai. Jaao, use mere paas le aao! Aur sahaba use le kar aagae". (Al Maghaazi la Ibne Ishaq kamaa Fis Seerah La Ibne Hishaam: V2 P523 sanad hasan)

Ye hadees is baat par waazeh daleel hai ke Rasool Allah ﷺ ke paas Ilm-e-Ghaib nahi tha, Aap ﷺ "ma-kaana wa-maa yakoon" ko nahi jaante the. Balke Allah Ta'ala agar chaahta to kisi muaamale ki khabar aap ko de deta tha.

❁ Haafiz Ibne Hajar ؒ (852h) is hadees ke baare mein farmate hain: "Nabi e Akram ﷺ ne bata diya hai ke wo ghaib nahi jaante, haa'n wo baat jo Allah Ta'ala unhe'n sikhaa de (use jaan lete hain). Ye hadees is farman-e-Baari Ta'ala ki tarah hai: "(Wohi) Aalim-ul-Ghaib Hai, Wo Apna Ghaib Kisi Par Zaahir Nahi Karta Siwaae Kisi Rasool Ke Jise Wo Pasand Kare". (Fathul Baari: V13 P364)

Allama Ahmad Qastalani ﷺ (923h) kehte hain: “Allah Ta’ala aalim-ul-ghaib hai. Wo apni makhlooq mein kisi ko apne ghaib ki ittela nahi deta, magar jis rasool ko chaahe kisi ghaib ki baat par muttala kar deta hai aur ye ittela Nabi ke liye mo’jiza hoti hai”. (Irshad us Saari: V10 P363)

Qiyaamat Ke Ilm Par Ek Aur Daleel Ka Jaaeza?

Baaz atraaf se Saheeh Muslim ki ek (1) riwayat pesh ki jaati hai:

“SI ﷺ ka bhi yehi aqeeda tha ke Aap ﷺ koi lm-e-qiyaamat hai. Mustadrak (V4 P567) Imran bin Hussain bayan karte hain ke Nabi ﷺ ne qiyaamat ka bayan farmate hue irshad farmay: Kya tum jaante ho ke ye din kaunsa hai? To Sahaba Ikraam ﷺ ne arz ki ke: Allah ke Rasool ziyaada jaante hain. Maaloom hua ke Sahaba Ikraam Ajmaeen ka bhi yehi aqeeda tha ke aapko ilm-e-qiyaamat hai”. (Miqyaas: 383-384)

Tabsara:

Is riwayat mein qiyaamat ke wuqoo ka zikr tak nahi. Ye riwayat asal mein you’n hai ke Nabi e Akram ﷺ ne aayat-e-karima:

يَاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ. (Surah-al-Hajj: 1)

Aye logo! Apne Rabb se daro, beshak qiyamat ka zalzala bohot badi (haulnaak) cheez hai.

Tilaawat ki aur Sahaba Ikraam se poocha: Jaante ho ye kaunsa din hai? Sahaba ne arz kiya: Allah aur uske Rasool ko behtar maaloom hai. Us Par Nabi-e-Kareem ﷺ ne farmaya: “Ye wo din hai jab Aadam ﷺ ko bulaaya jaaega. Aadam ﷺ ko unka Rabb pukaarega aur farmaega: Aag ka hissa alag kar lo. Aadam ﷺ arz karenge: Aag ke hisse se kya muraad? Allah Ta’ala farmaega: Har 1000 mein se 999 jahannum ki taraf aur ek (1) jannat ki taraf”.

Is hadees mein ahwaal-e-qiyaamat ka zikr hai, naa ke qiyaamat qaaem hone ke waqt ka.

Aqeeda Ilm-e-Ghaib Aur Ahnaaf:

Ilm-e-Ghaib Allah Ta'ala ka khaassa hai. Allah ke siwa koi ghaib nahi jaanta, hatta ke Nabi-e-Kareem ﷺ bhi ghaibdaan nahi the. Ilm-e-Ghaib ki do (2) qisme'n hain:

❶ Ghaib-e-Mutlaq ❷ Ghaib-e-Nasbi

Ghaib-e-Mutlaq Allah ke siwa koi nahi jaanta. Ghaib Nasbi Allah Ta'ala apne nabiyyo'n ko bazariya-e-wahee ataa kar deta hai. Quran-o-Hadees aur Ijmaa-e-Ummat se saabit hai ke Nabi-e-Kareem ﷺ ghaib nahi jaante. Ahle Sunnat wal Jamaat ke ulama ne iski tasreeh kardi hai.

Aap ﷺko bhi bazariya-e-wahee bata diya jaata tha. Waheek-e-alaawa aap kuch nahi jaante the. Makhluqaat mein se kisi ke mutaalliq ghaib ka daawa karna, shirk-fil-ilm hai.

① Farman-e-Baari Ta'ala hai:

فَقُلْ اِنَّمَا الْغَيْبُ لِلّٰهِ.
(Surah Yunus: 20)

(Nabi!) Keh Deejiye Ke Ghaib Allah Ka Khaassa Hai.

② Irshad-e-Baari Ta'ala hai:

وَ لَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَا سْتَكْثَرْتُ مِنَ الْخَيْرِ ۛۚ وَ مَا مَسَّنِيَ السُّوْٓءُ.
(Surah-al-Aaraaf: 188)

(Aye Nabi! Keh deejiye) Agar Main Ghaib Jaanta, To Bohot Si Bhalaaiyaa'n Samet Leta Aur Mujhe Nuqsaan Na Pohonchta.

Baaz ka aqeeda hai ke Rasool Allah ﷺ ko ataai ilm-e-ghaib haasil hai, jis binaa par aap tamaam poshida-o-zaahir baato'n se waqif hain. Ye aayat us aqeede ka sareeh radd karti hai ke agar ataai ghaib haasil tha, tab Allah Ta'ala Aap ﷺ se ye na kehelwaate: "Agar main ghaib jaanta hota, to bohot se bhalaiyaa'n samet leta aur mujhe kuch bhi nuqsaan na pohonchta!"

Iska matlab ye hai ke Rasool Allah ﷺ ko ataai ghaib haasil na tha, balke sirf unhi baato'n ka ilm tha, jin ke mutaalliq Allah Ta'ala ne bazariya-e-wahee aagaah kar diya tha.

❁ Allah Ta'ala ne Nabi-e-Kareem ﷺ se is aqeeda ka you'n izhaar karwaaya:

Main Ghaib Nahi Jaanta. وَ لَآ اَعْلَمُ الْغَيْبَ. (Surah-al-Anaam: 50)

① Ek (1) yahoodi aalim ne Rasool Allah ﷺ se chand sawalaat kiye. Aap ﷺ ne jawaab diye, wo yahoodi chala gaya, to Aap ﷺ ne farmaya:

Mujhe kisi sawaal ka bhi jawaab maaloom na tha, yahaa'n tak ke Allah ne mujhe (bazariya-e-wahee) aagaah kar diya.

مَا لِيْ عِلْمٌ بِشَيْءٍ مِنْهُ، حَتّٰى أَتَانِيَ اللّٰهُ بِهِ.
(Saheeh Muslim: 315)

② Ek (1) shakhs ne Nabi ﷺ ke darwaaze se andar jhaanka, to Aap ﷺ ne farmaya:

Agar mujhe ilm hota ke aap (darwaze ke suraakh se) mujhe dekh rahe hain to main ye kangha aap ki aankho'n mein chubho deta.

لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُنِيْ لَطَعَنْتُ بِهِ فِيْ عَيْنَيْكَ.
(Saheeh Bukhari: 6241; Saheeh Muslim: 2156)

③ Syedna Jabir bin Abdullah ؓ bayan karte hain ke Rasool Allah ﷺ ne Ghazwa-e-Ahzaab ke din 3 (teen) martaba farmaya:

Kaun hai, jo mujhe Banu Quraiza ke baare mein khabar dega.

مَنْ يَأْتِيْنِيْ بِخَبَرِ الْقَوْمِ. (Saheeh Bukhari: 2846; Saheeh Muslim: 2415)

④ Jaadu waali hadees mein Nabi-e-Kareem ﷺ ne farmaya:

Allah ne mujhe bata diya, jo maine usse jaadu ke baare mein poocha tha.

إِنَّ اللّٰهَ أَفْتَانِيْ فِيْمَا اسْتَفْتَيْتُهُ فِيْهِ.
(Saheeh Bukhari: 5763; Saheeh Muslim: 2189)

⑤ Syedna Anas bin Maalik ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِقَصْرٍ مِنْ ذَهَبٍ فَقُلْتُ: لِمَنْ هٰذَا الْقَصْرُ؟ قَالُوْا: لِشَبٍّ مِنْ قُرَيْشٍ، فَظَنَنْتُ أَنِّيْ أَنَا هُوَ، فَقُلْتُ: وَمَنْ هُوَ؟ فَقَالُوْا: عُمَرُ بْنُ الْخَطَّابِ.

(Tirmizi: 3688 sanad saheeh)

(Mujhe khwaab aaya ke) Main Jannat mein daakhil hua, wahaa'n maine sone ka shandaar mahel dekha. Poocha: Ye mahel kiska hai? Farsihto'n ne kaha: Ek (1) quraishi naujawaan ka hai. Maine samjha ke wo jawaan main hi hoo'n. Phir poocha ke: Wo kaun hai? Farishto'n ne kaha: Umar bin Khattaab.

⑥ Ek (1) dafa baaghiyo'n ne Madina mein Nabi-e-Kareem ﷺ ke oont loot liye, Syedna Salma bin Akwa ﷺ kehte hain ke maine-un-lutero'n ka peecha kiya, main-un-par teer barsaata raha aur wo oonto'n se saamaan giraa kar apna bojh halka karte rahe, yahaa'n tak ke unho'n ne tees (30) chaadare'n phenk dee'n, wo saamaan giraate to:

جَعَلْتُ عَلَيْهِ آرَامًا مِّنَ الْحِجَارَةِ يَعْرِفُهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ.

(Saheeh Bukhari: 3041; Saheeh Muslim: 1807)

Main-un-par bataur-e-nishaani patthar rakh deta, taake unhe'n Rasool Allah ﷺ aur Aap ke Sahaaba pehchaan le'n.

⑦ Syedna Nawaas bin Sam-aan ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

إِنْ يَخْرُجْ وَأَنَا فِيْكُمْ، فَأَنَا حَجِيْجُهُ دُوْنَكُمْ.

(Saheeh Muslim: 2937)

Agar dajjal meri maujoodgi mein zaahir hua to aap ki taraf se main usse jhagdunga.

Haafiz Ibnul Jauzi ﷺ (597h) farmate hain: Ye daleel hai ke Nabi-e-Kareem ﷺ ko is baat ka ilm na tha ke dajjal kab niklega? (Kashf-ul-Mushkil: V4 P202)

Doosri baat ye hai ke Aimma-e-Ahle Sunnat bil-ijmaa makhlooq se ilm-e-ghaib ki nafi karte hain, zaati aur ataai ki tafreeq nahi karte.

Aimma-e-Ahle Sunnat Quran-o-Ahadees ke Dalaael se ba-khoobi waqif the, unke maane-o-mafaheem ko sabse behtar jaante the. Wo tamaam aayaat-o-ahadees jo baaz ahbaab Nabi-e-Kareem ﷺ ke aalim-ul-ghaib hone par pesh karte hain, aimma-e-mutaqaddimeen ko unka ba-khoobi ilm tha. Lekin iske bawujood wo sab Nabi-e-Kareem ﷺ se ilm-e-ghaib ki nafi karte hain aur ilm-e-ghaib ko Allah Ta'ala ka khaassa qaraar dete hain. Agar in aayaat-o-ahadees se Nabi-e-Kareem ﷺ ka zaati ya ataai taur par aalim-ul-ghaib hona saabit hota, to aslaaf-e-ummat zaroor saabit karte. Unka saabit na karna is baat ki daleel hai ke Quran-o-Hadees se Nabi-e-Kareem ﷺ ka aalim-ul-ghaib hona saabit nahi hota. Iske bawujood agar aaj koi KoS se Nabi-e-Kareem ﷺ ya kisi k aalim-ul-ghaib hona saabit kare, to wo taaweel ya tehreef hai, haq nahi. Nez wo zabaan-e-haal se ye baawar karwa raha hai ke aslaaf-e-ummat aise aqeede se naa-waaqif reh gae, jis par ye baad waala muttala ho gaya. Ye waazeh ilhaad[126] hai.

Aimma-e-Ahle Sunnat wal Jamaat ke ijmaai-o-ittefaaqi aqeeda ke khilaaf koi daleel nahi suni jaaegi, kyounke haq wohi hai jise Aimma Ahle Sunnat ne ikhtiyaar kiya. Unka har aqeeda-o-amal KoS ke dalaael par qaaem hai.

Yehi aqeeda Ulama-e-Ahnaaf ki kutub mein darj hai, mulaahaza ho:

① Allama Quduri Hanafi ؒ (428h) farmate hain: "Ham kehte hain: Rasool Allah ﷺ ghaib par muttala nahi hue". (At Tajreed: V6 P3009)

② Allama Sarkhasi Hanafi ؒ (483h) farmate hain: "Ye ghaib hai aur ghaib Allah ke siwa koi nahi jaanta". (Al Mabsoot: V16 P64)

[126] T: (اِلْحَاد) Usool e Islam se inkaar ya inhiraaf, laa-mazhabiyyat, kufr [Rekhta]

③ Allama Qazi Khan ؒ (592h) farmate hain: “Agar koi shakhs nikah mein Allah aur Rasool ko gawaah banaae, to wo nikaah baatil hoga. Kyounke Rasool Allah ﷺ ne farmaya: Gawaaho’n ke baghair nikaah nahi aur har nikaah Allah ki shahaadat ke saath hi hota hai. Baaz fuqaha ne use kufr qaraar diya hai, kyounke wo shakhs Rasool Allah ﷺ ke mutaalliq ilm-e-ghaib ka aqeeda rakhta hai aur ye kufr hai”. (Fataawa Qaazi Khan: V1 P157)

Nez farmate hain: “Agar kisi shakhs ne kisi aurat se baghair gawaaho’n ke nikaah kiya aur aurat se kahe: Ham (nikaah par) Allah Ta’ala aur uske Rasool ﷺ ko gawaah banaate hain. To fuqaha kehte hain ke ye kufr hai, kyounke usne Rasool Allah ﷺ ke aalim-ul-ghaib hone ka aqeeda rakha hai. Halaanke Aap ﷺ apni hayaat-e-mubaaraka mein ghaib nahi jaante the, to wafaat ke baad ghaib kaise jaan sakte hain”. (Fataawa Qaazi Khan: V4 P468-469; (doosra nuskha: 883 (Nol Kishor edition)

④ Allama Ibne Maazah Hanafi ؒ (616h) farmate hain: “Kisi shakhs ka Allah aur Rasool Allah ﷺ ko gawaah bana kar shaadi karna jaaez nahi, kyou’nke us nikaah mein gawaah haazir nahi hue. Qaasim Safdar ؒ farmate hain: Jo aisa karega, uski takfeer ki jaaegi, kyounke usne Rasool Allah ﷺ ke aalim-ul-ghaib hone ka aqeeda banaya hai”. (Al Muheet-al-Burhaani Fil Fiqha an Nomani: V3 P29)

⑤ Allama Usman bin Ali Ze’li Hanafi ؒ (743h) farmate hain: “Sirf Allah hi ilm-e-ghaib jaanta hai”. (Tibbiyeen-ul-Haqaaiq: V3 P105)

⑥ Allama Aini Hanafi ؒ (855h) farmate hain: “Aap ﷺ ka farman ke main bashar hoo’n, is baat ka iqraar hai ke aap sifat-e-bashariyyat se muttasif hain aur bashar kuch bhi ghaib nahi jaante, siwaae uske jo Allah Ta’ala unhe’n bata de”. (Umdatul Qaari: V24 P247)

Nez farmate hain: “Farman-e-Nabawi ke main bashar hoo’n, bahar ka lafz jamaat aur waahid dono par bola jaata hai. Muraad ye hai ke Aap ﷺ jins-e-bashar se ek (1) fard hain. Aap asal takhleeq mein bashar

ke saath mushtarik hain, agarche zaat-o-sifaat mein bohot se khasaais ki wajah se Aap ﷺ aam insaano se badh kar hain. Ye khasaais Sharah Maani-ul-Aasaar mein mazkoor hain. Aap ﷺ ka ye farmaan ke main bashar hoo'n, iska mafhoom ye hai ke main bashar mein se hoo'n aur main aap ke jhagdo'n ki baatini haqeeqat nahi jaanta, aap mere paas faisle ke liye aate ho, to main zaahiri aqwaal ke mutaabiq faisla kar deta hoo'n. Jab Ambiya ghaib nahi jaante to kisi kaahin, nujoomi waghaira ki taraf se ye daawa durust hona mumkin nahi. Ambiya ghaib mein se sirf wohi jaante hain jin ki unhe'n wahee ki kisi qism ke zariye khabar dedi gai ho". (Umdatul Qaari: Tahat hadees: 7181)

⑦ Allama Ibne Nujaim Hanafi ؒ (970h) farmate hain: "Khaaniya aur Khulaasa mein likha hai ke agar ek (1) shakhs Allah aur Rasool ko gawaah bana kar nikaah kare to wo nikah munaqqqid nahi hoga aur wo banda us etiqaad ki wajah se kaafir ho jaaega ke Rasool Allah ﷺ ghaib jaante hain". (Al Bahr-ur-Raaiq: V3 P94)

⑧ Allama Mulla Ali Qaari Hanafi ؒ (1014h) farmate hain: "Allah ke siwa koi ghaib nahi jaanta aur Rasool Allah ﷺ ghaib ki wohi khabre'n jaante hain jin ke mutaalliq aap ko khabar dedi gai hai". (Mirqaat-ul-Mafateeh: V5 P2065)

Nez farmate hain: "Rasool Allah ﷺ sirf wohi ghaib jaante the, jo aap ko sikha diya gaya tha". (Mirqaat-ul-Mafateeh: V5 P637)

Mazeed farmate hain: "Haafiz Nawavi ؒ kehte hain: Is mein bashar ke ahwaal par tambeeh hai, yaqeenan bashar ghaib aur muamalaat ke baatin se waaqif nahi hota, illa ye ke kisi muaamal ki khabar Allah Ta'ala use de de". (Mirqaat-ul-Mafateeh: V6 P2441)

Nez farmate hain: "Allah Ambiya koi lm-e-ghaib se mutaalliq wahee karte the, jo bhi karte the". (Mirqaat-ul-Mafateeh: V8 P3588)

Nez farmate hain: “Haasil kalaam ye hai ke Aap ﷺ ne khud se ilm-e-ghaib ki nafi ki hai. Aap poshida cheezo’n ko nahi jaante”. (Mirqaat-ul-Mafateeh: V8 P3345)

Nez farmate hain: “Haasil kalaam ye ke Ambiya-e-Ikraam ﷺ poshida cheezo’n ko nahi jaante, sirf wohi kuch jaante hain, jiska ilm unhe’n Allah ne diya ho. Ulama-e-Ahnaaf ne us shakhs ki saraahat ke saath takfeer ki hai, jo Rasool Allah ﷺ ke liye ilm-e-ghaib ka daawa karta hai. Kyounke ye daawa Allah ke us farman ke muaariz[127] hai: “Aye Paeghambar Keh Deejiye Ke Zameen-o-Aasmaan Ke ghaib Ko Allah Ke Siwa Koi Nahi Jaanta”. Al Masaaeerah la Ibne Hamaam mein yehi likha hua hai”. (Sharah-as-Shifa: V2 P466; Sharah-al-Fiqa-al-Akbar: 185; Al Masaaeerah la Ibne Hamaam: V2 P88)

⑨ Allama Abdul Haq Dehelwi ؒ (1052h) farmate hain: “Rasool Allah ﷺ ne bacchiyo’n ko manaa kar diya, kyounke aap apni taraf mutlaqan ilm-e-ghaib ki nisbat ko naa-pasand karte the. Allah ke siwa koi ghaib nahi jaanta”. (Lam-aat-at-Tanqeeh: V6 P43)

Nez farmate hain: “Wo uloom, jin ke zariye ghaib tak rasaai haasil ki jaati hai, unhe’n Allah ke siwa koi nahi jaanta”. (Lam-aat-at-Tanqeeh: V3 P625)

Nez farmate hain: “Aap ﷺ ke paas ghaib ka sirf wo ilm tha, jo Allah ne aap ko sikhaaya tha”. (Lam-aat-at-Tanqeeh: V8 P540)

⑩ Paanch Sau (500) Hanafi Fuqaha Ka Fatwa Hai: “Jis ne baghair gawaaho’n ke shaadi ki aur kaha: Main Khuda aur Rasool ﷺ ko gawaah banaata hoo’n. Ya kaha: Khuda aur farishto’n ko gawaah banaata hoo’n, to wo kaafir ho jaaega”. (Fataawa Aalamgiri: V2 P266)

⑪ Allama Muhammad Aaloosi Hanafi ؒ (1270h) farmate hain: “Behrehaal Baghair kisi waaste ke kulli ilm-e-ghaib ya baaz ilm-e-ghaib, Allah ke saath khaas hai. Makhlooq mein se koi bhi ghaib ko nahi jaanta”. (Rooh-ul-Maani: V10 P223)

[127] T: (مُعارِض) Jahgda karne waala, mukhaalif, muqaabil, hareef [Rekhta]

Rasool Allah ﷺ Ka Saaya

Rasool Allah ﷺ bashar the aur aap mein bashariyat waali tamaam khususiyaat maujood thee'n, un mein se jin cheezo'n ka istishna saabit ho jaae, wo tasleem kiya jaaega. Lekin jin cheezo'n ke istishna par KoS aur Salaf-o-Saaliheen mein se koi daleel nahi milti, unko Aap ﷺ ke khasaais mein shumaar nahi kiya jaa sakta.

Masan baaz log kehte hain ke Rasool Allah ﷺ ka saaya nahi tha. Unke paas is nazariye par koi daleel nahi hai, na aslaaf-e-ummat mein se unka koi haami hai. Aimma-e-Mohaddiseen ne khasaais-e-nabuwwiya par jitni kutub taaleef ki hain, kisi ek (1) mein bhi Aap ﷺ ke saaya ki nafi nahi ki gai. Saae ka inkaar karne waale hazraat jin dalaail ka shaara lete hain intihaai bode aur kamzor hain. Mulaahaza ho:

① Zakwaan ؓ se marwi hai: "Nabi-e-Kareem ﷺ ka saaya sooraj ki raushni mein Nazar aata than a chaand ki chaandni mein". (Al Khasaais-al-Kubra lis Siyuti: V1 P71)

Jhooti riwayat hai:

❶ Abdur Rahman bin Qais Zafraani "Matrook-o-Kazzaab" hai.

Haafiz Siyuti ؒ ne ise "wazzaa, kazzaab" kaha hai. (Manaahil-as-Saffa: 68)

❷ Abdul Malik bin Abdullah ko Haafiz Siyuti ؒ aur Allama Mulla Ali Qari ؒ ne "majhool" qarar diya hai. (Manaahil-as-Saffa: 68; Sharah-ash-Shifa: V3 P282)

❸ Zakwaan taabai hain, ba-raah-e-raast Rasool Allah ﷺ se bayan kar rahe hain, lehaza "mursal" hai, nez ye saheeh ahadees ke mukhaalif bhi hain.

❹ Hakeem Tirmizi is ahle nahi ke uski riwayat qubool ki jaae.

② Syedna Abdullah bin Abbas ؓ se mansoob hai:

Rasool Allah ﷺ ka saaya nahi tha. لَمْ يَكُنْ لِّرَسُوْلِ اللهِ ظِلٌّ.

(Imtaa-al-Asmaa lil Miqreezi: V2 P170)

Jhooti riwayat hai.

❶ Muhammad bin Saaib Kalbi matrook aur kazzaab raafzi hai.

❷ Abu Saaleh Baazaam zaeef, mudallis aur mukhtalat hai.

③ Abul Barakaat Abdullah bin Ahmad Nasfi Hanafi (710h) ne ek (1) riwayat ghad kar Nabi-e-Kareem ﷺ ki taraf mansoob kardi hai: "Syedna Umar bin Khattab ؓ Rasool Allah ﷺ se arz-guzaar hue: Mujhe munaafiqo'n ke jhoota hone ka yaqeen hai, kyou'nke Allah Ta'ala aap ke jism par gandagi se lithdi hui makkhi bhi baithne nahi deta. Jab Allah ne aap ko is qadar haqeer gandagi se mehfooz rakha hai, to wo laazmi taur par aap ko fahaashi mein lithde-un-logo'n ki sohbat se bacha lega. Syedna Usman ؓ farmate hain: Allah Ta'ala ne Aap ﷺ ka saaya zameen par lagne nahi diya, kahee'n kisi ka paao'n aap ke saaya par na aajaae. Jab Allah Ta'ala ne kisi ko apna paao'n aap ke saae par rakhne ki taaqat nahi di to wo aap ki zauja ki izzat ko daaghdaar karne ki kisi ko taufeeq kaise de sakta hai". (Tafseer an Nasfi Madaarik-ut-Tanzeel wa Haqaaiq-ut-Taweel: V2 P492)

Qazi Ayaaz ؒ ne likha hai: "Makkhi Aap ﷺ ke jism par baithti thi, na kapdo'n par". (Ash Shifa Bi-Taareef Huqooq-al-Mustafa: V1 P368)

In ke jawaab mein Allama Muhammad bin Muhammad Dalji ؒ (947h) farmate hain: "Mujhe maaloom nahi ho saka ke ye baat kisne riwayat ki hai". (Sharah-ash-Shifa lil Mulla Ali Qari: V1 P755)

In riwayaat ki istinaadi haisiyat jaanne ke baad ye istidlaal ke Nabi-e-Kareem ﷺ ka saaya nahi tha, khud-ba-khud khatam ho jaata hai, kyounke islam ne hame'n qubool-e-riwayat mein suqaat ka mukallaf banaya hai, ghair-suqaat, majhuleen, aur jhoote logo'n ka nahi.

Rasool Allah ﷺ Mukhtar-e-Kul?

Hadees Rabia ؓ:

Syedna Abu Zaraas Rabia bin Kaab Aslami ؓ bayan karte hain:

كُنْتُ أَبِيْتُ مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ بِوَضُوْئِهِ وَحَاجَتِهِ فَقَالَ لِيْ: سَلْ فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِيْ الْجَنَّةِ قَالَ: أَوْ غَيْرَ ذٰلِكَ قُلْتُ: هُوَ ذَاكَ قَالَ: فَأَعِنِّيْ عَلٰى نَفْسِكَ بِكَثْرَةِ الْسُّجُوْدِ.

Main raat Rasool Allah ﷺ ke yahaa'n basar kiya karta tha, ek (1) din main Aap ﷺ ke liye wazoo aur haajat ki cheeze'n laaya, to Aap ﷺ ne farmaya: Maangiye! Arz kiya: Jannat mein aapki rafaaqat chaahta hoo'n. Farmay: Kuch aur? Arz kiya: Bas yehi chaahta hoo'n. To farmaya: To uske liye sajdo'n ki kasrat ke saath meri madad keejiye. (Saheeh Muslim: 489)

Syedna Rabia bin Kaab Aslami ؓ ka taalluq ashaab-e-suffa se tha, ashaab-e-suffa wo faqeer muhajireen the, jin ka apna ghar nahi tha, wo raat masjid hi mein basar karte the. Ye sahabi, Nabi e Akram ﷺ ke khaadim the. Ek (1) dafa Nabi-e-Kareem ﷺ ne unhe'n khidmat ke ewaz kuch dena chaaha, to Aap ﷺ ne unse farmaya ke apni zaroorat bayan kare'n, mujh se kuch maang leejiye, to unho'n ne bajaae duniya ke, aakhirat ko tarjeeh di aur Nabi-e-Kareem ﷺ se jannat ki sifaarish maangli ke Allah ke yahaa'n meri sifaarish kar de'n, jaisa ke doosri riwayat iski wazaahat karti hai.

كُنْتُ أَخْدُمُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَقُوْمُ لَهُ فِيْ حَوَائِجِهِ نَهَارِيْ أَجْمَعَ حَتّٰى يُصَلِّيَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ الْآخِرَةَ فَأَجْلِسَ بِبَابِهِ، إِذَا دَخَلَ بَيْتَهُ أَقُوْلُ: لَعَلَّهَا أَنْ تَحْدُثَ لِرَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَاجَةٌ

Main Rasool Allah ﷺ ki khidmat kiya karta tha aur saara din aap ki zaruriyaat ka ehtemaam karta tha, hatta ke Aap ﷺ isha ki namaz padh lete. Phir jab Aap ﷺ ghar mein daakhil ho jaate to main ye soch kar darwaaze pe

baith jaata ke shayad Aap ﷺ ko koi zaroorat padh jaae. Main sunta rehta ke aap musalsal SubhanAllah, SubhanAllah, SubhanAllahi wa Bihamdihi keh rahe hain. Bil-aakhir thak-haar kar main waapas chala jaata, ya meri aankh lag jaati aur main so jaata.

Ek (1) din Aap ﷺ ne meri khidmat-o-tawaazo dekh kar farmaya: Rabia! Maangiye, main aapko doonga. Arz kiya: Aaqa! Kuch sochne ka mauqa deejiye, phir maine zara ghaur-o-fikr kiya, to maaloom hua ke duniya faani hai is mein meri liye jitna rizq hai, utna mujhe mil jaaega, main aisa karta hoo'n ke Rasool Allah ﷺ se aakhirat ke liye kch maangta hoo'n. Aap ﷺ ki Allah ke yahaa'n badi qadr-o-manzilat hai. To maine Aaqa ﷺ se arz kiya ke Allah se mere liye jahannum se najaat ki sifaarish kar de'n. Aap ﷺ ne farmaya: Rabia! Aap se ye baat kisne kahi? Arz kiya: Allah ki qasam! Kisi ne aisa nahi kaha, maine khud socha ke aap ka muqaam Allah ke yahaa'n bohot buland hai, to kyoun na aakhirat ke liye hi kuch talab kar loo'n? Duniya to aarzi hai. Rasool Allah ﷺ kaafi der khamosh rahe,

فَمَا أَزَالُ أَسْمَعُهُ يَقُوْلُ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: سُبْحَانَ اللهِ، سُبْحَانَ اللهِ، سُبْحَانَ اللهِ وَ بِحَمْدِهِ، حَتّٰى أَمَلَّ فَأَرْجَعَ، أَوْ تَغْلِبَنِيْ عَيْنِيْ فَأَرْقُدَ، قَالَ: فَقَالَ لِيْ يَوْمًا لِّمَا يَرٰى مِنْ خِفَّتِيْ لَهُ، وَخِدْمَتِيْ إِيَّاهُ: سَلْنِيْ يَا رَبِيْعَةُ أُعْطِكَ، قَالَ: فَقُلْتُ: أَنْظُرُ فِيْ أَمْرِيْ يَا رَسُوْلَ اللهِ ثُمَّ أُعْلِمُكَ ذٰلِكَ، قَالَ: فَفَكَّرْتُ فِيْ نَفْسِيْ فَعَرَفْتُ أَنَّ الدُّنْيَا مُنْقَطِعَةٌ زَائِلَةٌ وَأَنَّ لِيْ فِيْهَا رِزْقًا سَيَكْفِيْنِيْ وَيَأْتِيْنِيْ، قَالَ: فَقُلْتُ: أَسْأَلُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِآخِرَتِيْ فَإِنَّهُ مَنَ اللهِ عَزَّ وَجَلَّ بِالْمَنْزِلِ الَّذِيْ هُوَ بِهِ، قَالَ: فَجِئْتُ فَقَالَ: مَا فَعَلْتَ يَا رَبِيْعَةُ؟ قَالَ: فَقُلْتُ: نَعَمْ يَا رَسُوْلَ اللهِ، أَسْأَلُكَ أَنْ تَشْفَعَ لِيْ إِلٰى رَبِّكَ فَيُعْتِقَنِيْ مِنَ النَّارِ، قَالَ: فَقَالَ: مَنْ أَمَرَكَ بِهٰذَا يَا رَبِيْعَةُ؟ قَالَ: فَقُلْتُ: لَا وَاللهِ الَّذِيْ بَعَثَكَ بِالْحَقِّ مَا أَمَرَنِيْ بِهِ أَحَدٌ، وَلٰكِنَّكَ لَمَّا قُلْتَ: سَلْنِيْ أُعْطِكَ، وَكُنْتَ مِنَ اللهِ بِالْمَنْزِلِ الَّذِيْ أَنْتَ بِهِ نَظَرْتُ فِيْ أَمْرِيْ، وَعَرَفْتُ أَنَّ الدُّنْيَا مُنْقَطِعَةٌ وَزَائِلَةٌ وَأَنَّ لِيْ فِيْهَا رِزْقًا سَيَأْتِيْنِيْ فَقُلْتُ: أَسْأَلُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِآخِرَتِيْ، قَالَ: فَصَمَتَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ طَوِيْلًا ثُمَّ قَالَ لِيْ: إِنِّيْ فَاعِلٌ فَأَعِنِّيْ عَلٰى نَفْسِكَ بِكَثْرَةِ السُّجُوْدِ.

(Musnad Ahmad: V4 P59 sanad hasan)

phir farmaya: Main aisa karunga, lekin aap bhi ziyaada nawaafil padh kar meri madad kare'n.

Faham-e-Hadees:

Abh Is hadees ke mutaalliq ulama ka faham bhi dekh leejiye.

① Allama Sindhi Hanafi ﷺ (1138h) farmate hain: ""مُرَافَقَتَكَ" Mansoob hai taqdeer ibaarat ye hai ke: "Main aap se aap ki rafaaqat ka sawaal karta hoo'n". "أَوَ غَيْرَ ذٰلِكَ" mein kai ehtemaal hain. Waao par fatah padhe'n, to muraad ye hai ke aap uske saath kisi aur cheez ka bhi mutaala-a karna chaahte hain ya bas isi ka? Waao ke sukoon ke saath maane ye hoga ke ye maang le'n ya kuch aur maang le'n. "هُوَ ذٰلِكَ" se muraad ye hai ke bas yehi mutaalaba hai, kuch aur nahi. "فَأَعِنِّي عَلٰى نَفْسِكَ" se muraad ye hai ke apne nafs ke mutaalabe, yaane meri rafaaqat ko haasil karne ke liye meri madad keejiye. Maqsood is mutaalabe ki azmat bayan karta tha, nez ye ke aisa mutaalaba aap ki taraf se ta-aawun ka mohtaaj hai. Sirf mera Allah Ta'ala se sawaal karna kaafi na hoga ya matlab ye hai ke aap apne nafs par jabr karke meri baat maane'n.

Ek Qaul ye hai ke ziyaada sajde karke apne nafs par jabr ke zariye meri madad kare'n, goya aap ne ishaara kiya hai ke jo mutaalaba aap ne kiya hai, wo sirf apne sabse bade dushman-e-nafs ko qaabu mein karne se haasil hoga.

Chunache mere liye zaroori hai ke aap apne nafs ko shahwaat se door rakhe'n aur mera ta-aawun kare'n. Ek (1) qaul ye bhi hai ke apne nafs ki islaah aur use apne mutaalabe ke husool ke qaabil banaane ke silsile mein mere muaawin ban jaae'n.

Main Allah Ta'ala se bhi aap ke nafs ki islaah chaahta hoo'n aur aap ki apni taraf se bhi ziyaada sajdo'n ke zariye nafs ki islaah chaahta hoo'n. Sajda nafs ko dabaane waala aur control karne waala hai aur jo nafs aajizi ikhtiyaar karle aur mute ho jaae, wo rahmat ki mustahiq ban jaati

hai. Wallahu Ta'ala Aalam". (Haashiya-as-Sindi Alaa an Nasai: V2 P328 tahat hadees: 1139)

② Allama Abdul Rauf Munaawi ؒ (1031h) farmate hain: "Is hadees se maaloom hota hai ke jannat mein Rasool Allah ﷺ ki rafaaqat-un-buland darajaat mein se ek (1) darja hai, jin ko paana kasrat-e-sajda ke zariye Allah Ta'ala ka qurb haasil kiye baghair mumkin hi nahi. Aye ghaur-o-firk karne waale! Is shart aur dono qareeno'n ke rabt ko dekh ke tu pecheeda raaz se waqif ho ja ke jo shakhs Rasool Allah ﷺ ki rafaaqat chaahta hai wo use Allah ke qurb ke baghair nahi paa sakta, aur jo shakhs Allah Ta'ala ka qurb haasil karna chaahe, wo uske Habib ﷺ ke qurb ke baghair use nahi paa sakta". (Faiz-ul-Qadeer: V4 P440 H5502)

Jab Syedna Rabia ؓ ne Aap ﷺ se jannat mein rafaaqat ke hawaale se siraafish chaahi, to Aap ﷺ ne farmaya ke sifaarish main kar deta hoo'n, ikhlaas-o-amal-e-saaleh ke saath Rabb-e-Ta'ala ka qurb aap haasil kar le'n, to baat ban jaaegi.

Ek Ghalat Mafhoom:

Ahmad Raza Khan Barailwi Saahab is hadees par: "Duniya-o-aakhirat ki tamaam nemate'n huzoor ke ikhtiyaar mein hain, jise jo chaahe'n ataa kare'n" ka unwaan qaaem karke likhte hain: "Alhamdulillah, ye jaleel-o-nafees hadees-e-saheeh apne har-har jumle se wahaabiyat-kush hai. Huzoor-e-Aqdas Khalifatullah-al-Aazam ﷺ ka mutlaqan, bila-qaid-o-bila-takhsees irshad farmana "سَلْ" maang, kya maangta hai, jaane wahaabiyat par kaisa pahaad hai, jisse saaf zaahir hai ke huzoor har qism ki haajat-rawaai farma sakte hain. Duniya-o-aakhirat ki sab muraade'n Huzoor ke ikhtiyaar mein hain. Jab to bila-taqaiyyud[128] irshad hua, maang kya maangta hai. Yaane jo ji mein aae mango ke hamari sarkaar ke ikhtiyar mein sab kuch hai". (Al Aman wal Alaa: P131-132)

[128] T: (تَقَيُّد) Bagahir paabandi ke [RSB]

Is mafhoom ko Quran-o-Sunnat aur Aslaaf-e-Ummat ke faham ki tauseeq haasil nahi hai aur yehi qaul-e-faisla hai ke Quran-o-Sunnat ka jo mafhoom salaf ne nahi liya, wo mafhoom khata hai aur bas.

Rasool Allah ﷺ Se Istiaanat:

❁ Syedna Abdullah bin Amr bin Aas ؓ se mansoob hai ke Nabi-e-Kareem ﷺ ne wafad-e-hawaazin se farmaya:

إِذَا صَلَّيْتُمْ فَقُوْلُوْا: إِنَّا نَسْتَعِيْنُ بِرَسُوْلِ اللهِ عَلَىٰ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ فِيْ نِسَائِنَا وَأَبْنَائِنَا.

(Sunan Nasai: 3718)

Jab Zohar ki namaz padh chuko, to khade hona aur you'n kehna: Ham Rasool Allah ﷺ se istiaanat karte hain, momineen par, apni aurato'n aur baccho'n ke baab mein.

Tabsara:

Sanad "zaeef" hai. Muhammad bin Ishaq mudallis hain, siqa mudallis jab Bukhari-o-Muslim ke alaawa "عن" se riwayat kare to "zaeef" hoti hai.

Hairaani hai ke Ahmad Raza Khan Saahab isse aqeeda saabit karte hain: "Hadees farmati hai, Syed-e-Aalam ﷺ ne ba-nafs-e-nafees taaleem farmaai ke mujh se madad chaaha. Namaz ke baad you'n kehna ke ham Rasool ﷺ se istiaanat karte hain". (Al Aman wal Alaa: P121)

❁ Is hadees ke saheeh alfaaz ye hain:

إِذَا صَلَّيْتُ لِلنَّاسِ الظُّهْرَ، فَقُوْمُوْا، فَقُوْلُوْا: إِنَّا نَسْتَشْفِعُ بِرَسُوْلِ اللهِ إِلَى الْمُسْلِمِيْنَ وَبِالْمُسْلِمِيْنَ إِلَى رَسُوْلِ اللهِ فِيْ أَبْنَائِنَا وَنِسَائِنَا.

(Seerat Ibne Hishaam: V2 P489; Musnad Ahmad: V2 P218 sanad hasan)

Jab main Zohar ki namaz padha doo'n, to aap khade ho jaae'n aur ye kahe'n: Ham apne beto'n aur apni biwiyo'n ke baare mein musalmano ki taraf Rasool Allah ﷺ ki aur Rasool Allah ﷺ ki taraf musalmano ki sifaarish laate hain.

Mukhtar Khazaain-e-Ilaahi Kaun?

Allah ke khazaano par kisi makhlooq ka koi ikhtiyaar nahi hai, na hi koi ye daawa kar sakta hai ke wo khazaain-e-Ilaahi ka mukhtaar hai. Aaj tak kisi paeghambar, sahaabi, taabai, ya kisi wali ne aisa daawa nahi kiya hai. Lekin aap hairaan honge ke logo'n ne Rasool Allah ﷺ par aise ittihaam[129] bhi baandh rakhe hain. Chand riwayaat aur-un-pe tabasara mulaahaza keejiye.

Riwayat Number ①

Syeda Fatima ؓ apne dono beto'n Hasan-o-Hussain ؓ ko le kar Nabi-e-Kareem ﷺ ki khidmat-e-aqdas mein haazir ho kar arz-guzaar huee'n: In dono ko kuch ataa farmaaiye. To Rasool Allah ﷺ ne farmaya: "Haa'n! Hasan ko to maine apna hilm[130] aur haibat ataa ki aur Hussain ko apni shujaa-at aur sakhaawat bakhshta hoo'n". (Taareekh-e-Damishq la Ibne Asaakir: V14 P129)

Tabsara:

Baatil riwayat hai. Muhammad bin Obaidullah bin Abi Raafe jamhoor ke nazdeek "zaeef" hai.

Haafiz Haithami ؒ farmate hain: "Ise jamhoor mohaddiseen ne 'zeef' kaha hai". (Majmua-az-Zawaaed: V9 P134)

Imam Bukhari ؒ ne "Munkir-ul-hadees" kaha hai. (Kitab uz Zuafa: 342)

Imam Yahya bin Maeen ؒ farmate hain: "Iski hadees kisi kaam ki nahi". (Al Jarah wa Taadeel la Ibne Abi Haatim: V8 P2 sanad saheeh)

Imam Abu Haatim Raazi ؒ farmate hain: "Zaeef-ul-Hadees aur sakht Munkir-ul-Hadees, nez bohot kamzor raawi hai". (Al Jarah wa Taadeel la Ibne Abi Haatim: V8 P2)

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[129] T: (اِتّہام) Ilzaam, tohmat, bohtaan [Rekhta]
[130] T: Burdbaari, narm-dili [Rekhta]

Imam Daraqutni ؒ ne “Matrook” kaha hai. (Sawalaat-al-Barqaani: 474)

Imam Ibne Adi ؒ farmate hain: “Iska shumaar Kufa ke shia mein hota hai. Isne aise fazaail riwayat kiye hain, jin par uski mataaba-at[131] nahi ki gai”. (Al Kaamil Fee Zuafa-ur-Rijaal: V6 P114)

Riwayat Number ②

Syeda Fatima ؓ ne Rasool Allah ﷺ se arz ki: “اِنْحَالْهُمَا” “Allah ke Nabi ﷺ in dono ko kuch ataa farmaae’n”. Farmaya: “Maine bade (Hasan) ko haibat-o-burdbaari ataa ki aur chote (Hussain) ko mohabbat-o-raza ataa ki”. (Kanzu l Amaal lil Muttaqi-al-Hindi: 37713)

Tabsara:

“Zaeef” hai, Naaseh bin Abdullah-al-Mahlami sakht majrooh hai.

Imam Bukhari ؒ farmate hain: “Ye munkir-e-hadees tha aur raafzi mazhab se taalluq rakhta tha”. (Az Zuafa-ul-Kabeer lil Uqaili: V4 P311 sanad saheeh)

Imam Yahya bin Maeen, Imam Amr bin Ali Falaas, Imam Abu Haatim waghairahum ؒ ne ise “matrook” aur “zaeef-ul-hadees” jaise alfaaz ke saath majrooh[132] kiya hai. (Al Jarah wa Taadeel la Ibne Abi Haatim: V8 P503)

Haafiz Ibne Hajar ؒ ne bhi ise “zaeef” kaha hai. (Taqreeb-ut-Tehzeeb: 7067)

Riwayat Number ③

Nabi-e-Kareem ﷺ ke marz-ul-maut mein Fatima ؓ apne dono beto’n Hasan-o-Hussain ؓ ko le kar Aap ﷺ ki khidmat mein haazir huee’n aur arz ki: Mere dono beto’n ko kisi cheez ka waaris bana de’n. Farmaya: “Hasan ke liye to meri haibat aur meri sardaari hai aur Hussain ke liye jurat aur jod-o-sakha hai”. (Al Mojam-ul-Kabeer-lit-Tabraani: V22 P423; Taareekh Damishq la Ibne Asaakir: V13 P229)

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[131] T: (مُتابَعَت) Paerawi, ittiba, farma-bardaari [Rekhta]

[132] T: (مَجرُوح) Wo raawi jis par jarah ki gai ho [Rekhta]

Tabsara:

Sanad sakht “zaeef” hai.

❶ Haafiz Haithami ؒ farmate hain: “Is riwayat mein baaz aise raawi hain jin ko main pehchaan nahi paaya”. (Majmua-az-Zawaaid: V9 P185)

❷ Ibrahim bin Ali bin Hasan Raafai jamhoor ke yahaa’n “zaeef” hai. Imam Bukhari, Imam Daraqutni waghairahuma ؒ ne is par jarah[133] ki hai.

Imam Ibne Hibban ؒ farmate hain: “Ye ghalatiyaa’n karta tha, yahan tak ke jab ye munfarid ho to-un-raawiyo’n ki fehrist se khaarij ho jaata hai jin se hujjat li jaati hai. Imam Yahya bin Maeen ki raae iske baare mein tehqeeq par mabni nahi hai. (Yaane unki raae durust nahi, balke doosre mohaddiseen ki raae uske baare mein raajeh hai)”. (Kitab-ul-Majruheen: V1 P103)

Haafiz Ibne Hajar ؒ (219h) ne ise “zaeef” qaraar diya hai.

Haafiz Zahbi ؒ farmate hain: “Raafai ko mohaddiseen-e-ikraam ne zaeef qaraar diya hai”. (Talkhees-al-Mustadrak: V4 P180)

Allama Ahmad Raza Khan Barailwi Saahab Ka Istidlaal:

In riwayaat par Khan Barailwi Saahab ne surkhi jamaai hai: “Nabi ﷺ Do (2) Jahaan Ki Daulat Ek (1) Jumla Farma Kar Bakhsh Dete Hain” (Al Amn wal Aala: P108)

Nez likha hai: “Nabi ﷺ ke Mukhtar-e-khazaain-e-Ilaahi hone ka nafees suboot” (Al Amn wal Aala: P109)

Jab ye riwayaat zaeef hain, to aise abwaab-o-istidlaal yaqeenan naa-qaabil-e-iltifaat honge, Allah hame’n haq samajhne ki taufeeq ataa farmaae.

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[133] T: (جَرَح) Tanqeed-o-tehqeeq, kisi hadees ki istinaad ke liye ki jaane waali tehqeeq aur parakh ya bahes [Rekhta]

Sooraj Ko Laut Jaane Ka Hukm:

Syed Jabir bin Abdullah Ansari ﷺ se marwi hai:

Nabi e Akram ﷺ ne sooraj ko hukm diya, to wo din ka kuch hissa late ho gaya.

إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْنِ وَسَلَّمَ أَمَرَ الشَّمْسَ، فَتَأَخَّرَتْ سَاعَةً مِّنْ نَهَارٍ.

(Al Mojam-ul-Kabeer-lit-Tabarani: 4051)

Tabsara:

Baatil (jhooti) riwayat hai:

① Ahmad bin Abdur Rahman bin Mufazzal ke baare mein Haafiz Haithami ؒ farmate hain: "Main ise pehchaan nahi paaya". (Majmua-az-Zawaaed: V9 P46)

② Waleed bin Abdul Wahid Taimi ko sirf Ibne Hibban ؒ ne "As Suqaat: V9 P224" mein zikr kiya hai, lehaza ye "majhool-ul-haal" hai.

③ Abu-az-Zubair "mudallis" hain, simaa ki saraahat nahi ki.

Faaeda:

Ahmad bin Abdur Rahman-al-Harraani ki Mehfooz bin Bahr ne mataaba-at ki hai. (Al Aaali-al-Masnooah lis Siyuti: V1 P341 [naqalan a'n Kitab Turq Hadees Rad-ash-Shams li Abil Hasan Shazaan-al-Fazli)

Lekin ye khud jhoota hai.

Haafiz Abu Urooba ؒ farmate hain: "Ye jhoot bola karta tha". (Al Kaamil la Ibne Adi: V6 P441)

Imam Ibne Adi ؒ farmate hain: "Is ne bohot si aisi ahadees ko mausool bayan kar diya hai, jinhe'n uske alaawa doosre raawi mursal bayan karte hain, nez usne bohot si aisi ahadees ko marfoo bayan kar diya hai jin ko doosre siqa raawiyo'n par mauqoof bayan karte hain". (Al Kaamil Fee Zuafa-ur-Rijaal: V6 P441)

Ise sirf Ibne Hibban ؒ ne "As Suqaat: V9 P204" mein zirk kiya hai, kisi ne ise siqa nahi kaha, lehaza ye raawi "zaeef" hai. Haafiz Haithami

(Majmua-az-Zawaaid: V8 P297) aur Haafiz Ibne Hajar ﷺ (Fathul Baari: V6 P221) kai ski sanad ko "hasan" qaraar dena tasaahul[134] par mabni hai.

Isi tarah Allama Ahmad Raza Khan Barailwi Saahab ka is par ye istidlaal bhi faham-e-salaf aur nusoos-e-Quran-o-Sunnat se mutaabaqat nahi rakhta, likhte hain: "Nabi ﷺ ka hukm shams-o-qamar, tamaam malakoot us samawaati wal arz par haawi hai, aaftaab ko hukm diya ke theher jaa, fauran theher gaya, isi tarah chaand". (Al Amn wal Aala: P122)

Chand Ko Hukm:

❁ Syedna Abbas bin Abdul Muttalib ﷺ se marwi hai: Maine Nabi-e-Kareem ﷺ ko dekha gehwaare mein chaand se baate'n farmate angusht-e-mubaarak se ishaara karte, chaand us taraf jhuk jaata. Nabi ﷺ ne farmaya:

إِنِّيْ كُنْتُ أُحَدِّثُهُ وَيُحَدِّثُنِيْ وَيُلْهِيْنِيْ عِنِ الْبُكَاءِ، وَأَسْمَعُ وَجْبَتَهُ حِيْنَ يَسْجُدُ تَحْتَ الْعَرْشِ.

(Dalaail-un-Nuboowwah lil Bayhaqi: V2 P41; Taareekh Ibne Asaakir: V4 P360)

Main usse baate'n karta tha aur wo mujh se. Wo mujhe rone se behlaata, main uske girne ki aawaaz bhi sunta tha, jab wo zer-e-arsh sajde mein girta.

Tabsara:

Jhooti riwayat hai. Ahmad bin Ibrahim Halabi ke baare mein khud Imam Bayhaqi ﷺ farmate hain ke ye "majhool" hai, jabke ye kazzaab aur apni taraf se jhooti hadeese'n ghad kar Rasool Allah ﷺ ki taraf mansoob kar deta tha.

❁ Imam Abu Haatim Raazi ﷺ farmate hain: "Main ise jaanta to nahi, albatta uski bayan-karda tamaam ahadees baatil aur jhooti hain. Unki koi asal nahi. Iski hadeese'n bataati hain ke ye jhoota tha". (Al Jarah wa Taadeel la Ibne Abi Haatim: V2 P40)

[134] T: Susti, ghaflat [FL]

Haafiz Ibnul Jauzi ﷺ ne ise “Kitab uz Zuafa wal Matrukeen” mein zikr kiya hai, ise sirf Ibne Hibban ﷺ ne “As Siqaat: V9 P101” mein zikr kiya hai.

Ise ilm se doori kahiye ya ke khair se mehroomi. Is mauzoo riwayat se bhi Allama Ahmad Raza Khan Saahab ne istidlaal qaaem kar rakha hai: “Jab doodh peeto’n ki hukumat-e-qaahira hai to ab ke Khilafatul Kubra ka zuhoor aen shabaab par hai. Aftaab ki kya jaan ke unke hukm se sartaabi kare. Aftaab-o-mahtaab dar-kinaar wallaahil azeem malaaika mudabbiraat-ul-amr ke tamaam nazmo naskq-e-aalam jin ke haatho’n par hai, Muhammad-ur-Rasool Allah Khalifatullah-al-Azeem ﷺ ke daaera-e-hukm se baahar nahi nikal sakte”. (Al Aman wal Alaa: P123)

Syedna Sulaiman ﷺ Ka Sooraj Ko Paltaana:

Allama Ahmad Raza Khan Saahab likhte hain: “Syedna Sulaiman ﷺ ki namaz-e-asr ghodo’n ke mulaahaza mein qaza hui ‘حَتّٰى تَوَارَتْ بِالْحِجَابِ’ yahaa’n tak ke sooraj parde mein jaa chupa. Irshad farmaya: ‘رُدُّوْهَا عَلَيَّ’ palta laao meri taraf. Syedna Ali se is aayat-e-karima ki tafseer mein marwi hai ke Sulaiman ﷺ ke is qaul mein zameer aaftaab ki taraf hai aur khitaab-un-malaaika (farishto’n) ko jo aaftaab par mutaiyyan hain. Yaane Sulaiman ne-un-farishto’n ko hukm diya ke doobe hue aaftaab ko waapas le aao. Wo hasb-ul-hukm waapas laae yahaa’n tak ke maghrib ho kar phir asr ka waqt ho gaya aur Sulaiman ﷺ ne namaz adaa farmaai”. (Al Aman wal Alaa: P124)

Tabsara:

Ye jhooti kahaani hai.

Haafiz Ibne Hajar ﷺ (852h) farmate hain: “Ye baat na Syedna Abdullah bin Abbas ﷺ se saabit hai na kisi aur sahabi se. Jamhoor mufassireen sahaaba-o-taabaeen se jo baat saabit hai wo ye hai ke farman-e-Baari Ta’ala ‘رُدُّوْهَا’ mein zameer ghodo’n ki taraf laut-ti hai. Wallahu Aalam”. (Fathul Baari: V6 P222)

Faaeda:

Syedna Abu Huraira ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

غَزَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ، ... فَقَالَ لِلْشَّمْسِ: إِنَّكِ مَأْمُوْرَةٌ وَأَنَا مَأْمُوْرٌ اَللّٰهُمَّ احْبِسْهَا عَلَيْنَا، فَحُبِسَتْ حَتّٰى فَتَحَ اللهُ عَلَيْهِ.

(Saheeh Bukhari: 3124; Saheeh Muslim: 1747)

Allah ke ek (1) Nabi ne (dushmano ke saath ladaai ki) … Unho'n ne sooraj se kaha: Tub hi (Allah ke hukm ka) paaband hai aur main bhi paaband hoo'n. Aye Allah! Tu us sooraj ko mere liye kuch der rok de. Sooraj ko us Nabi ki fatah tak rok diya gaya.

Ek (1) Nabi ka tarz-e-amal bhi dekhe'n ke wo kis tarah khushoo-o-khuzoo se Allah Ta'ala ke darbaar mein iltijaa kar rahe hain. Phir Allah Ta'ala ne unki dua ko sharf-e-qubooliyat se nawaaza. Sooraj Allah ke hukm se kuch der ke liye ruk gaya.

Kya kabhi Nabi e Akram ﷺ ne Sahaba Ikraam ko koi hukm dene ke bajaae, Allah Ta'ala se dua ki thi ke aye Allah! Inko mere liye is kaam par maamoor kar de? Yaqeenan aisa kabhi nahi hua, kyounke Sahaba Ikraam par Rasool Allah ﷺ ka hukm chalta tha. Isi tarah agar sooraj chaand aur doosra nizaam-e-aalam kisi nabi ke maa-tahat hota to wo Allah se dua karne ke bajaae direct sooraj ko rukne ka hukm de dete.

Allama Ahmad Raza Khan Saahab ka ye kehna: "Nabi-e-Kareem ﷺ ka hukm shams-o-qamar, tamaam malakoot us samawaat wal arz par jaari hai", kisi bhi soorat iski daleel nahi ban sakta. Allah hamko haq samajhne ki taufeeq ataa farmaae.

Saa' Aur Mudd Mein Barkat Daal Di Hai?

Syedna Umar ﷺ se marwi hai ke Rasool Allah ﷺ ne ahle Madina se farmaya:

Sabr se kaam leejiye aur khush ho jaaiy eke maine aap ke saa' aur mudd mein barkat daal di hai.

اِصْبِرُوْا وَأَبْشِرُوْا، فَإِنِّيْ قَدْ بَارَكْتُ فِيْ صَاعِكُمْ وَمُدِّكُمْ. (Musnad-al-Bazzaar: 127; Sunan Ibne Majah: 3255 mukhtasaran)

Tabsara:

Ye sakht zaeef hai. Amr bin Dinaar Qaharmaan Aal-az-Zubair bil-ittefaaq zaeef hai. Ise Imam Ahmad bin Hambal, Imam Yahya bin Maeen, Imam Abu Haatim Raazi, Imam Abu Zura'h Raazi, Imam Bukhari, Imam Falaas, Imam Nasai, Imam Daraqutni, Imam Tirmizi, Imam Ibne Hibban, Aur Imam Jozjaani waghairahum ﷺ ne zaeef qarar diya hai.

Haafiz Zahabi ﷺ farmate hain: "Iske zaeef hone par mohaddiseen ka ittifaaq hai". (Faiz-ul-Qadeer lil Munaawi: V4 P60)

Lehaza Haafiz Munziri ﷺ (At Targheeb: 1857) ka iski sanad ko "jaiyyid" aur Haafiz Haithami ﷺ (Majmua-az-Zawaaid: V3 P306) ka " رِجَالُهُ رِجَالُ الصَّحِيْحِ" kehna durust nahi. Jabke khud Munziri (2775) aur Haafiz Haithami ﷺ (V8 P178) ne is raawi ko "matrook" qaraar diya hai.

Hairat hai ke Ahmad Raza Khan Saahab ne is riwayat par bhi istidlaal utha rakha hai! "Is hadees ne bataya ke ahle Madina ke rizq mein barkat rakhne ko huzoor ne apni taraf nisbat farmaya". (Al Aman wal Alaa: P139)

Haafiz Jozjaani ﷺ (259h) farmate hain: "Baaz raawi apni hadees mein zaeef hote hain, kisi deendaar ke liye unki hadees se hujjat lena jaaez nahi hota, illa ye ke uski hadees ko aise shakhs ki hadees taqwiyat de de, jo usse qawi ho. Us waqt uski hadees ko mutaba-aat-o-shawaahid mein pesh kiya jaa sakta hai". (Ahwaal-ur-Rijaal: P33)

Oont Ka Rasool Allah ﷺ Ko Sajda Karna:

Do (2) oont mast ho kar bigad gae the, kisi ko paas na aane dete the. Maaliko'n ne ek (1) baagh mein band kar diye the. Baagh ujaadte the. Nabi-e-Akram ﷺ ko shikayat aai, to Aap ﷺ tashreef laae. Darwaza kholne ka hukm diya. Maamoor ne andesha kiya, mubaada Nabi e Akram ﷺ ko eeza de'n. Farmaya: Kahuf na kare'n aur darwaza khol de'n. Darwaza khula aur wo do (2) oont Nabi-e-Kareem ﷺ ko dekhte hi sajda mein gir gae. Sahaba ne ye haalat dekh kar arz ki:

يَا نَبِيَّ اللّٰهِ تَسْجُدُ لَكَ الْبَهَائِمُ فَبَلَاءُ اللّٰهِ عِنْدَنَا بِكَ أَحْسَنُ حِيْنَ هَدَانَا اللّٰهُ مِنَ الْضَّلَالَةِ وَاسْتَنْقَذَنَا بِكَ مِنَ الْمَهَالِكِ أَفَلَا تَأْذَنُ لَنَا فِيْ الْسُّجُوْدِ لَكَ؟

(Dalaael-un-Nubuwa li Abi Nuaim-al-Ashbahaani: 285; Taareekh Ibne Asaakir: V48 P133)

Allah ke Nabi! Chaupaae aap kos ajda karte hain, to Allah Ta'ala ke liye aap ke zariye se hamare paas jo kuch hai, wo to isse bohot behtar hai. Allah ne aap ke zariye hame'n Gumraahi se panaah di, halaakat se najaat bakhshi, to kya aap hame'n ijaazat nahi dete ke ham aap ko sajda kare'n?

Tabsara:

Riwayat sakht zaeef hai. Shabeeb bin Shaiba Saqafi jamhoor ke nazdeek zaeef hai.

Haafiz Haithami ؒ farmate hain: "Aksar mohaddiseen ise zaeef qaraar dete hain". (Majmua-az-Zawaaid: V4 P311; V5 P84)

Isko Imam Yahya bin Maeen ؒ (Tareekh Ibne Maeen: V2 P248) ne "ghair siqa" qaraar diya hai. Imam Abu Zura'h Raazi (Sawalaat-al-Burzai: V2 P443), aur Imam Abu Haatim Raazi ؒ (Al Jarah wa Taadeel: V4 P358) ne "ghair-qawi". Imam Nasai ؒ (Kitab-az-Zuafa wal Matrukeen: 293) ne "zaeef" aur Imam Daraqutni ne (Kitab-az-Zuafa wal Matrukeen: 286) mein zikr kiya hai.

Imam Ibne Hibban ؒ farmate hain: "Jab ye ashaar ke alaawa kuch bayan karta tha to ye riwayaat mein wahem aur khataa ka shikaar ho

jaata tha. Uski-un-ahadees se hujjat nahi li jaa sakti jinke bayan karne mein ye munfarid hai". (Kitab-ul-Majruheen: V1 P363)

Imam Uqaili ؒ farmate hain: "Iski mataaba-at nahi ki gai". (Az Zuafa-ul-Kabeer: V2 P191)

Haafiz Zahabi ؒ farmate hain: "Mohaddiseen ne ise hadees mein zaeef qaraar diya hai". (Al Mughni Fiz Zuafa: V1 P464)

Allama Ahmad Raza Khan Saahab ne baab qaaem kiya hai: "Nabi ﷺ ne Gumraahi se panaah di, halaakat sen ajaat bakhshi". (Al Aman wal Aala: P120)

Nez likhte hain: Wahaabiya ki Gumraahi pasand-o-halaakat dost hain. In sakht tareen baliyyaat[135] ko bala kyoun samjhenge ke unse panaah dene, najaat bakhshne waale Nabi ﷺ ko daafe'-ul-balaa[136] jaane'n. (Al Aman wal Aala: P120)

Daafe'-ul-Balaa Allah ke siwa koi nahi, jin riwayaat se Allama ne istidlaal kiya hai, unki ilmi lehaaz se koi haisiyat nahi. Kyounke Rasool Allah ﷺ par jhoot baandhne se imaan ke zaaya ho jaane ka andesha hai.

Rasool Allah ﷺ Ka Andhi Aankho'n Ko Kholna?

Jubair bin Nufair Hazrami ؒ se marwi hai ke Rasool Allah ﷺ ne farmaya:

لَقَدْ جَاءَ رَسُوْلُ اللهِ إِلَيْكُمْ، لَيْسَ بَوَهَنٍ ...
(Musnad-ad-Daarmi: V1 P6)

Tumhare paas rasool tashreef laae hain, jo zof-o-kaahili se paak hain. Taake wo ghilaaf chadhe hue dilo'n ko zinda kar de'n, andhi aankhon ko khol de'n, behre kaano'n ko shanwa[137] kar

[135] T: (بَلِيّات) Khabees arwaah, aaseb [Rekhta]
[136] T: (دافع بَلا) Balaa aur musibat door karne waala muraad Allah Ta'ala [Rekhta]
[137] T: (شَنوا) Sunne waala [Rekhta]

de’n, aur tedhi zabaano’n ko seedha kare’n. Yahaan tak ke log keh de’n ke Allah ke siwa koi maabood (e barhaq) nahi.

Tabsara:

Sanad zaeef-o-mursal hai, kyounke Jubair bin Nufair taabai hain aur ba-raah-e-raast Nabi e Akram ﷺ se riwayat bayan kar rahe hain, lehaza naa-qaabil-e-hujjat hai.

Ahmad Raza Khan Barailwi Saahab ne is par ye surkhi lagaai hai: “Huzoor ne ghaafil-dil zinda, andhi aankhe’n raushan, behre kaan shunwa, tedhi zabaane’n seedhi kar dee’n” (Al Aman wal Aala: P119)

Jaza-o-Saza Ke Maalik?

Syedna Asha Maazni ﷺ khidmat-e-aqdas mein apne baaz aqaarib ki ek (1) fariyaad le kar haazir hue aur apni manzoom arzi ki jiski ibtida is misra'[138] se thi:

يَا مَلِكَ النَّاسِ وَدَيَّانَ الْعَرَبِ ...
(Zawaaed Musnad Imam Ahmad: V2 P201)

Aye tamaam aadmiyo'n ke sardaar aur aye arab ke jaza-o-saza dene waale. Nabi e Akram ﷺ ne unki fariyaad sun kar shikayat rafa' farmadi.

Tabsara:

Sanad "zaeef" hai. Sadqa bin Teesla aur Ma'n bin Sa'laba Maazni dono "majhool-ul-haal" hain, unhe'n sirf Ibne Hibban ﷺ ne "As Suqaat" mein zikr kiya hai.

Isi tarah Zawaaed Musnad Imam Ahmad: V2 P202 mein ye alfaaz bhi aate hain:

يَا سَيِّدَ النَّاسِ وَدَيَّانَ الْعَرَبِ.

Aye logo'n ke waadiyo'n aur arbo'n ke maalik.[139]
Iski sanad mein lagataar chaar (4) majhool raawi hain.

Haafiz Haithami ﷺ farmate hain: "Iski sanad mein kai-ek raawiyo'n ko main nahi jaanta". (Majmua-az-Zawaaid: V2 P202)

Syedna Haaris bin Auf Mazni ﷺ ne haazir-e-khidmat ho kar arz kiya:

اِبْعَثْ مَعِيَ مَنْ يَدْعُوْ إِلى دِيْنِكَ فَأَنَا لَمُجَارٍ.
(Mojam Ibnul Araabi: 1664; Taareekh Ibne Asaakir: V12 P412)

Mere saath kisi shakhs ko bheje'n, jo meri qaum ko aap ke deen ki daawat de aur wo meri panaah mein hoga.

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[138] T: (مِصْرَع) Aadha sher [Rekhta]
[139] T: Urdu pdf mein is ibaarat ka urdu mein tarjuma nahi tha, ye tarjuma maine kiya hai. [Rehan Syed Barey]

Tabsara:

Sanad “zaeef” hai. Abu Usman Saeed Basri ke haalaat-e-zindagi nahi mil sake.

❁ Syedna Abu Masood ﷺ ke baare mein hai:

إِنَّهُ كَانَ يَضْرِبُ غُلَامَهُ، فَجَعَلَ يَقُوْلُ: أَعُوْذُ بِاللهِ، قَالَ: فَجَعَلَ يَضْرِبُهُ، فَقَالَ: أَعُوْذُ بِرَسُوْلِ اللهِ، فَتَرَكَهُ، فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَاللهِ لَلّٰهِ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ، قَالَ: فَأَعْتَقَهُ.

(Saheeh Muslim: H1659)

Wo apne ghulaam ko maar rahe the aur ghulaam keh raha tha: Main Allah ki panaah mein aata hoo’n. Wo maarte rahe, usne kaha: Main Allah ke Rasool ki panaah mein aata hoo’n. Us par unho’n ne use chod diya. Rasool Allah ﷺ ne farmaya: Allah Ta’ala aap par isse ziyaada qaadir hai jitna aap us ghulam par qaadir hain. Unho’n ne Ghulam ko aazaad kar diya.

Tabsara:

Saheeh Muslim hi mein hai ke us mauqa par Nabi e Akram ﷺ bhi tashreef le aae the, is liye Ghulam ne Nabi e Akram ﷺ ko dekh kar keh diya ke main Nabi e Akram ﷺ ki panaah chaahta hoo’n aur aap se rahem ki darkhwaast ki. Rasool Allah ﷺ ko dekh kar ehteraam mein Syedna Abu Masood ﷺ ne apne Ghulam ko chod diya.

❁ Ulama-e-Haq kehte hain: “Agar koi shakhs kisi zinda aur haazir makhlooq ki panaah is baare mein maange, jis par wo qaadir bhi ho to ye jaaiz hai”.

❁ Nabi-e-Kareem ﷺ ka farman-e-giraami hai:

مَنْ وَجَدَ مَلْجَأً أَوْ مَعَاذًا فَلْيَعُذْ بِهِ.

(Saheeh Bukhari: 7082; Saheeh Muslim: 2886)

Jo shakhs koi panaah paae, us mein aajaae.

Allama Ahmad Raza Khan Saahab kya-kya istidlaal karte hain, ek (1) Nazar dekh leejiye: “Alhamdulillah! Is hadees-e-saheeh ke tewar dekhiye, hayaa to wahaabiyat ko doob marne ki bhi jagah nahi. Ye hadees to khuda jaane bimaar dilo’n par kya-kya qiyaamate’n todegi. Rasool Allah ﷺ ki duhaai duniya mein unki duhaai machaane ko bohot thi, na ke wo bhi you’n ke Syedna Abu Masood Badari ؓ khud farmate hain ke wo Allah Azzo Wajal Ki duhaai deta raha, maine na choda, jab Nabi-e-Kareem ﷺ ki duhaai di, fauran chod diya”. (Al Aman wal Aala: P92)

Baat to panaah ki ho rahi hai aur wo bhi zinda aur haazir shakhs ki panaah ki. Isse duhaai ka suboot faraaham kar lena ajeeb si baat hai.

Imam Hasan Basri ؒ se mansoob hai: “Ek (1) saahab apne ghulam ko maar rahe the aur wo keh raha tha ke main Allah ki panaah mein aata hoo’n. Itne mein ghulam ne Nabi-e-Kareem ﷺ ko tashreef laate dekha. Kaha: Main Rasool Allah ﷺ ki panaah mein aata hoo’n. Fauran us saahab ne koda haath mein diya aur ghulam ko chod diya. Nabi-e-Kareem ﷺ ne farmaya ke: Allah ki Qasam! Allah mujh se ziyaada iska mustahiq hai ke iski panaah dene waale ko panaah di jaae. Us saahab ne kaha: Allah ke Rasool! Wo to Allah ke liye aazaad hai”. (Musannaf Abdur Razzaq: V9 P445-446 H17957)

Tabsara:

Man-ghadat riwayat hai:

① Amr bin Obaid “matrook” aur “kazaab” hai.

② Hasan Basri taabai hain, wo ba-raah-e-raast Nabi e Akram ﷺ se riwayat kar rahe hain, lehaza ye riwayat “mursal” hai.

③ Abdur Razzaq bin Hamaam aur Sufyan bin Uyayna dono “mudallis” hain aur ba-seegha-e-an (عن) riwayat kar rahe hain.

Allama Ahmad Raza Khan Saahab is hadees ki binaa par likhte hain: “Alhamdulillah! Is hadees ne to aur bhi paani sar se teer kar diya. Saaf

tasreeh farmadi ke Huzoor-e-Aqdas ﷺ ne ghulam kid ono duhaaiyaa'n bhi sunee'n aur pehli duhaai par unka na rukna aur doosri par fauran baaz rehna bhi mulaahaza farmaya, magar afsos wahaabiyat ki zillat-o-mardoodiyat ke na to Huzoor-e-Aqdas ﷺ us ghulam se farmate hain ke tu mushrik ho gaya. Allah ke siwa meri duhaai deta hai aur wo bhi kis tarah ke Allah Azzo Wajal ki duhaai chod kar. Na aaqa use irshad karte hain ke ye kaisa shirk-e-akbar, khuda ki duhaai ki wo be-parwaahi aur meri duhaai par ye Nazar. Ek (1) to meri duhaai maanni aur wo bhi you'n ke khuda ki dunaai na maan kar. Afsos aaqa-o-ghulam ko mushrik banana dar-kinaar khud jo us par raazi hue hain wo kis maze ki baat hai ke Allah mujh se ziyaada iska mustahiq hai. Duhaai to apni bhi qaaem rakhi aur apni duhaai dene par panaah deni bhi qaaem rakhi". (Al Aman wal Aala: P92)

- In tamaam ahadees par Allama Ahmad Raza Khan Saahab ne ye baab qaaem kiya hai: "Nabi ﷺ tamaam aadmiyo'n ke maalik hain".

- Is par Imam Abdullah bin Mubaarak ؒ ka qaul mulaahaza ho: "Sanad deen hai, sanad na hoti, to jiske ji mein jo aata kehta jaata". (As Suqaat lil Ajli: P7; Al Jarah wa Taadeel la Ibne Abi Haatim: V2 P16 sanad saheeh)

Izzat Ki Kunjiyaan:

Syedna Anas bin Maalik ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya:

أَنَا أَوَّلُهُمْ خُرُوْجًا، وَأَنَا قَائِدُهُمْ إِذَا وَفَدُوْا، وَأَنَا خَطِيْبُهُمْ إِذَا أَنْصَتُوْا، وَأَنَا مُشَفِّعُهُمْ إِذَا حُبِسُوْا، وَأَنَا مُبَشِّرُهُمْ إِذَا أَيْسُوْا الْكَرَامَةَ وَالْمَفَاتِيْحُ يَوْمَئِذٍ بِيَدِيْ.

(Musnad-ad-Daarmi: V1 P26-27; Tirmizi: 3610; Dalaail-un-Nubuwwah lil Bayhaqi: V5 P484)

Main sabse pehle qabar se baahar aaunga. Main logo'n ka peshwa hoonga, jab wo haazir-e-baargaah honge. Main unka khateeb hoonga, jab wo dam-ba-khud honge. Main unka shafee hoonga, jab wo mahboos honge. Main khushkhabri dene waala hoonga, jab wo izzat-afzaai se naa-ummeed honge. Kunjiyaan us din mere haath mein hongi.

Tabsara:

Sanad "zaeef" hai. Lais bin Abi Sulaim jamhoor ke nazdeek "zaeef" aur "mukhtalat" hai.

Ahmad Raza Khan Barailwi Saahab likhte hain: "Walhamdulillahi Rabbil Aalameen! Shukar us Kareem ka jisne izzat-e-duniya, us din ke kaamo ka ikhtiyaar, pyaare Raoof-o-Raheem ke haath mein rakha ﷺ". (Al Aman wal Aala: P79)

Wohi baat, ke iski sanad hi saabit nahi. To is pe qaaem istidlaal kyounkar saheeh hoga?

Nusrat Ki Kunjiyaa'n?

Syedna Abdullah bin Umar ﷺ bayan karte hain ke Nabi e Akram ﷺ ki waalida se khaazin-e-Jannat ne baad wilaadat Nabi e Akram ﷺ ko apne paro'n ke andar le kar gosh-e-aqdas mein arz ki: "Aap ke saath nusrat ki kunjiyaan hain. Ro'b-o-dabdaba aap ko pohonchaya gaya hai. Jo aap ka charcha sunega uska dil dar jaaega aur jigar kaanp uthega, agarche aap ko na dekha ho, aye Allah ke naaeb!". (Al Aman wal Aala: P78)

Tabsara:

Be-sanad-o-be-suboot riwayat hai. Bisyaar[140] koshish ke bawujood iski sanad nahi mil saki.

- Allama Ahmad Raza Khan Saahab ne is par ye baab qaaem kiya hai: "Huzoor Allah Ta'ala ke naaeb hain".

- Mazeed likhte hain: "Imaan ki aankh mein noor ho, to ek (1) Allah ka naaeb hi kehne mein sab kuch samajh aagaya. Allah ka naaeb aisa hi to chaahiye ke jiska naam Muhammad hai. Wo kisi cheez ka mukhtaar nahi. Ek (1) duniya ke kehne ka naaeb kahee'n ka sooba uski taraf se wahaa'n ke siyaah-o-sapeed ka Mukhtar hota hai. Magar Allah ke naaeb kisi patthar ka naaeb hai. 'وَمَا قَدَرُوْا اللّٰهَ حَقَّ قَدْرِهٖ', be-daulato'n ne Allah hi ki qadr na jaani. Laa, Wallah! Allah ka naaem Allah ki taraf se Allah ke mulk mein tasarruf-e-taam[141] ka ikhtiyaar rakhta hai, jab to Allah ka naaeb kehlaaya ﷺ". (Al Aman wal Aala: P78)

[140] T: Be-intiha, bohot ziyaada [Urduinc]
[141] T: Mukammal ikhtiyaar, qabza [RSB]

Rasool Allah ﷺ Razzaq Hain?

Syedna Buraidah ؓ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

مَنِ اسْتَعْمَلْنَاهُ عَلٰى عَمَلٍ، فَرَزَقْنَاهُ رِزْقًا، فَمَا أَخَذَ بَعْدَ ذٰلِكَ فَهُوَ غُلُوْلٌ.

(Abu Dawood: 2943; Al Mustadrak lil Haakim: V1 P406 H1473 sanad hasan)

Jis shakhs ko ham kisi kaam par aamil muqarrar kare'n, phir usko rizq (muaawaza) de de'n, uske baad wo jo kuch lega, khiyaanat hogi.

Is hadees ko Imam Ibne Khuzaima ؒ (2369) ne "saheeh" aur Imam Haakim ؒ ne Bukhari-o-Muslim ki shart par "saheeh" qaraar diya hai. Haafiz Zahabi ؒ unki muwaafaqat ki hai. Is hadees mein muaawaze aur mazdoori ko rizq kaha gaya hai.

Allama Ahmad Raza Khan Saahab likhte hain: "Rasool Allah ﷺ ne rizq diya". (Al Aman wal Aala: P118)

Unhee'n ke tarz-e-istidlaal ko ham aage badhaate hue arbi ka ek (1) jumla likhte hain, phir uske baad aap par chodte hain ke kya parinde ko bhi Razzaaq-o-Mukhtar tasleem kar liya jaaega? Agar nahi to yaqeenan Rasool Allah ﷺ ko bhi Razzaaq-o-Mukhtar nahi kaha jaa sakta.

Arab kehte hain: "Kaha jaata hai ke parinde ne apne chooze ko rizq diya, yaane uske liye uski ghiza ekatthi karke laaya. Jis shakhs ko bhi aap uske hisse ki mazdoori de'n to usko aap ne goya rizq diya, maqola hai ke ameer ne apne lashkar ko rizq (uske hisse ka khaana waghaira) diya". (Al Mojam-ul-Waseet: V1 P342)

Tauraat Se Istidlaal:

Ahmad Raza Saahab is masla par Taurat se bhi istidlaal laae hain: "Aye Nabi! Ham ne tujhe gawaah aur khushkabri dene waala aur dar sunaane waala aur be-padho'n ke liye panaah bana kar bheja hai … maaf karta hai aur maghfirat farmata hai". (Aayat-e-Tauraat, Al Aman wal Aala: P72)

Tauraat ki is aayat par jo baab bandha hai, wo kuch you'n hai: "Huzoor apni ummat ke hafiz-o-nigehbaan hain". Yaad rahe ke Tauraat-o-Injeel ka muharraf[142] hona kisi musalman se makhfi nahi hai.

Ek (1) jagah likhte hain: "Haa'n ab zara ghabraae dilo'n, sharmaai chitwaniyo'n[143] se sajaai ankhadiyaa'n oopar uthaaiye aur bihamdillah wo suniya ke imaan naseeb ho, to sunni ho jaaiye. Janab Shah Saahab[144] Tohfa Itha Ashariya mein likhte hain: Taurat ke safar chaahrum mein hai ke …: Allah Ta'ala ne Ibrahim ﷺ se farmaya: Beshak Hajra ke aulaad hogi aur uske baccho'n mein wo hoga, jiska haath sab par baala hai aur sabke haath uski taraf phaele hain, aajizi aur gid-gidaane mein". (Al Aman wal Aala: P72-73)

Is par unho'n ne ye baab bandha hai: "Sab ke haat Huzoor ki taraf phaele hain".

Zaboor Se Istidlaal:

Likhte hain: "Aayat 43 Az-Zaboor Muqaddas, nez Tohfa mein Zaboor shareef se manqool hai …: Aye Ahmad! Rahmat ne josh maara, tere labo'n par main is liye tujhe barkat deta hoo'n, tu apni talwaar hamaail[145] karke teri chamak aur teri taareef ghaalib hai. Sab ummate'n tere qadmo'n par gir gaee'n". (Al Aman wal Aala: P73)

Istidlaal ye hai: "Huzoor saari zameen aur tamaam makhluqaat ke maalik hain".

Is rawaiyye ko intihaai naram lafzo'n mein agar bayan kiya jaa sakta hai, to Shaikh-ul-Islam Ibne Qaiyyim ﷺ bayan kar gae hain, farmate hain: "Ye log waazeh taur par-un-nasaara se mushaabahat rakhte hain jinho'n ne Isa ﷺ ke baare mein bohot ziyaada ghuloo se kaam liya aur unki shariyat ki bohot ziyaada mukhaalifat ki. Haasil kalaam ye hai ke

[142] T: (مُحَرَّف) Badla hua, jis mein tehreef ki gai ho [Rekhta]
[143] T: (چِتْوَن) Nazar, nigaah [RSB]
[144] T: Shah Abdul Aziz Mohaddis Dehelwi [Rehan Syed Barey]
[145] T: (حَمائِل) Gale mein talwaar, gale mein latka hua, padaa hua [Rekhta]

apne faasid aqaaid ko riwaaj dene ke liye ye log waazeh jhooti ahadees ki tasdeeq karte hain, jabke saheeh ahadees mein tehreef-e-maanwai karte hain". (Al Manaar-al-Muneef: P84)

Ye aap dekh rahe hain ke jitne bhi aqaaid ka istimbaat kiya hai, zaeef-o-mauzoo riwayaat se kiya hai. Yaa maane samajhne mein unse ghalati hui hai, ya Taurat aur Injeel-o-Zaboor waghaira muharraf kitaabo'n se aqaaid ka suboot laae hain, jis par jitna hairaan hua jaae kam hai.

Ek (1) Be-sanad Qaul:

❁ Sahal bin Abdullah Tastari se naqal kiya gaya hai: "Jo har haal mein Nabi ﷺ ko apna waali aur apne aap ko huzoor ki milk[146] na jaane, wo sunnat-e-Nabi ﷺ ki halaawat[147] se asalan khabardaar na hoga". (Al Aman wal Aala: P74)

Ye qaul be-sanad hai aur Ahmad Raza Saahab ne isi par istidlaal utha diya hai: "Jo huzoor ko apna maalik na jaane, sunnat ki halaawat na paae".

Kya Rasool Allah ﷺ Ki Itaa-at Allah Karta Hai?

Is mafhoom ki riwayaat par ek (1) nazar aur tabsara mulaahaza keejiye:

① Syedna Anas bin Maalik ؓ se mansoob hai:

إِنَّ أَبَا طَالِبٍ مَرِضَ فَعَادَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُ: يَا ابْنَ أَخِيْ، ادْعُ إِلٰهَكَ الَّذِيْ تَعْبُدُ أَنْ يُعَافِيَنِيْ، فَقَالَ: اَللّٰهُمَّ اشْفِ عَمِّيْ فَقَامَ أَبُوْ طَالِبٍ كَأَنَّمَا نُشِطَ مِنْ عِقَالٍ فَقَالَ لَهُ: يَا ابْنَ أَخِيْ إِنَّ إِلٰهَكَ الَّذِيْ تَعْبُدُ لَيُطِيْعُكَ قَالَ: وَأَنْتَ يَا عَمَّاهُ لَئِنْ أَطَعْتَ اللهَ لَيُطِيْعَنَّكَ.

(Al Mojam-ul-Ausat-lit-Tabrani: 3973;

Abu Taalib bimaar hue, to Nabi e Akram ﷺ ne unki timaardaari ki. Unho'n ne (Nabi e Akram ﷺ se) kaha: Bhatije! Apne us Ilaah se dua kar jiski tu ibaadat karta hai ke wo mujhe aafiyat de. Aap ﷺ ne farmaya: Allah! Mere chacha ko shifa ataa farma. Fauran Abu Taalib khade ho gae goya unko

[146] T: Maalikaana haq, qabza [RSB]
[147] T: (حَلاوَت) Lazzat [Rekhta]

rassi khol kar usse aazaad kar diya gaya ho. Kehne lage: Jis Ilaah ki aap ibaadat karte hain, wo aap ki baat manta hai. Nabi ﷺ ne farmaya: Chacha jaan! Agar aap bhi us Allah ki ibaadat karenge to wo aapki baat maanega.

Fazaail us Sahaaba li Ahmad: 1152; Al Kaamil la Ibne Adi: V7 P102; Al Mustadrak lil Haakim: V1 P542; Dalaail-un-Nubuwwah lil Bayhaqi: V6 P184)

Tabsara:

Sanad "zaeef" hai, Haitam bin Jamaaz Bakaar ba-ittefaaq-e-mohaddiseen "zaeef" hai.

❶ Imam Yahya bin Maeen ؒ ne "zaeef" kaha hai. (Taareekh Ibne Maeen Bi-riwaaya-ad-Dauri: 3401)

❷ Imam Abu Haatim Raazi ؒ kehte hain: "Iski hadees zaeef aur munkir hoti hai". (Al Jarah wa Taadeel: V9 P81)

❸ Imam Abu Zura'h ؒ bhi "zaeef" qaraar dete hain.

❹ Haafiz Jozjaani ؒ kehte hain: "Zaeef qissa gawaari tha, usne saabit se ma'zal (معضل) (sakht munqata) riwayaat bayan ki hain". (Ahwaal-ur-Rijaal: P120)

❺ Imam Nasai ؒ ne "matrook-ul-hadees" kaha hai. (Az Zuafa: P245)

❻ Imam Uqaili ؒ farmate hain: "Iski hadees mehfooz nahi hoti". (Az Zuafa-ul-Kabeer: V4 P355)

❼ Imam Ibne Adi ؒ famrate hain: "Haitham ki mazkoora riwayaat ke alaawa bhi riwayaat hain. Saabit se uski ahadees munkar aur ghareeb hoti haina ur-un-mein ghair-mehfooz ahadees bhi maujood hain". (Al Kaamil Fee Zuafaa-ur-Rijaal: V7 P103)

Uske haq mein adna kalma-e-tauseq bhi saabit nahi.

Is hadees par Ahmad Raza Khan Barailwi Saahab ka istidlaal ye hai: "Huzoor ka Rabb huzoor ki itaa-at karta hai. Musalmano! Zara dekhna

koi wahaabi naapaak idhar-udhar ho to use baahar kardo aur koi jhoota mutasawwif[148] nasaara ki tarah ghuloo-o-ifraat waala dabaa-chupaa ho to use bhi door karo aur tum "Abduhu wa Rusooluhu" ki sacchi meyaar par kaante ki tol mustaqeem ho kar ye hadees suno". (Al Aman wal Aala: P125)

② Rasool Allah ﷺ ne farmaya ke jab main apne Rabb ko dekhunga to uske liye sajda-e-shukr mein gir jaaunga. Us par kaha jaaega:

اِرْفَعْ رَأْسَكَ، قُلْ تَطَاعُ، وَاشْفَعْ تُشَفَّعْ.
(Majmua-az-Zawaaed lil Haithami: V10 P376)

Sar uthaaiye! Aur kahiye aap ki itaa-at ki jaaegi. Shafaa-at keejiye! Aap ki shafaa-at qubool ki jaaegi.

Tabsara:

Sanad inqitaa[149] ki wajah se "zaeef" hai. Ishaq bin Yahya ne Obaada bin Saamit ﷺ ka zamana nahi paaya.

Haafiz Mazee ﷺ (Tehzeeb-ul-Kamaal: V2 P87), Haafiz Zahbi ﷺ (Al Uloo: P53), Haafiz Ibne Hajar ﷺ (Fathul Baari: V13 P468) farmate hain ke Ishaq bin Yahya ne Syedna Obaada bin Saamit ﷺ ka zamana nahi paaya. Yehi baat Imam Daraqutni ﷺ (Sunan-ad-Daaraqutni: V3 P176, V4 P202) aur Imam Bayhaqi ﷺ (Sunan-al-Kubra: V8 P74), aur Haafiz Haithami ﷺ (Majmua-az-Zawaaed: V10 P376) ne bhi kahi.

Lehaza Allama Barailwi Saahab ka isse ye saabit karna: "Huzoor ka Rabb Huzoor ki itaa-at karta hai". (Al Aman wal Aala: P125) dursut na hua.

③ Syedna Huzaifa bin Yamaan ﷺ se mansoob hai ke Rasool Allah ﷺ ne farmaya:

إِنَّ رَبِّيْ اسْتَشَارَنِيْ فِيْ أُمَّتِيْ مَاذَا أَفْعَلُ بِهِمْ، فَقُلْتُ: مَا شِئْتَ أَيْ رَبِّ، هُمْ خَلْقُكَ وَعِبَادُكَ،

Meri ummat ke baab mein mujh se mashwara talab farmaya ke

[148] T: (مُتَصَوِّف) Mushtaba, ilm e baatin se taalluq rakhne waala [Rekhta]
[149] T: (اِنْقِطاع) Munqata hona [Rekhta]

فَاسْتَشَارَنِيْ الثَّانِيَةَ، فَقُلْتُ لَهُ: كَذٰلِكَ.
(Musnad Ahmad: V5 P393)

main unke saath kya karu'n? Maine arz kiya ke aye Rabb mere, jo tu chaahe kar, ke wo teri makhlooq aur tere bande hain. Usne dobaara mujh se mashwara poocha. Maine ab bhi wohi arz ki.

Tabsara:

Sanad "zaeef" hai, Abdullah bin Lahia'h jamhoor ke nazdeek zaeef, mudallis, aur mukhtalat hai.

- Haafiz Nawavi ﷺ farmate hain: "Haafza kharaab hone ki wajah se bil-ittefaaq zaeef hai". (Khulaasatul Ahkaam: V2 P625)

- Haafiz Ibnul Iraaqi ﷺ farmate hain: "Abdullah bin Lahia'h jamhoor ke nazdeek zaeef hai". (Tarah-at-Tasreeb: V6 P94)

- Haafiz Sakhaawi ﷺ farmate hain: "Ye-un-raawiyo'n mein se hai jinko jamhoor ne zaeef qaraar diya hai". (Fathul Mughees: 221)

- Haafiz Haithami ﷺ farmate hain: "Ibne Lahia'h ko jamhoor ne zaeef qaraar diya hai". (Majmua-az-Zawaaed: V10 P375, V7 P13)

- Nez, "zaeef" bhi kaha hai. (Majmua-az-Zawaaed: V1 P129)

Allama Haafiz Zahbi ﷺ (Al Mughni: V1 P561) aur Haafiz Ibne Hajar ﷺ (Taghleeq-ut-Taaleeq: V3 P239) ne bhi "zaeef" qaraar diya hai.

Hasan bin Musa-un-logo'n mein se nahi, jinho'n ne usse ikhtilaat se pehle suna hai, lehaza ye jarrah-mufassar[150] hai. Is riwayat ke shuroo ke alfaaz hain:

غَابَ عَنَّا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَلَمْ يَخْرُجْ، حَتّٰى ظَنَنَّا أَنْ لَنْ يَخْرُجَ.

Ek (1) din Rasool Allah ﷺ kahee'n chale gae aur aap baahar

[150] T: Aisa istidlaal jo saaf aur waazeh ho [RSB]

tashreef nahi laae, hame'n ye gumaan hua ke ab kabhi baahar tashreef nahi laaenge.

Isse to masla-e-haazir-o-naazir ki nafi hoti hai, jo ke Ahmad Raza Khan Barailwi Saahab ko qubool nahi, to kya hadees ke ek (1) hisse se istidlaal, ek (1) se inkaar durust hai?

Syedna Auf bin Maalik ﷺ se mansoob hai ke Rasool Allah ﷺ ne farmaya:

Mere Rabb ne meri ummat ke baare mein mujh se mashwara kiya.

إِنَّ رَبِّيْ اسْتَشَارَنِيْ فِيْ أُمَّتِيْ.
(Kitab-ut-Tauheed la Ibne Khuzaima: V2 P640 H384)

Sanad "zaeef" hai. Hajjaj bin Rushdeen Masri jamhoor ke nazdeek "zaeef" hai.

Imam Abu Zura'h Raazi ﷺ farmate hain: "Mujhe iske baare mein koi ilm nahi, maine kisi se bhi iski riwayat nahi li". (Al Jarah wa Taadeel la Ibne Abi Haatim: V3 P160)

Imam Ibne Adi ﷺ ne ise "zaeef" qaraar diya hai. (Al Kaamil Fee Zuafa-ur-Rijaal: V2 P234)

Imam Khalili ﷺ farmate hain: "Ye apne baap se umda hai". (Al Irshad: V1 P258)

Haafiz Haithami ﷺ ne "zaeef" kaha hai. (Majmua-az-Zawaaed: V2 P141)

Imam Abu Awaana ﷺ ne ise "saheeh" mein zikr kiya aur Imam Ibne Hibban ﷺ ne As Suqaat: V8 P95 mein zikr kiya hai. Iska ozf hi raajeh hai. Wallahu Aalam!

Allama Ahmad Raza Saahab in zaeef riwayaat par istidlaal qaaem karte hain: "Bihamdillah yehi maane hain is hadees ke Rabbul Izzat roz-e-qiyaamat Hazrat Risaalat Alaehe Afzal us Salaat wa Tahiyyah se majma-e-awwaleen-o-aakhireen mein farmaega:"

كُلُّهُمْ يَطْلُبُوْنَ رِضَائِيْ وَأَنَا أَطْلُبُ رِضَائَكَ يَا مُحَمَّدُ!

Ye sab meri raza chaahte hain aur main teri raza chaaha hoo'n, aye Muhammad!

"Maine apna mulk, arsh se farsh tak sab tujh par qurbaan kar diya. Sallallahu Ta'ala Alaeka wa Aala Aalika wa Baarik wa Sallam. Aye musalman, aye sunni bhai! Mustafa ﷺ ki shaan-e-arfa ki khudaai aaftaab-o-mahtaab par unka hukm jaari hona kya baat hai. Aaftaab tuloo nahi karta jab tak unke naaeb, unke waaris, unke farzand, unke dil-band, ghaus us saqlain, ghais-ul-kaunain, huzoor-e-pur-noor, Syedna-o-Maulana Imam Abu Muhammad Shaikh Abdul Qadir Jilaani ﷺ par salaam arz na kar le". (Al Aman wal Aala: P74)

Yaha'n ham Hasan Basri ﷺ ki naseehat pesh karna chaahenge, kehte hain: "Allah Ta'ala ka deen (islam) ghuloo[151] se neeche aur taqseer[152] se oopar rakha gaya hai". (Az Zohd la Ahmad bin Hambal: 1643 sanad saheeh)

Tauraat Aur Injeel Mein Rasool Allah ﷺ Ka Naam?

❁ Rasool Allah ﷺ ne farmaya ke: Mera naam Quran mein Muhammad aur Injeel mein Ahmad aur Taurat mein Uhaid (اُحید) hai:

إِنَّمَا سُمِّيْتُ اُحِيْدَ لِأَنِّيْ أُحِيْدُ عَنْ أُمَّتِيْ نَارَ جَهَنَّمَ.

Mera naam Uhaid is liye hua ke main ummat se aatish-e-dozakh ko dafa farmata hoo'n.

164; Taareekh Ibne Asaakir: V3 P32)ت(Al Kaamil la Ibne Adi: V1 P337

Tabsara:

Jhooti riwayat hai. Ishaq bin Bishr Abu Huzaifa ba-ittifaaq-e-mohaddiseen kazzab aur wazza hai. Imam Ali bin Madeeni ﷺ farmate hain ke ye sakht jhoota aadmi hai. (Taareekh Baghdad lil Khateeb: V6 P327 sanad saheeh)

[151] T: Haqiqat se door, had se tajaawuz ya aage badha hua [Rekhta]
[152] T: Kotaahi, gunaah, khataa, qusoor [Rekhta]

Imam Daraqutni ؒ ne “kazzab-o-matrook” kaha hai. (Az Zuafa wal Matrukoon: 92)

Imam Khalili ؒ farmate hain: “Ye sakht zaeef hai, is par hadeese’n ghadne ka ilzaam hai”. (Al Irshad Fee Ma’rifah Ulama-al-Hadees: V3 P954)

Imam Muslim ؒ farmate hain: “Mohaddiseen ne iski hadees ko chod diya hai”. (Al Kunaa wal Asmaa: V1 P265)

Imam Ibne Adi ؒ farmate hain: “Is ki ahadees sanad ya matan ke etebaar se munkar hain. Un par koi uski mataaba-at nahi karta”. (Al Kaamil Fee Zuafaa-ur-Rijaal: V1 P338)

Khateeb Baghdadi ؒ ne “ghair siqa” kaha hai. (Al Muttafiq wal Muftariq: V2 P85)

Tambeeh:

Muhammad bin Umar Daar Bajradi ne ise “siqa” qaraar diya. (Taaeekh Damishq la Ibne Asaakir: V8 P189)

To iske jawaab mein Haafiz Ibne Asaakir ؒ ne farmaya: “Abu Huzaifa ki tauseeq karne par Daar Bajradi ki muwaafaqat kisi ne nahi ki”. (Taareekh-e-Damishq: V8 P189)

Muhammad bin Umar Daar Bajradi khud majhool hai, to uski tauseeq qaabil-e-etebaar nahi.

Haafiz Zahabi ؒ farmate hain: “Is aadmi ki tauseeq se khush nahi hona chaahiye”. (Seer Elaam an Nubala: V9 P478)

Faazil Barailwi is zaeef hadees par taaleeq[153] lagaate hain: “Wahaabi Saahibo! Tumhare nazdeek Uhaid Pyaara ﷺ daafe’-ul-balaa to hai hi nahi, keh do ke wo tum se naar-e-jahannum bhi dafa’ na farmaae’n aur ba-zaahir ummeed to aisi hi hai ke jo jis nemat-e-Ilaahi ka munkir hota hai us nemat se mehroom ho jaata hai”. (Al Aman wal Aala: P113)

[153] T: (تَعْلِیق) Haashiya, wazaahat [Rekhta]

Nez kehte hain: “Wahaabi kehte hain: Shafaa-at muhaal-e-mutlaq hai”. (Al Aman wal Aala: P113)

Yaad rahe ke Ahle Hadees, Ahle Sunnat ka ijmaai-o-ittifaaqi aqeeda hai ke Nabi e Akram ﷺ Allah Ta’ala ke izn[154] se shafaa-at farmaenge. Shafaa-at bar-haq hai. Koi Ahle Hadees iska inkaar nahi karta. Ham Allah Ta’ala se dua karte hainke wo hame’n apne pyaare Habib Muhammad-e-Kareem ﷺ ki shafaa-at se behrawar farmaae. Aameen

Albatta Nabi-e-Kareem ﷺ ki shafaa-at ki binaa par Aap ﷺ ko daafe’-ul-balaa waghaira samajh lena, to ye hamare liye mumkin nahi, ke ham mohaddiseen ke aqeede par hain aur mohaddiseen aisi cheezo’n ko Allah ki tauheed ke manaafi jaante hain aur yehi baat haq hai.

[154] T: (اِذْن) Ijaazat, hukm [Rekhta]

Rasool Allah ﷺ Se Maangna?

Ek oont Nabi e Akram ﷺ ke paas aakar apne maalik ki shikaayat karta hai …

Tabsara:

Ye riwayat Haafiz Ibne Kaseer ؒ (774h) ne Al Bidaaya wan Nihaaya (V6 P158) mein ba-sanad zikr ki hai.

Ye sanad jhooti hai. Iske taqreeban tamaam raawi “majhool” hain.

① Salaama bin Saeed ke haalaat-e-zindagi nahi mil sake.

② Saeed bin Ziyaad ki ek (1) riwayat zikrk arne ke baad Imam Ibne Hibban ؒ farmate hain: “Nahi maaloom ke ye jhoot kiski taraf se hai? Saeed bin Ziyaad ki taraf ya uske baap ya dada ki taraf se”. (Kitab-ul-Majruheen: V1 P327)

③ Salaama bin Saeed se neeche tamaam raawiyo’n ke haalaat-e-zindagi nahi mil sake.

Tambeeh:

Ye riwayat Haafiz Munziri ؒ ne Sunan Ibne Majah ke hawaale se zikr ki hai, lekin ye wahem hai. Sunan Ibne Majah mein ye riwayat maujood nahi.

Faazil-e-Barailwi Saahab likhte hain: “Ye hadees nafees ke ek (1) aala aalaam-e-nubuwwat-o-mo’jizaat-e-jalila Hazrat Risaalat Alae wa Aala Aalihi Afzal us Salaat wa Tahiyyah se thi. Bi-tamaamihi[155] zikr karni munaasib samjhi. Yaha’n mauza’[156] istinaada wo pyaari-pyaari istinaad wo pyaari-pyaari isnaad hai ke jo hamari panaah le, Allah Azzo Wajal use maan leta hai aur jo ham se iltijaa kare, naamuraad nahi rehta.

[155] T: (بِتَمامِہٖ) Kul ka kul, kulliyatan, awwal se aakhir tak [Rekhta]
[156] T: (مَوضَع) Muqaam, mauqa [Rekhta]

Alhamdulillahi Rabbil Aalameen aur khuda jaane daafe'-ul-balaa kis shae ka naam hai?" (Al Aman wal Aala: P97)

Tabsara:

Ham Qaaraeen pe chodte hain ke majhuleen ki riwayaat aakhir nafees kaise ho sakti hain?

Syedna Umar ﷺ Se Mansoob Aqaaid

Is unwaan ke zail mein Syedna Umar ﷺ ki taraf mansoob manghadat aur jhooti riwayaat ko zikr kiya jaaega aur-un-riwayaat se mustadil[157] aqaaid ki nishandahi ki jaaegi. In sha allah!

Syedna Umar ﷺ Jahannum Se Roke Hue Hain:

إِنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ دَعَا أُمَّ كُلْثُوْمَ بِنْتِ عَلِيِّ بْنِ أَبِيْ طَالِبٍ رَضِيَ اللهُ عَنْهَا، وَكَانَتْ تَحْتَهُ، فَوَجَدَهَا تَبْكِيْ، فَقَالَ: مَا يُبْكِيْكِ؟ فَقَالَتْ: يَا أَمِيْرَ الْمُؤْمِنِيْنَ! هٰذَا الْيَهُوْدِيُّ، تَعْنِيْ كَعْبَ الْأَحْبَارِ، يَقُوْلُ: إِنَّكَ عَلٰى بَابٍ مِّنْ أَبْوَابِ جَهَنَّمَ، فَقَالَ عُمَرُ: مَا شَاءَ اللهُ، وَاللهِ! إِنِّيْ لَأَرْجُوْ أَنْ يَكُوْنَ رَبِّيْ خَلَقَنِيْ سَعِيْدًا، ثُمَّ أَرْسَلَ إِلٰى كَعْبٍ فَدَعَاهُ، فَلَمَّا جَاءَ هُ كَعْبٌ قَالَ: يَا أَمِيْرَ الْمُؤْمِنِيْنَ! لَا تَعْجَلْ عَلَيَّ، وَالَّذِيْ نَفْسِيْ بِيَدِهِ، لَا يَنْسَلِخُ ذُوْ الْحِجَّةِ حَتّٰى تَدْخُلَ الْجَنَّةَ، فَقَالَ عُمَرُ: أَيُّ شَيْءٍ هٰذَا؟ مَرَّةً فِيْ الْجَنَّةِ، وَمَرَّةً فِيْ النَّارِ، فَقَالَ: يَا أَمِيْرَ الْمُؤْمِنِيْنَ! وَالَّذِيْ نَفْسِيْ بِيَدِهِ، إِنَّا لَنَجِدُكَ فِيْ كِتَابِ اللهِ عَلٰى بَابٍ مِّنْ أَبْوَابِ جَهَنَّمَ، تَمْنَعُ النَّاسَ أَنْ يَّقَعُوْا فِيْهَا، فَإِذَا مُتَّ لَمْ يَزَالُوْا يَقْتَحِمُوْنَ فِيْهَا إِلٰى يَوْمِ الْقِيَامَةِ.

(At Tabaqaat-ul-Kubra la Ibne Saad: V3 P332)

Syedna Umar bin Khattab ﷺ ne apni zauja Umme Kulsoom ﷺ dukhtar Syedna Ali ﷺ ko bulaya, wo ro rahi thee'n. Aap ne uska sabab poocha, to unho'n ne bataya ke Ameer-ul-Momineen! Ye Yahood Kaab Ahbaar ﷺ (jo baad mein musharraf ba-islam ho gae the) kehta hai ke aap jahannum ke darwazo'n mein se ek (1) darwaze par hain. Ameer-ul-Momineen ne farmaya: "Ma sha Allah! Allah ki qasam! Mujhe ummeed hai ke mere Rabb ne mujhe saeed paeda kiya hai". Phir Kaab Ahbaar ko bula bheja. Wo kehne lage: Ameer-ul-Momineen! Faisle mein jaldi na keejiye, Allah ki qasam! Jiske haath mein meri jaan hai, dhul hajja ka mahina khatam na hone paaega ke aap Jannat mein tashreef le jaaenge. Farmaya: Ye kya baat ke kabhi Jannat mein, kabhi naar mein? Arz ki: Ameer-ul-Momineen! Allah ki qasam!

[157] T: (مُستَدَل) Jo daleel se saabit kiya gaya ho, mudallal [Rekhta]

Jiske haath mein meri jaan hai, ham aap ko Kitabullah mein jahnnam ke darwaazo'n mein se ek (1) darwaze par paate hain ke aap logo'n ko jahannum mein girne se roke hue hain, jab aap faut ho jaaenge qiyaamat tak log naar mein gira karenge.

Faazil-e-Barailwi Saahab ne is riwayat ko buniyaad bana kar likha hai: "Ameer-ul-Momineen Umar logo'n ko dozakh mein girne se roke hue the". (Al Aman wal Aala: P218)

Tabsara:

① Iski sanad "zaeef" hai. Saad Jaari ghair-maaroof aur ghair-muwassaq hai. Nahi maaloom usne Abdullah bin Dinaar ﷺ ka zamana paaya hai ya nahi.

② Is zaeef asar ko bhi daleel nahi banaya jaa sakta, Syedna Umar ﷺ apni hayaat-e-mubaaraka mein deen-e-islam ki tableegh karte the aur bohot se log unki tableegh se mutaassir ho kar jahannum mein girne se bache hue the. Isse ye qatan saabit nahi hota ke aap ki zaat ki wajah se aap ki zindagi mein tamaam log jahannum se aazaad ho gae the, warna aap ke zamen mein hi marne waale hazaaro'n laakho'n kuffaar jahannum mein jaaenge.

③ Isi riwayat se ye saabit ho raha hai ke Syedna Umar ﷺ aalim-ul-ghaib na the, kyou'nke unhe'n Kaab Ahbaar ﷺ ki baatka saheeh mafhoom maaloom na hua. Yehi wajah thi ke Kaab ko apni baat ki wazaahat karna padi.

Farooq-e-Aazam Zameen Ke Maalik?

Muhammad bin Seereen ؒ Syedna Umar ؓ ka ye qaul naqal karte hain: “Is zameen ka intizaam-o-insiraam[158] hamare haath mein hai”. (Sharah Maani-ul-Aasaar-lit-Tahawi: V3 P218)

Faazil-e-Barailwi Saahab ne isse ye istidlaal kiya hai: “Faarooq-e-Aazam farmate hain ke zameen ke maalik ham hain”. (Al Aman wal Aala: P219)

Tabsara:

① Sanad “zaeef” hai, Muhammad bin Seereen ki Syedna Umar ؓ se mulaqaat hi nahi hui, you’n ye riwayat munqata hai.

② Is “zaeef” riwayat ka mafhoom wo nahi jo Barailwi Saahab ne akhaz karne ki koshish ki hai.

Imam Tahawi Hanafi ؒ (321h) farmate hain: “Syedna Umar ؓ ke is qaul se maaloom hua ke (khiraaj waali) tamaam zameeno’n ka tasarruf musalman hukumraano ke paas hai. Ye zameene’n unke tasarruf se sirf usi soorat nikal sakti hain ke wo khud unhe’n apni faham-o-firaasat ke zariye musalmano ki aabaadi aur unki khush-haali ke liye sarf kar de’n. Ye Imam Abu Hanifa ؒ ka qaul hai”. (Sharah Maani-ul-Aasaar: V3 P270)

Ahbaab ke ilmi zauq ki saeraabi ke liye arz hai ke Imam Tahawi Hanafi ؒ ne ye kitaab sirf isi liye likhi hai ke ahadees-o-aasaar ka maani-o-mafhoom bayan kare’n aur iska naam bhi yehi hai ke Sharah Maani-ul-Aasaar (ahadees-o-aasaar ke maani ki tashreeh) is par mustazaad ye ke unho’n ne is riwayat ka mafhoom khud bayan nahi kiya. Balke Imam Abu Hanifa ؒ se naqal kiya hai.

Maaloom hua ke is “zaeef” riwayat se bhi Auliya Allah ke wo ikhtiyaraat-o-tasarrufaat saabit nahi hote jo ke Aala Hazrat Saahab saabit karna chaahte hain.

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[158] T: (اِنْصِرام) Intizaam, ehtimaam, takmeel [Rekhta]

Ghairullah Ki Panaah Lena Jaaez Hai?

“Ghairullah ki panaah maangna jaaez hai”. Ek (1) masri ne Ameer-ul-Momineen Farooq-e-Aazam ki khidmat-e-aqdas mein haazir ho kar arz kiya: “Ameer-ul-Momineen! Aap ki panaah leta hoo’n zulm se”. Ameer-ul-Momineen ne farmaya: “Toone durust panaahgaah dhoondhi hai”. (Kanzu l Ummaal li Alauddin Ali bin Husaamuddin-al-Muttaqi-al-Hindi: V12 P660)

Tabsara:

① Ye be-sanad riwayat hai.

② Agar koi shakhs zinda aur haazir shakhs se aisi panaah maange, jis par wo qaadir ho to ye maa-tahat-al-asbaab istiaanat hai, jo ke makhlooq se karna jaaez hai. Jo panaah makhlooq na de sake, wo makhlooq se talab karna shirk hai. Asbaabo wasaail ke tahat zulm se panaah to koi mazloom, waqt ke qaazi aur chief justice se bhi maang leta hai aur maangni bhi chaahiye kyounke Rasool Allah ﷺ ka farman hai:

مَنْ وَّجَدَ مَلْجَأً أَوْ مَعَاذًا، فَلْيَعُذْ بِهِ.

Jo shakhs koi panaah paae us mein aajaae.

(Saheeh Bukhari: 7082; Saheeh Muslim: 2886)

Yehi farq hai jaaez aur naa-jaaez istiaanat mein ke makhlooq se asbaab-o-wasaail ki maujoodgi mein madad ya panaah maangna jaaez hai. Jabke asbaab-o-wasaail ki adm maujoodgi mein makhlooq se madad ya panaah maangna shirk hai aur yehi soorat mahal-e-nazaa’[159] hai, na ke maa-tahat-al-asbaab madad maangna.

Makhlooq Ko Faryaad Karna?

Khilafat-e-Farooqi mein ek (1) saal Madina mein qahat-e-azeem pada. Us saal ka ‘aam-ur-maadah’ (عام الرماده) naam rakha gaya (yaane jaan-o-maal ki halaakat-o-tabaahi ka saal). Syedna Ameer-ul-Momineen Umar ؓ ne masr mein farman bheja: Ye Ibne Aas ؓ ki taraf Umar bin Khattab

[159] T: Jhagde, tanaaza ka muqaam/jagah [RSB]

ﷺ ka khat hai: “Salaam ke baad waazeh ho ke mujhe apni jaan ki qasam! Aye Amr, jab aap aur aap ke mulk waale saer ho’n to aap ko koi parwaah nahi ke main aur mere mulk waale halaak ho jaae’n. Aye faryaad ko pohonch, aye faryaad ko pohonch”. (Kanzu l Ummaal lil Muttaqi-al-Hindi: V12 P615)

Tabsara

① Be-sanad aur be-suboot riwayat hai.

② Ikhtilaaf maa-fauq-al-asbaab madad mein hai, na ke maa-tahat-al-asbaab madad mein. Jahan koi makhlooq madad ke wasaail-o-asbaab na rakhti ho, waha’n usse madad maangna shirk hai, lekin jahan makhlooq ke paas asbaab-o-wasaail maujood ho’n, waha’n usse madad talab karna shirk nahi, balke jaaez hai. Misaal ke taur par qahat-zada ya saelaab-zada log apne musalman bhaiyo’n se is musibat mein madad maange’n aur wo asbaab-o-wasaail ke zariye unki madad kar sakte ho’n to ye jaaiz hai. Iske bar-aks agar koi makhlooq se aisi cheez maange jis par wo qaadir na ho to ye shirk-e-akbar hai, jaise koi kisi makhlooq se zindagi, sohbat ya aulaad waghaira maange.

Syedna Usman ﷺ Se Istiaanat?

Syedna Huzaifa ﷺ se mansoob hai:

إِنَّ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعَثَ إِلى عُثْمَانَ يَسْتَعِيْنُهُ فِيْ غَزَاةٍ غَزَاهَا، قَالَ: فَبَعَثَ إِلَيْهِ عُثْمَانُ بِعَشْرَةِ آلَافِ دِيْنَارٍ، فَوَضَعَهَا بَيْنَ يَدَيْهِ، قَالَ: فَجَعَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهَ وَسَلَّمَ يُقَلِّبُهَا بِيَدَيْهِ وَيَدْعُوْ لَهُ، وَيَقُوْلُ: غَفَرَ اللهُ لَكَ يَا عُثْمَانُ! مَا أَسْرَرْتَ، وَمَا أَعْلَنْتَ، وَمَا أَخْفَيْتَ، وَمَا هُوَ كَائِنٌ إِلى يَوْمِ الْقِيَامَةِ، مَا يُبَالِيْ عُثْمَانُ مَا عَمِلَ بَعْدَ هٰذَا.

(Al Kaamil la Ibne Adi: V1 P340; Taareekh Ibne Asaakir: V39 P65; Kanzul Ummaal: 36189)

Nabi e Akram ﷺ ne Syedna Usman ﷺ ki taraf paeghaam bheja ke wo ek (1) ghazwe ke liye aap ki madad kare'n. Syedna Usman ﷺ ne 10,000 dinaar bheje. Aap ﷺ ne unko apne saamne rakha aur unhe'n dono haatho'n se choomne lage aur Syedna Usman ﷺ ke liye dua karne lage aur farmane lage: Aye Usman! Allah ne teri makhfi aur elaaniya aur qiyaamat tak hone waali tamaam laghzisho'n ko maaf farma diya hai. Usman ko aaj ke baad apne kisi amal ki parwaah nahi.

Allama Ahmad Raza Saahab ne is par apne aqeede ki banaa[160] daali hai, likhte hain:

"Kyounke wahaabi saahibo! Ghair-e-khuda se istiaanat shirk to nahi? 'إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ' ke kya maane kehte ho?" (Al Aman wal Aala: P220)

Tabsara:

① Sanad "zaeef" hai.

Imam Ibne Adi ﷺ farmate hain: "Is sanad ke saath ye hadees ghair-mehfooz hai"

Haafiz Zahabi ﷺ ne is riwayat ko "munkar" qaraar diya hai. (Meezaan-ul-Etedaal: V1 P176)

[160] T: (بِنا) Buniyaad, aaghaaz, ibtida [Rekhta]

Abu Yaqoob Ishaq bin Ibrahim Saqafi Kufi ke mutaalliq Imam Ibne Adi ﷺ farmate hain: “Ye siqa raawiyo’n se munkar riwayaat bayan karta hai … Iski ahadees ghair-mehfooz hain”. (Al Kaamil Fee Zuafa-ur-Rijaal: V1 P340)

Ise sirf Ibne Hibban ﷺ ne “As Suqaat: V8 P106” mein zikr kiya hai aur ilm-e-hadees-o-rajaal se tamassuk[161] rakhne waale is baat se ba-khoobi waqif hain ke Imam Ibne Hibban ﷺ ke tasaahul ki binaa par unki munfarid[162] tauseeq mufeed nahi hoti.

② Is “zaeef” riwayat se bhi ghairullah se istiaanat ka jawaaz saabit nahi hota. Ye dar-asal khalat-e-mabhas[163] ki koshish hai. Har zee-shaoor jaanta hai ke Quran-o-Sunnat mein jahaa’n-jahaa’n ghairullah ki taraf se madad ki nafi ki gai hai, wo maa-fauq-al-asbaab par mahmool hai. Yaane asbaab-o-wasaailke baghair koi kisi ki koi madad nahi kar sakta. Jabke Allah Ta’ala baghair asbaab-o-wasaael ke bhi madad karta hai.

Masalan Syedna Usman ﷺ jab tak zinda the unse musalmaano ke ijtemaai-o-infiraadi mafaad ke liye maali ta-aawun talab kiya jaata raha, lekin jab aap wafaat paa gae to kisi sahaabi-o-taabai ne Aap ﷺ se kisi qism ki koi madad talab nahi ki.

Wajah sirf yehi thi ke jab aap baqeed-e-hayaat the, to unke paas apna karobaar aur waseela maujood tha aur wo madad kar sakte the. Jab aap wafaat paa gae to bajaae mumid[164] hone ke doosro’n ke mohtaaj ho gae. Apne kafan-o-dafan aur ghusl se le kar qabr tak jaane aur us mein daakhil hone tak mein wo khud apni madad bhi na kar sake. Iske baad unse madad kaise talab ki jaa sakti hai? Jabke Allah Ta’ala Hai-o-

[161] T: (تَمَسُّک) Ikhtiyaar karna, pakadna [Rekhta]
[162] T: (مُنفَرِد) Tanha, akela [Rekhta]
[163] T: (خَلْطِ مَبْحَث) Ghalati ya mughaalate ke liye mauzoo se hat jaane ya use uljha dene ka amal [Rekhta]
[164] T: (مُمِد) Madad karne waala, muaawin, madadgaar [Rekhta]

Qaiyyum hai. Wo asbaab ke saath bhi ataa karta hai aur baghair asbaab ke bhi.

Syeda Maryam ﷺ ki hi misaal leejiye. Allah Ta'ala baghair mausami asbaab ke unko mehraab mein phalo'n se bhi nawaaz deta hai aur baghair jisni asbaab ke unko aulaad bhi de deta hai. Khajoor ke darakht se unke liye khajoore'n giraana aur wahee'n par peene ke liye paani jaari karna bhi asbaab ke baghair tha. Aisi madad siwaae Allah Ta'ala ke koi nahi kar sakta.

Nabi e Akram ﷺ kaaenaat ki sabse behtareen hasti hain. Aap bhi baghair asbaab ke kisi ki koi madad na kar sakte the. Jab Aap ﷺ ke paas koi cheez na hoti, to Sahaba Ikraam ke saath khud bhi baahar khaane ki talaash mein nikal padte. (Saheeh Muslim: 2038) Aur jab kuch hota to inaayat farma dete.

Rahi maa-tahat-al-asbaab madad, yaane asbaab-o-wasaail ki maujoodgi mein kisi ki madad karna, to wo har shakhs karta hai, chaahe musalman ho ya ghair muslim aur khwah nek ho ya gunahgaar. Us mein kisi ko koi khusoosiyat haasil nahi. Aap ne kai martaba mushaahada kiya hoga ke apni zindagi mein aur asbaab-o-wasaail ke tahat koi ghair muslim kisi musalman ki ya koi gunahgaar kisi nek shakhs ki akhlaaqio maali madad karta hai. Kya isse ye saabit ho jaaega ke ghairullah se maa-fauq-al-asbaab madad maangna jaaez hai? Kya ghair muslim NGO's musalmano ko bad-deen karne ke liye unki maali muaawanat nahi kartee'n? Kya hamare Barailwi Bhai kisi ghair muslim ko bhi uski maut ke baad madad ke liye pukaarenge?

Maaloom hua ke Quran-e-Kareem ne ghairullah se jis madad ki nafi ki hai, wo maa-fauq-al-asbaab, yaane asbaab-o-wasaail ke baghair hai. Quran-e-Kareem ki darj-e-zail aayaat ka yehi mafhoom hai:

اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ.
(Surah-al-Fatiha: 5)

Ham Teri Hi Ibaadat Karte Hain Aur Tujh Hi Se Madad Talab Karte Hain.

Madad Sirf Allah Hi Ki Taraf Se Hai Jo Ke Ghaalib Aur Hikmat Waala Hai.

وَ مَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ.
(Surah Aale Imran: 126)

Madad Sirf Allah Ki Taraf Se Hai. Bila-shubha Allah Ta'ala Ghaalib Aur Hikmat Waala Hai.

وَ مَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ.
(Surah-al-Anfaal: 10)

③ Ye sawaal bhi is riwayat se paeda hota hai ke agar Nabi-e-Kareem ﷺ mukhtar-e-kul the, to Aap ﷺ ne Syedna Usman ؓ se madad kyoun maangi? Nez, saabit hhua ke ghairullah asbaab-o-wasaail ki maujoodgi mein madad kar sakte hain. Nabi ﷺ asbaab na hone ki wajah se apni madad aap na kar sake. Balke Usman ؓ se ta-aawun talab kiya. Syedna Usman ؓ ke paas maali wasaail the, lehaza unho'n ne madad kardi. Aisa nahi hua ke Syedna Usman ؓ ya kisi sahaabi ke paas koi cheez maujood na ho aur Rasool-e-Akram ﷺ ne bawujood is baat ka ilm hone ke usse wo cheez maangi ho. Yehi haal Sahaaba ka tha. Unho'n ne Nabi-e-Kareem ﷺ ki hayaat-e-mubaaraka mein bhi kabhi Aap ﷺ se koi aisi cheez talab na ki, jiske asbaab-o-wasaail Aap ﷺ ke paas na the. Aur yehi wajah thi ke Aap ﷺ ki wafaat ke baad kisi ne Aap ﷺ se koi madad nahi maangi.

④ Sahaaba-o-Taabaeen aur Aimma-e-Deen ka behtareen zamana guzar gaya, lekin kisi ne ghairullah se maa-fauq-al-asbaab istiaanat nahi ki, yaane kisi faut-shuda se koi madad nahi maangi. Kya Sahaaba-o-Taabaeen aur Aimma-e-Deen wo baat samajh nahi sake, jo faazil-e-barailwi saahab ko samajh aagaai hai? Agar makhlooq se maa-fauq-al-asbaab istiaanat kiye baghair, yaane faut-shudgaan aur ashaab-e-quboor se madad maange baghair Sahaaba-o-Taabaeen aur Aimma-e-Deen ka guzaara ho gaya tha, to hamara kyoun nahi hota?

Syedna Ali ﷺ Se Mansoob Aqaaed

Logo'n mein ye aqeeda phaelaaya gaya ke Syedna Ali ﷺ mushkil-kusha aur haajat-rawaa hain, phir is bid-ee aqeede par chand riwayaat se istidlaal kiya gaya, jin ka jaaeza yaha'n pesh kiya jaa raha hai.

Ali ﷺ Mushkil-kusha?

❁ Syedna Ali ﷺ se mansoob hai:

Allah Ta'ala se sharam aati hai ke kisi ka gunaah meri maafi se badh jaae, kisi ki jahaalat meri burdbaari aur haleemi[165] se badh jaae, kisi aeb ya sharam ki baat ko mera parda na chupaae, kisi ki haajat ko mera karam band na kare.

إِنِّيْ لَأَسْتَحْيِي مِنَ اللهِ أَنْ يَّكُوْنَ ذَنْبٌ أَعْظَمَ مِّنْ عَفْوِيْ، أَوْ جَهْلٌ أَعْظَمَ مِنْ حِلْمِيْ، أَوْ عَوْرَةٌ لَّا يُوَارِيْهَا سَتْرِيْ، أَوْ خُلَّةٌ لَّا يَسُدُّهَا جُوْدِيْ.

(Taareekh-e-Baghdaad: V1 P381; Taareekh Ibne Asaakir: V42 517; Kanzu l Ummaal: 36364)

Tabsara:

① Haitham bin Adi sakht jhoota aur "matrook" hai.

② Majaalid bin Saeed jamhoor ke nazdeek "zaeef" hai.

③ Is riwayat mein Syedna Ali ﷺ Allah Ta'ala se ye iltija kar rahe hain ke agar koi zarooratmand mere paas aae, to aisa na ho ke mere paas uski zaroorat poorat karne ke asbaab-o-wasaail na ho'n. Syedna Ali ﷺ baaqi tamaam zinda insaano ki tarah apni zindagi mein asbaab-o-wasaail ke tahat kisi ki madad karte the. Iska koi inkaari nahi, lekin asbaab-o-wasaail ke baghair ya duniya se kooch kar jaane ke baad unka madad karna na saabit hai na unse aisi madad maangna jaaez hai.

④ Ye aqeeda ke Syedna Ali ﷺ mushkil-kusha hain, Sahaaba-o-Taabaeen aur Aimma-e-Deen se qatan saabit nahi, albatta rawaaifz ke yahaa'n aisi baate'n mil jaati hain. Syedna Hussain ﷺ ne maidan-e-

[165] T: (حَلِیمی) Burdbaar, mutahammil mizaaj [Rekhta]

karbala mein bhi Syedna Ali ﷺ ko nahi pukaara. Agar Syedna Ali ﷺ maa-fauq-al-asbaab ya wafaat ke baad madad kar sakte hote, to unke lakht-e-jigar zaroor unhe'n musibat ke waqt mein pukaarte.

Ali ﷺ Haajat-rawaa?

Syedna Ali ﷺ se mansoob hai:

مَا أَدْرِيْ أَيُّ النِّعْمَتَيْنِ أَعْظَمُ عَلَيَّ مِنَّةً مِّنْ رَّبِّيْ، رَجُلٌ بَذَلَ مُصَاصَ وَجْهِهِ إِلَيَّ، فَرَآنِيْ مَوْضِعًا لِّحَاجَتِهِ، وَأَجْرَىٰ اللّٰهُ قَضَائَهَا، أَوْ يَسَّرَهُ عَلٰى يَدِيْ، وَلَأَنْ أَقْضِيَ لِامْرِءٍ مُّسْلِمٍ حَاجَةً أَحَبُّ إِلَيَّ مِنْ مِّلْءِ الْأَرْضِ ذَهَبًا وَّفِضَّةً.

(Kanzul Ummaal: 17049)

Main nahi jaanta ke in do (2) nemato'n mein se kaunsi mujh par mere Rabb ki taraf se ziyaada ehsaan hai ke ek (1) shakhs mujhe apni haajat-rawaai ka mahal jaan kar apna mu'n meri taraf kare aur Allah Ta'ala uski haajat mere zariye poori kar de to ye tamaam rooe zameen bhar sona chaandi milne se mujhe ziyaada mehboob hai ke main kisi musalman ki haajat poori kar doo'n.

Faazil-e-Barailwi Saahab ne isse istidlaal kiya hai: "Wahaabiya ke nazdeek Maula Ali khudaai bol-bol rahe hain. Apne aap ko Ghaffar, Sattar, Qaazi-ul-Haajaat bata rahe hain". (Al Aman wal Aala: P222)

Tabsara:

① Be-sanad riwayat hai.

② Is mein Syedna Ali ﷺ apne aap ko qaazi-ul-haajaat nahi bata rahe, balke wo to Allah ko qaazi-ul-haajaat saabit kar rahe hain.

Unke ye alfaaz Barailwi Bhaiyo'n ko baar-baar padhne chaahiye:

Allah Ta'ala haajat poori karde. أَجْرَى اللّٰهُ قَضَائَهَا.

Nez is mein maa-tahat-al-asbaab madad ka zikr hai, jis mein koi ikhtilaaf nahi.

Ahbaab khud hi insaaf farmaae'n kaun kya keh raha hai aur kis buniyaad par keh raha hai?

Syedna Ali ﷺ Ka Jannat-o-Jahannum Taqseem Karna?

① Syedna Abu Zar Ghafaari ﷺ se mansoob hai ke Rasool Allah ﷺ ne farmaya:

عَلِيٌّ قَسِيْمُ النَّارِ، يَدْ خُلُ أَوْ لِيَائُهُ الْجَنَّةَ، وَأَعْدَائُهُ النَّارَ.

(Al Elal lid Daraqutni: V6 P273)

Ali jahannum taqseem karne waale hain. Unke dost Jannat mein aur unke dushman jahannum mein jaaenge.

Tabsara:

Riwayat "zaeef-o-baatil" hai.

Imam Daraqutni ﷺ farmate hain: "Ye riwayat is sanad se baatil hai, Obaidullah ke neeche tamaam raawi zaeef hain. Aur Qibli sakht zaeef hai".

② Syedna Ali ﷺ farmate hain:

أَنَا قَسِيْمُ النَّارِ، إِذَا كَانَ يَوْمَ الْقِيَامَةِ قُلْتُ: هٰذَا لَكِ، وَهٰذَا لِيْ.

(Al Maarifa wat Taareekh lil Fasawi: V2 P764; Al Kaamil la Ibne Adi: V6 P339; Az Zuafa-ul-Kabeer lil Uqaili: V3 P315, V4 P158; Al Elal-al-Mutanaahiya la Ibnul Jauzi: V2 P945 H1576)

Main jahannum ka qaseem[166] hoo'n, jab qiyaamat ka din hoga to main kahunga: (Aye jahannum!) Ye tere liye aur ye mere liye hai.

Tabsara:

Baatil riwayat hai, Musa bin Tareef Asadi sakht majrooh hai.

Imam Yahya bin Maeen ﷺ ise "zaeef" qaraar dete hain. (Taareekh Ibne Maeen: 1754)

[166] T: (قَسِيم) Taqseem karne waala [Rekhta]

Imam Abu Zura'h ﷺ ne bhi "zaeef" kaha hai. (Taarekh Abi Zura'h: V2 P612)

Imam Ibne Hibban ﷺ farmate hain:

كَانَ مِمَّنْ يَأْتِيْ بِالْمَنَاكِيْرِ الَّتِيْ لَا أُصُوْلَ لَهَا عَنْ أَبِيْهِ عَنْ أَقْوَامٍ مَّشَاهِيْرَ.
(Kitab-ul-Majruheen: V2 P238)

Ye-un-logo'n mein se tha jo munkir riwayaat bayan karte the. Ye apne waalid ke waaste se mashoor aimma se mansoob be-sar-o-paa riwayaat bayan karta tha.

Imam Dara Qutni ﷺ ne ise "matrook" qaraar diya hai. (Az Zuafa wal Matrukeen: 520)

Ise Imam Ibne Adi ﷺ (Al Kaamil: V6 P339), aur Imam Jozjaani ﷺ (Ahwaal-ur-Rijaal: P49) ne "zaaigh[167]" kaha hai. Imam Uqaili ﷺ (Az Zuafa: V3 P415) ne "ghaali mulhid" qaraar diya hai.

Imam Abu Muaawiya Darir ﷺ kehte hain: Ham ne Amash ﷺ se kaha ke ye ahadees bayan na kare'n. Unho'n ne kaha: Wo mujh se pooch lete hain, to main kya karu'n? Basa-auqaat main bhool jaata hoo'n. Jab wo mujh se kisi cheez ke baare mein pooche'n aur main bhool jaau'n, to aap mujhe yaad karwa dena.

Ham ek (1) din unke paas the, ke ek (1) aadmi aaya, usne unse "أَنَا قَسِيْمُ النَّارِ" waali riwayat ke baare mein poocha. Maine ishaara kiya. Amash ﷺ ne farmaya: "Ye murjai log mujhe nahi chodte ke main Ali ﷺ ke fazaail mein ahadees bayan karu'n, inko masjid se nikaale'n taake main aap ko ahadees bayan karu'n". (Al Ma'rafa wat Taareekh lil Fasawi: V2 P764 sanad saheeh)

Faaeda:

Ibaaiya bin Rabee se marwi hai ke maine Ali ﷺ ko farmate hue suna: "Main jahannum taqseem karne waala hoo'n".

[167] T: (زائغ) Raah-e-raast se phir jaane waala [Rekhta]

Is qaul ki sanad bhi baatil hai.

① Ibaaya bin Rabee mutakallif-feeh hai. Imam Uqaili ؒ ne use “ghaali mulhid” kaha hai. (Az Zuafa-ul-Kabeer: V3 P415)

Haafiz Zahabi ؒ ne Musa bin Turaif aur Ibaaya bin Rabee ghaali shia kaha hai. (Meezaan-ul-Etedaal: V2 P387)

Imam Abu Haatim Raazi ؒ farmate hain: “Ye purana shia tha. Arz kiya: Iski haalat kaisi thi? Farmaya: Shaikh tha”. (Al Jarah wa Taadeel la Ibne Abi Haatim: V7 P29)

② Qais bin Rabee jamhoor ke nazdeek “zaeef” hai.

Haafiz Iraaqi ؒ farmate hain: “Ise jamhoor ne zaeef qaraar diya hai”. (Al Mughni a’n Hamal-al-Asfaar: V4 P70; Faiz-ul-Qadeer lil Munaawi: V3 P92)

Haafiz Haithami ؒ farmate hain: “Ise mohaddiseen ne zaeef qaraar diya hai”. (Majmua-az-Zawaaed: V2 P190)

In zaeef riwayaat ki buniyaad par Faazil-e-Barailwi Saahab ne likha hai: “Maula Ali, qaseem-un-naar hain. Mulla Ji, zara insaaf ki kunji se deeda-e-aql ke kiwaad khol kar kunjiyaa’n dekhiye, to Maalik-ul-Mulk, Shahensha-e-Qadeer Jalle Jalaalahu ne apne naaeb-e-Akbar Khalifa-e-Aazam ﷺ ko ataa farmaai hain. Khazaano’n ki kunjiyaa’n, zameen ki kunjiyaa’n, duniya ki kunjiyaa’n, nusrat ki kunjiyaa’n, nafaa ki kunjiyaa’n, Jannat ki kunjiyaa’n, naar ki kunjiyaa’n, har shae ki kunjiyaa’n”. (Al Aman wal Aala: P81-82)

Syedna Ali ؓ Se Istiaanat?

Syedna Ali ؓ se marwi hai:

إِنِّيْ لَأَسْتَحْيِيْ مِنَ اللهِ أَنْ يَكُوْنَ ذَنْبٌ أَعْظَمَ مِنْ غَفَرِيْ، أَوْ جَهْلٌ أَعْظَمَ مِنْ حِلْمِيْ، أَوْ عَوْرَةٌ لَّا يُوَارِيْهَا سَتْرِيْ، أَوْ خُلَّةٌ لَّا يَسُلُّهَا جُوْدِيْ.

(Taareekh-e-Baghdad lil Khateeb: V1 P381; Taareekh Ibne Asaakir: V42 P517)

Beshak Allah Azzo Wajal se sharam aati hai ke kisi ka gunaah meri sifat-e-maghfirat se badh jaae. Wo gunaah kare aur meri maghfirat uski bakhshish mein tangi kare, ke main na bakhsh

saku'n ya kisi ki jahaalat mere ilm se zaaed ho jaae ke wo jahal se pesh aae aur main hilm se kaam na le saku'n ya kisi aeb, kisi sharam ki baat ko mera parda na chupaae ya kisi haajat-mandi ko mera karam band na farmaae.

Tabsara:

① Riwayat manghadat hai.

Haitham bin Adi bil-ittefaaq "kazzab" aur "matrook-ul-hadees" aur "mudallis" hai.

Imam Yahya bin Maeen farmate hain: "Ye siqa nahi tha, jhoot bola karta tha". (Taareekh Ibne Maeen: 1767)

Imam Ajali farmate hain: "Ye jhoota hai, maine ise dekha hai". (Taareekh-al-Ajali: 462)

Imam Abu Haatim Raazi farmate hain: "Matrook-ul-Hadees hai, iska darja Waaqidi (kazzab) waala darja hai". (Al Jarah wa Taadeel la Ibne Abi Haatim: V9 P85)

Imam Nasai ne "matrook-ul-hadees" kaha hai. (Az Zuafa wal Matrukoon: 637)

Imama Jozjaani ne "saaqit" kaha hai. (Ahwaal-ur-Rijaal: 368)

Imam Abu Zura'h Raazi farmate hain: "Ye kuch bhi nahi tha". (Taareekh Abi Zura'h: V3 P431)

Imam Yaqoob bin Shaiba farmate hain: "Isko logo'n ke muamalaat aur unki taareekh ki maarifat thi. Hadees mein qawi nahi tha, na hi use hadees se koi maarifat thi. BAaz mohaddiseen uski sacchaai par bhi jarah karte hain". (Taareekh Baghdad lil Khateeb: V14 P53 sanad saheeh)

Imam Bukhari ؒ farmate hain: “Mohaddiseen ne ise sakht zaeef qaraar diya hai”. (Kitab uz Zuafa: 399)

Iski tauseeq saabit nahi.

② Mujaalid bin Saeed jamhoor ke nazdeek “zaeef” aur “sai-ul-hifz” hai.

Haafiz Haithami ؒ farmate hain: “Mujaalid bin Saeed jamhoor ke nazdeek zaeef hai”. (Majmua-az-Zawaaed: V6 P66, V7 P347, V5 P32, V9 P98)

Haafiz Iraqi ؒ farmate hain: “Ise jamhoor ne zaeef qaraar diya hai”. (Faiz-ul-Qadeer lil Munaawi: V6 P13 H8247)

Allama Ibnul Iraqi ؒ farmate hain: “Ise jamhoor ne zaeef qaraar diya hai, aakhir umar mein mukhtalat ho gaya tha”. (Tara hut Tasreeb: V2 P348)

Allama Aeni Hanafi ؒ farmate hain: “Ise jamhoor ne zaeef qaraar diya hai”. (Umdatul Qaari: tahat-ul-hadees: 934)

Aqeeda-e-Haazir-o-Naazir

Nabi-e-Kareem ﷺ har jagah naazir-o-naazir nahi hain, zindagi mein bhi nahi the aur ab jabke Aap ﷺ Allah ke paas jaa chuke hain, tab bhi nahi hain. Aap ko haazir-o-naazir samajhne waala aqeeda Ahle Sunnat wal Jamaat aur Aimma-e-Salaf ki tasrihaat se mutasaadim aur Nusoos-e-Quran-o-Sunnat se saabit nahi hai. Quran-o-Sunnat aur Ijmaa se iske Dalaael mulaahaza keejiye.

Qurani Dalaael:

- Farman-e-Baari Ta'ala hai:

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُوْنَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُوْنَ.

(Surah Aale Imran: 44)

(Aye Nabi!) Jab wo log Maryam ki kafaalat ke liye qura-andaazi kar rahe the, tab aap unke paas nahi the. Na hi aap us waqt unke paas the, jab wo jhagad rahe the.

- Haafiz Ibne Kaseer ؒ farmate hain: "Yaane Aye Muhammad ﷺ! Aap unke paas nahi the ke unke baare mein us waaqia ka aankho'n dekha haal bayan karte, balke Allah ne aapko us baare mein you'n ittela di ke goya Aap Maryam ؑ ke muaamale mein unki qura-andaazi mein haazir-o-chashmdeed gawaah the". (Tafseer Ibne Kaseer: V2 P42)

- Farman-e-Baari Ta'ala hai:

وَ مَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ اِذْ قَضَيْنَآ اِلٰى مُوْسَى الْاَمْرَ وَ مَا كُنْتَ مِنَ الشّٰهِدِيْنَ.

(Surah-al-Qasas: 44)

(Aye Nabi!) Toor ke maghrib jaanib jabke ham Musa ؑ ko ahkaam ki wahee pohonchaai thi, na to aap maujood the aur na aap dekh rahe the.

- Haafiz Ibne Kaseer ؒ farmate hain: "Yaane (aye Nabi!) Aap is waaqia ke paas haazir na the, balke Allah ne bazariya-e-wahee aap ko uski ittela di hai". (Tafseer Ibne Kaseer: V6 P240)

- Farman-e-Baari Ta'ala hai:

وَ مَا كُنْتَ بِجَانِبِ الطُّوْرِ اِذْ نَادَيْنَا وَ لٰكِنْ رَّحْمَةً مِّنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ.

(Surah-al-Qasas: 46)

Jab ham ne aawaaz di thi, tab aap toor ki taraf nahi the. Balke ye aap ke parwardigaar ki taraf se ek (1) rahmat hai, is liye ke aap-un-logo'n ko khabardaar kar de'n, jinke paas aap se pehle koi daraane waala nahi pohoncha, taake wo naseehat haasil kare'n.

❁ Farman-e-Ilaahi hai:

وَ مَا كُنْتَ ثَاوِيًا فِيْٓ اَهْلِ مَدْيَنَ تَتْلُوْا عَلَيْهِمْ اٰيٰتِنَا ۙ وَ لٰكِنَّا كُنَّا مُرْسِلِيْنَ.

(Surah-al-Qasas: 45)

(Nabi!) Aap madyan ke rihaaishi nahi the ke-un-par hamaari aayaat tilaawat karte, balke ham hi rasoolo'n ke bhejne waale hain.

❁ Farman-e-Baari Ta'ala hai:

مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَاِ الْاَعْلٰٓى اِذْ يَخْتَصِمُوْنَ.

(Surah-al-Saad: 69)

(Nabi! Keh deejiye) Mujhe in buland qadr farishto'n ki baat-cheet ka koi ilm nahi, jabke wo takraar kar rahe the.

❁ Farman-e-Baari Ta'ala hai:

ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ۚ وَ مَا كُنْتَ لَدَيْهِمْ اِذْ اَجْمَعُوْٓا اَمْرَهُمْ وَ هُمْ يَمْكُرُوْنَ.

(Surah-al-Yusuf: 102)

Ye baate'n ghaib ki khabro'n mein se hain, jiski ham aap ki taraf wahee kar rahe hain. Aap unke paas na the, jab unho'n ne apni baat par ittifaaq kar liya tha aur wo fareb karne lage the.

❁ Imam Ibne Jarir Tabari ؒ (310h) farmate hain: "Allah Ta'ala Nabi ﷺ se farma raha hai ke aap us waqt Yusuf ؑ ke bhaiyyo'n ke paas haazir nahi the, jab unho'n ne Yusuf ؑ ko gehre kooe'n mein phenkne ka poora iraada kar liya tha aur us baare mein unki aaraa muttafiq ho gait hi aur unke azaaem pukhta ho gae the". (Tafseer-at-Tabari: V13 P98)

Aqeeda Haazir-o-Naazir Par Ek (1) Aayat Se Istidlaal?

Baaz log Nabi-e-Kareem ﷺ ke har jagah haazir-o-naazir hone par ye aayat pesh karte hain:

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ.
(Surah-al-Feel: 1)

(Nabi!) Kya aap jaante hain ke tere Rabb ne haathi waalo'n ka kya hashar kiya?

Rooyat[168] do (2) tarah ki hoti hai. Basari aur ilmi. Mazkoora aayat mein rooyat-e-ilmi hai, jabke baaz ahbaab is aayat mein rooyat-e-basari muraad lete hain aur ye baawar karaane ki koshish karte hain ke Nabi-e-Kareem ﷺ ne haathi waalo'n ki halaakat ka mushaahada kiya hai. Ye Quran ki waazeh tehreef hai. Imam Bukhari ؒ ne "أَلَمْ تَرَ" ke maane "أَلَمْ تَعْلَمْ" kiya hai. (Saheeh Bukhari: qabl hadees 4700)

Lehaza yaha'n rooyat-e-ilmi muraad hai, zara is farman-e-Baari Ta'ala par bhi ghaur keejiye:

اَوَ لَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ. (Surah Yaseen: 77)

Kya insaan jaanta nahi ke ham ne use ek (1) haqeer nutfa se paeda kiya hai aur ab wo khulam-khula jhagadta phir raha hai.

Kya yaha'n koi "" ke maane "dekhna" kar sakta hai? Yaqeenan yaha'n rooyat-e-ilmi muraad hai. Kya is aayat mein bhi rooyat-e-basari hi muraad li jaaeg?

اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ.
(Surah-al-Anaam: 6)

Kya wo (kuffaar) jaante nahi ke ham ne unse pehle kitni qaumo'n ko halaak kiya?

Koi hai, jo yahaa'n bhi rooyat-e-basari muraad le kar kuffaar-e-Makkah ke har jagah haazir-o-naazir hone ka aqeeda pesh karega?

[168] T: Soorat ka nazar aana, deedaar, nazaara [FL]

Isi jaisi aur bohot si aayaat maujood hain, har aayat mein rooyat-e-ilmi hi muraad hai. Faa-fahum[169]! Qurani dalaael ke baad hadeesi Dalaael ki taraf mutawajje ho'n.

Hadeesi Dalaail:

Daleel Number ①

Syeda Ayesha ﵂ bayan karti hain:

فَقَدْتُّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ لَيْلَةً مِّنْ الْفِرَاشِ، فَالْتَمَسْتُهُ. (Saheeh Muslim: 486)

Ek (1) raat maine Rasool Allah ﷺ ko bistar se gum paaya aur aap ko talaash karne lagi.

Daleel Number ②

Syedna Abu Qataada ﵁ bayan farmate hain:

أَصْبَحَ النَّاسُ وَقَدْ فَقَدُوْا نَبِيَّهُمْ.
(Saheeh Muslim: 681)

Subah hui, to logo'n ne apne nabi ko gum paaya.

Daleel Number ③

Syedna Abdullah bin Masood ﵁ farmate hain:

كَنَّا مَعَ رَسُوْلِ اللّٰهِ ذَاتَ لَيْلَةٍ فَنَقَدْنَاهُ فَالْتَمَسْنَاهُ فِيْ الْأَوْدِيَةِ وَالْشِّعَابِ، فَقُلْنَا: اسْتُطِيْرَ أَوِ اغْتِيْلَ، قَالَ: فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ فَلَمَّا أَصْبَحْنَا إِذَا هُوَ جَاءٍ مِّنْ قِبَلَ حِرَاءٍ، قَالَ: فَقُلْنَا يَا رَسُوْلَ اللّٰهِ فَقَدْ نَاكَ فَطَالَبْنَاكَ فَلَمْ نَجِدْكَ فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ.
(Saheeh Muslim: 450)

Ham ek (1) raat Rasool Allah ﷺ ke saath the, achaanak aap kaheen gum ho gae, ham ne aap ko waadiyo'n aur ghaatiyo'n mein talaash kiya. Phir ham ne kaha ke (shayad) aap par jinno'n ya insaano ne pur-israar taur par hamla kar diya ho. Wo saari raat ham ne pareshani meni aur aziyyat mein basar ki. Jab subah hui to Aap ﷺ ghaar-e-hira ki jaanib se tashreef laae. Ham ne

[169] T: (فافهم) To samajh lo (google) [RSB]

arz kiya: Allah ke Rasool! Ham ne aap ko gum paaya aur taalaash karte rahe, lekin aap kahee'n nahi mile. Lehaza ham ne poori raat sakht-tareen pareshani aur aziyyat mein guzaari.

Daleel Number ④

Syeda Ayesha ﵂ bayan karti hain:

Ek (1) raat maine dekha ke Rasool Allah ﷺ apne bistar par nahi hain, maine samjha ke aap kisi biwi ke ghar chale gae honge. Maine talaash kiya, phir waapas lauti to Aap ﷺ rukoo ya sajde mein ye dua padh rahe the: "سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلٰهَ إِلَّا أَنْتَ"

اِفْتَقَدْتُ النَّبِيَّ صَلَّىٰ اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ، فَظَنَنْتُ أَنَّهُ ذَهَبَ إِلٰى بَعْضِ نِسَائِهِ، فَتَحَسَّسْتُ ثُمَّ رَجَعْتُ، فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُوْلُ: سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلٰهَ إِلَّا أَنْتَ.

(Saheeh Muslim: 485)

Daleel Number ⑤

Syedna Abu Huraira ﵁ bayan karte hain:

Rasool Allah ﷺ ne ek (1) namaz mein kuch logo'n ko gum paaya.

إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَدَ أُنَاسًا فِيْ بَعْضِ الصَّلَوَاتِ. (Saheeh Muslim: 651)

Daleel Number ⑥

Syedna Abu Huraira ﵁ bayan karte hain:

Ek (1) aurat ya naujawaan ki aadat masjid mein jhaadu dene ki thi. Rasool Allah ﷺ ne use gum paaya to uske baare mein daryaaft farmaya. Sahaba Ikraam ne arz kiya: Uski wafaat ho gai hai.

إِنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ أَوْ شَابًّا فَفَقَدَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ، فَسَأَلَ عَنْهَا أَوْ عَنْهُ فَقَالُوْا: مَاتَ.

(Saheeh Muslim:956)

Daleel Number ⑦

Syedna Anas ﷺ bayan karte hain:

إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، افْتَقَدَ ثَابِتَ بْنَ قَيْسٍ، فَقَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ، أَنَا أَعْلَمُ لَكَ عِلْمَهُ، فَأَتَاهُ فَوَجَدَهُ جَالِسًا فِيْ بَيْتِهِ، مُنَكِّسًا رَأْسَهُ. (Saheeh Bukhari: 3613)

Nabi e Akram ﷺ ne Sabit bin Qais ﷺ ko gum paaya. Ek (1) aadmi ne arz kiya: Allah ke Rasool! Main aapko unke baare mein aagaahi deta hoo'n, wo shakhs aaya to dekha ke wo apne ghar mein sar jhukaae baithe hain.

Daleel Number ⑧

Syedna Abu Huraira ﷺ bayan karte hain:

إِنَّهُ لَقِيَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ طَرِيْقٍ مِّنْ طُرُقِ الْمَدِيْنَةِ، وَهُوَ جُنُبٌ فَانْسَلَّ فَذَهَبَ فَاغْتَسَلَ، فَتَفَقَّدَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا جَاءَهُ قَالَ: أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ.
(Saheeh Muslim: 371)

Maine Madina Munawwara ke ek (1) raaste mein Nabi e Akram ﷺ se mila. Us waqt main janaabat ki haalat mein tha, lehaza chupke se waha'n se chala gaya aur jaakar ghusl kiya. Nabi e Akram ﷺ ne mujhe talaash kiya, main jab waapas aaya to Aap ﷺ ne farmaya: "Abu Huraira! Aap kahaa'n the?"

Daleel Number ⑨

Syedna Qurrah bin Iyaas ﷺ bayan karte hain ke ek (1) ansaari sahaabi ka Nabi e Akram ﷺ ke paan aana-jaana tha. Unke saath ek (1) bacha bhi hua karta tha. Ek (1) din Nabi e Akram ﷺ ne unse farmaya: Kya aap isse mohabbat karte hain? Sahabi ne arz kiya: Ji, Allah ke Rasool! …

فَقَدَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلَ عَنْهُ، فَقَالُوْا: يَا رَسُوْلَ اللهِ! مَاتَ اِبْنُهُ.

Nabi e Akram ﷺ ne use gum paaya to uske baare mein

daryaaft farmaya. Sahaba Ikraam ne arz ki: Allah ke Rasool! Uska beta faut ho gaya hai.

(Musnad-at-Tayaalisi: P145; Musnad Ahmad: V3 P436; Sunan an Nasai: 1871; Mustadrak Haakim: V1 P384 sanad saheeh

Is hadees ko Imam Ibne Hibban ؒ (2947) ne “saheeh” kaha hai. Imam Haakim ؒ ne iski sanad ko “saheeh” kaha hai, Haafiz Zahabi ؒ ne bhi ise “saheeh” qaraar diya hai.

Haafiz Ibne Hajar ؒ ne iski sanad ko “saheeh” kaha hai. (Fathul Baari: V3 P361)

Daleel Number ⑩

Syedna Abu Barzah Aslami ؓ bayan karte hain:

Rasool Allah ﷺ ek (1) Ghazwa mein nikle, jab Allah Ta’ala ne aap ko maal-e-ghanimat ataa kiya, to Sahaaba se farmaya: Kya koi Sahaabi yahaa’n se ghaayab to nahi? Sahaaba ne arz kiya: Ham falaa’n aur falaa’n ko gum paate hain. Aap ﷺ ne farmaya: Dekhe’n, kya aur bhi hain jo mil na rahe ho’n? Sahaba ne arz kiya: Nahi. Farmaya: Julaibeeb Nazar nahi aarahe? Unhe’n maqtuleen mein talaash kare’n. Sahaba Ikraam ne talaash kiya, to unhe’n saat (7) kuffaar ke pehlu mein paaya, jinhe’n Syedna Julaibeeb ؓ ne qatl kiya tha, phir kuffaar ne unhe’n Shaheed kar diya tha.

خَرَجَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ غَزْوَةٍ لَّهُ، قَالَ: فَلَمَّا أَفَاءَ اللهُ قَالَ لِأَصْحَابِهِ: هَلْ تَفْقِدُوْنَ مِنْ أَحَدٍ؟ قَالُوْا: نَفْقِدُ فُلَانًا وَّنَفْقِدُ فُلَانًا، قَالَ: انْظُرُوا هَلْ تَفْقِدُوْنَ مِنْ أَحَدٍ؟ قَالُوْا: لَا، قَالَ: لٰكِنِّيْ أَفْقِدُ جُلَيْبِيْبًا، قَالَ: فَاطْلُبُوْهُ فِيْ الْقَتْلٰى، قَالَ: فَطَلَبُوْهُ فَوَجَدُوْهُ إِلٰى جَنْبِ سَبْعَةٍ قَدْ قَتَلَهُمْ، ثُمَّ قَتَلُوْهُ.

(Musnad Ahmad: V4 P422 sanad saheeh)

In dalaael se waazeh taur par maaloom ho raha hai ke Rasool Allah ﷺ apni hayaat-e-mubaaraka mein bhi har jagah haazir-o-naazir na the.

Aap ﷺ Sahaba Ikraam se aur Sahaba Ikraam Aap ﷺ Se gum ho jaaya karte the, agar Aap ﷺ har jagah haazir-o-naazir the to aisa kyoun hota tha?

Daleel Number ⑪

Syedna Mughaira bin Shu'ba ؓ bayan karte hain:

كُنْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ، فَقَالَ: يَا مُغِيْرَةُ خُذِ الْإِدَاوَةَ، فَأَخَذْتُهَا، فَانْطَلَقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى تَوَارٰى عَنِّيْ، فَقَضٰى حَاجَتَهُ.

(Saheeh Bukhari: 363; Saheeh Muslim: 274)

Main Nabi e Akram ﷺ ke saath ek (1) safar mein tha. Aap ﷺ ne farmaya: "Mughaira! (paani waala) bartan pakdiye. Maine bartan pakad liya. Phir Aap ﷺ chalet gae hatta ke mujh se chup gae aur qazaa-e-haajat se faarigh hue".

Kya jo shakhs doosro'n se itna door ho jaae ke unki aankho'n se ojhal ho jaae, wo har jagah haazir-o-naazir hota hai? Aqali taur par bhi ye muhaal aur naamumkin hai ke Rasool Allah ﷺ har jagah haazir-o-naazir ho'n. Kyou'nke ye har jagah mein to gandagi aur ghilaazat waali jaghe'n bhi shaamil hain. Nez logo'n ki khilwat gaahe'n aur aisi jaghe'n bhi shaamil hain jin ko ek (1) aam musalman bhi dekhna pasand nahi karta. Kisi musalman ke liye kaise mumkin hai ke wo Aap ﷺ ke apne paas haazir-o-naazir hote hue apni zindagi ke saare muamalaat ko anjaam de sake. Bohto se jaaez muamalaat aise hain ke ek (1) musalman mar to sakta hai lekin unko kisi doosre musalman bhai ke saamne bhi anjaam nahi de sakta. Che-jaaeke Rasool Allah ﷺ ke haazir-o-naazir hote hue wo aisa kare!!!

Daleel Number ⑫

Syeda Ayesha ؓ bayan karti hain:

أَبْطَأْتُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

Maine Allah ke Rasool ﷺ ke zamaana-e-mubaraak mein ek

وَسَلَّمَ لَيْلَةً بَعْدَ الْعِشَاءِ، ثُمَّ جِئْتُ، فَقَالَ: أَيْنَ كُنْتِ؟ قُلْتُ: كُنْتُ أَسْتَمِعُ قِرَاءَةَ رَجُلٍ مِّنْ أَصْحَابِكَ، لَمْ أَسْمَعْ مِثْلَ قِرَاءَتِهِ وَصَوْتِهِ مِنْ أَحَدٍ، قَالَتْ: فَقَامَ وَقُمْتُ مَعَهُ حَتّٰى اسْتَمَعَ لَهُ، ثُمَّ الْتَفَتَ إِلَيَّ، فَقَالَ: هٰذَا سَالِمٌ مَوْلٰى أَبِيْ حُذَيْفَةَ، اَلْحَمْدُ اللّٰهِ الَّذِيْ جَعَلَ فِيْ أُمَّتِيْ مِثْلَ هٰذَا.

(Ibne Majah: 1338; Musnad Ahmad: V6 P165; Musnad Bazzaar: 2694; Mustadrak Haakim: V3 P225 sanad saheeh)

(1) raat isha ke baad der kardi, phir aai to Aap ﷺ ne poocha: Kahaa'n thee'n Aap? Arz kiya: Main aap ke ek (1) sahabi ki qirat sun rahi thi, maine na uski qirat ki tarah koi qirat suni hai na uski aawaaz ki maanind koi aawaaz. Phir Aap ﷺ khade hue aur main bhi aapke saath khadi ho gai, hatta ke Aap ﷺ ne qaari ki qirat suni, phir meri taraf tawajjo ki aur farmaya: Ye Abu Huzaifa ke aazaad-karda ghulam Saalim hain. Tamaam taareefe'n us Allah hi ke liye hain jisne meri ummat mein is tarah ke log paeda kiye hain.

Is hadees ko Imam Haakim ؒ ne Bukhari-o-Muslim ki shart par "saheeh" qaraar diya hai. Haafiz Zahbi ؒ ne unki muwaafaqat ki hai.

- Haafiz Haithami ؒ farmate hain: "Iske raawi Saheeh Bukhari waale hain". (Majmua-az-Zawaaed: V9 P300)

- Haafiz Ibne Kaseer ؒ ne iski sanad ko "jaiyyid" kaha hai. (Muqaddama Tafseer Ibne Kaseer: V1 P63)

- Haafiz Boosiri ؒ farmate hain: "Ye sanad saheeh hai aur iske saare raawi siqa hain". (Misbaah uz Zajaajah: V1 P534)

Daleel Number ⑬

Syedna Shaddad bin Aus ؓ bayan karte hain ke Nabi-e-Kareem ﷺ ne farmaya:

أَتَانِيْ أَبُوْ بَكْرٍ رَضِيَ اللّٰهُ عَنْهُ، فَقَالَ: يَا رَسُوْلَ

Abu bakar mere paas aae aur kehne lage: Allah ke Rasool! Aap

kahaa'n the? Maine aap ko aap ke ghar mein talaash kiya tha. Maine kaha: Kya aapko maaloom hai ke main aaj raat Baitul Muqaddas gaya tha.

اللهِ! أَيْنَ كُنْتَ اللَّيْلَةَ، فَقَدِ الْتَمَسْتُكَ فِيْ مَكَانِكَ؟ فَقَالَ: أَعْلِمْتَ أَنِّيْ أَتَيْتُ بَيْتَ الْمُقَدِسِ اللَّيْلَةَ؟

(Mojam-ul-Kabeer-lit-Tabarani: V7 P383 H7142; Tehzeeb-ul-Aasaar li Tabari: 2775; Musnad Bazzaar: 3484; Dalaael-un-Nubuwwah lil Bayhaqi: V2 P107 sanad hasan)

Imam Bayhaqi ؒ ne iski sanad ko "saheeh" kaha hai.

Qaaraeen! Aap in qurani aayaat-e-mubaaraka aur saheeh ahadees-e-nabawiyya par ghaur kare'n aur khud faisla kare'n ke Rasool Allah ﷺ ke haazir hone ka aqeeda Quran-o-Sunnat ke muwaafiq hai ya mukhaalif? Allah Ta'ala ne khud Aap ﷺ ke mukhtalif muqamaat par hone ki nafi ki hai, isi tarah khud Rasool-e-Akram ﷺ Sahaba Ikraam se istifsaar[170] farmate the ke "أَيْنَ كُنْتَ" "Aap kahaan the?" Nez, Sahaba Ikraam bhi Aap ﷺ se pooch lete the ke "أَيْنَ كُنْتَ" "Aap kahaan the?". Agar Nabi e Akram ﷺ har jagah haazir-o-naazir hote, to Aap ﷺ ko aur Sahaba Ikraam ؓ ko ye kehne ki kya zaroorat thi?

Phir haazir-o-naazir ka aqeeda rakhne waale yehi hazraat ilm-e-ghaib ka aqeeda bhi rakhte hain. Bhala jo kisi jagah maujood ho, wahaa'n ki baat uske liye ghaib kaise hui?

Ilm-o-aqal ka kya taqaaza hai? Quran-o-Hadees kis taraf rehnumaai karte hain? Aur haq-o-insaaf ki pukaar kya hai? Faisla aap par hai!!!

Baaz Mutashaaba Dalaael Ka Jaaeza:

❁ Farman-e-Baari Ta'ala hai:

Ye ghaib ki khabre'n hain, jo ham aap ki taraf wahee karte hain. Aap aur aap ki qaum isse pehle inke baare mein ilm nahi rakhte the. Sabr se kaam le'n, bila-

تِلْكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهَآ اِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَآ اَنْتَ وَ لَا قَوْمُكَ مِنْ قَبْلِ هٰذَا ۛ فَاصْبِرْ ۛ اِنَّ الْعَاقِبَةَ لِلْمُتَّقِيْنَ.

(Surah Hud: 49)

[170] T: Sawal karna, poochna [Rekhta])

shubha accha anjaam muttaqen hi ke liye hai.

Imam Ibne Jarir Tabari ؒ (310h) farmate hain: “Allah Ta’ala apne nabi Muhammad ﷺ se farma rahe hain ke Nuh ؑ aur unki qaum ke jis waaqia ki maine aap ko khabar di hai, wo ghaib ki ek (1) khabar hai, yaane aap wahaan maujood nahi the ke jaante, lekin ham ne wo khabre’n aap ki taraf wahee karke aap ko unki ittela de di hai. Aap aur Aap ki qaum ko isse pehle is wahee ke baare mein ilm na tha, jo ab ham ne aap ki taraf ki hai”. (Tafseer Tabari: V12 P74)

Haafiz Ibne Kaseer ؒ (774h) farmate hain: “llah apne Nabi ﷺ se farma raha hai ke ye aur is tarah ke deegar waaqiaat saabiqa adwaar ki ghaibi khabre’n hain. Ham ne unko usi tarah aap ki taraf wahee kar diya hai, goya ke aap unke chashmdeed gawaah ho’n. Ham ne wahee karke aap ko unki ittela dedi hai. Aap aur Aap ki qaum isse pehle is baare mein kuch nahi jaante the, lehaza aap ko jhutlaane waale ye nahi keh sakte ke aap ne apni qaum k kisi fard se ye waaqiaat sune hain, balke haqeeqat ye hai ke Allah Ta’ala ne unki khabar aap ko di hai”. (Tafseer Ibne Kaseer: V3 P540)

Nez ek (1) aayat ki tafseer mein farmate hain: “Nabi e Akram ﷺ unhe’n ye bata rahe hain ke wo Allah ke khazaano mein tasarruf par qaadir nahi. Nez, wo ghaib nahi jaante, haa’n jis baat ki Allah Ta’ala unhe’n ittila de deta hai, uska ilm unhe’n ho jaata hai, nez wo koi farishta nahi, balke ek (1) bashar hain, jinhe’n mab-oos kiya gaya hai aur mo’jizaat ke saath unki taaeed ki gai hai”. (Tafseer-al-Quran-ul-Azeem: V3 P532)

Allah Ta’ala ka farman hai:

وَ مَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ.

Wo (Nabi) ghaib par bakheel nahi hain. (Surah-at-Takweer: 24)

Sab musalmano’n ka ittefaaq hai ke is aayat-e-karima mein ghaib se muraad wahee aur Quran hai. Is aayat-e-karima se ye istidlaal karna ke

Nabi e Akram ﷺ ko wahee ke alaawa bhi ilm-e-ghaib ataa kiya gaya tha, durust nahi.

Allama Ibne Qaiyyim رحمہ اللہ (751h) farmate hain: “Mufassireen ka ijmaa-o-ittefaq hai ke is aayat-e-karima mein ghaib se muraad Quran-e-Kareem aur Wahee-e-Ilaahi hi hai”. (At Tibbiyaan Fee Aqsaam-ul-Quran: P197; Al Mawaahib-ul-Laduniya lil Qastalaani: V2 P566)

(بِضَنِيْنٍ) Ki Doosri Qirat:

(بِضَنِيْنٍ) ki ek (1) qirat (بِظَنِيْنٍ) bhi hai. Iske maane bayan karte hue mashoor mufassir Saeed bin Jubair ؒ farmate hain: "Aap wahee ko chupaane ke murtakib nahi". (Tafseer-at-Tabari: V30 P103 sanad saheeh)

Haafiz Ibne Kaseer ؒ (774h) farmate hain: "Yaane Muhammad ﷺ Allah Ta'ala ki naazil-karda wahee ko ko chupaate nahi. Baaz qurra ne use zaad (ض) ke saath padha hai, yaane Aap ﷺ us wahee ko aage pohonchaane par bukhl se kaam nahi lete, balke har-ek ko pohonchaate hain". (Tafseer Ibne Kaseer: V6 P404)

Imam Tabari ؒ (310h) Zaad (ض) waali qirat ko raajeh qaraar dete hue farmate hain: "Aye logo! Muhammad ﷺ Allah Ta'ala ki sikhaai hui wahee aur kitab ko tumhe'n sikhaane ke hawaale se bakheel nahi hain, balke wo to is baat ke hares hain ke tum us par imaan laao aur use seekho". (Tafseer-at-Tabari: V30 P104)

Allama Ibne Qaiyyim ؒ (751h) farmate hain: "Is aayat ke ye maane bohot umda hai (ke aap wahee ko aage pohonchaane mein bukhl se kaam nahi lete). Kyounke aadatan log qeemti cheez ko chupaate hain, khusoosan-un-logo'n se jo uski qadr-o-qeemat se waqif nahi hote ya jo is cheez ki ya us cheez ke haamil ki ihaanat[171] karte hain, lekin in sab baato'n ke bawujood ye rasool tum par us wahee ke hawaale se bakheel nahi, jo duniya jahaan ki sab cheezo'n se qeemti aur umda cheez hai". (At Tibiyaan Fee Aqsaam-ul-Quran: P197)

Mashoor Lughawi Fara ؒ (207h) farmate hain: "Allah Ta'ala farmata hai ke mere nabi ke paas aasmaan se ghaib ki khabre'n aati hain. Ye wahee unhe'n bohot aziz hoti hai, lekin wo use tum se chupaate nahi". (Maani-ul-Quran: V3 P242)

[171] T: Tauheen, tazleel, be-izzati, hiqaarat [Rekhta]

Lughawi Imam Allama Abul Aala Faarsi (377h) farmate hain: “Is aayat ke maane ye hai ke Nabi e Akram ﷺ ke paas ghaib ki khabar aati hai, to aap use aage bayan kar dete hain aur usko sab logo’n ke saamne zaahir kar dete hain. Aap ﷺ aise nahi karte, jaise kaahin apne paas maujood khabar ko us waqt tak chupaae rakhta hai, jab taake use ujrat na dedi jaae”. (At Tibiyaan Fee Aqsaam-ul-Quan la Ibnul Qaiyyim: P197)

Is aayat se waazeh taur par maaloom ho gaya hai ke Nabi e Akram ﷺ ghaib yaan wahee par bukhl se kaam nahi lete the. Wahee ko min-o-an aage pehchaante the. Isse Aap ﷺ ko aalim-ul-ghaib saabit karna lughawi-o-tafseeri adab ke saath zulm hai. Sahaaba-o-Taabaeen aur Aimma-e-Deen mein se kisi ne is aayat se Aap ﷺ ke liye ilm-e-ghaib ka isbaat nahi kiya, balke poora Quran-e-Kareem padhne ke bawujood aslaab ka yehi aqeeda raha ke Allah Ta’ala ke siwa koi bhi ghaib nahi jaanta.

Ye musallam hai aur koi musalman isse inkaari nahi ho sakta ke Nabi e Akram ﷺ ke paas jo bhi ghaib ki khabar aai, wo wahee-e-ilaahi ke ek-ek lafz ko Aap ﷺ ne kamaal dayanatdaari se ummat tak pohoncha diya. US mein do (2) raae nahi ke jo shakhs Muhammad ﷺ par wahee ka ek (1) bhi lafz chupaane ka ilzaam lagaata hai, to pakka be-imaan aur kaafir hai. Jab Aap ﷺ naatiq-bil-wahee the, to aalim-ul-ghaib kaise hue? Wahee ek (1) ittela hai aur ittela milne par ghaib, ghaib nahi rehta, balke khabar ban jaata hai. Isi liye Allah ne apne alaawa sab se ilm-e-ghaib ki nafi kardi hai. (Suran an Namal: 65)

Agar wahee Ilaahi ko ilm-e-ghaib qaraar dene par israar hai, to ye wahee ham tak bhi to pohonchi hai. Har musalman aur har kaafir yaksaa’n isse mustafeed ho sakta hai. Kya duniya mein koi shakhs aisa reh jaaega, jo aailm-ul-ghaib na ho, ya Quran-o-Sunnat ka mutaala-a karke aalim-ul-ghaib ban na sakta ho?

Ilm-e-ghaib ke hawaale se in logo’n ke aqwaal mukhtalif hain. Baaz kehte hain ke tamaam ambiya, sulaha, aur auliya hatta ke auliya ki

billiyaa'n bhi ghaib jaanti hain. Jabke baaz ilm-e-ghaib ko sirf Ambiya-e-Ikraam tak mehdood karte hain aur baaz to sirf Khaatim-un-Nabiyyeen Muhammad ﷺ ko aalim-ul-ghaib qaraar dete hain aur baaqi sab se ilm-e-ghaib ki nafi karte hain.

Ek (1) aise hi shakhs se hamari baat hui. Usse poocha gaya ke aap Allah ke alaawa kis-kis hasti ko aalim-ul-ghaib qaraar dete hain? Uska jawaab tha: Sirf Muhammad ﷺ ko. Usse poocha gaya: Kya Jibraeel ﷺ bhi aalim-ul-ghaib hain? Uska jawaab nafi mein tha. Usse kaha gaya ke Nabi e Akram ﷺ to us waqt tak baat nahi karte the jab tak wahee na aajaati thi. Jab Allah Ta'ala ki wahee par ittela paana aap ke nazdeek ilm-e-ghaib hai to sabse pehle aalim-ul-ghaib Jibraeel ﷺ hue, jo us wahee ko Allah Ta'ala ki taraf se seekh kar Muhammad ﷺ ko sikhaate the. Phir Muhammad ﷺ usi ghaib ki wahee paakar aalim-ul-ghaib hue aur uske baad wohi wahee jab be-kam-o-kaast[172] ummat-e-Muhammadiya ﷺ tak pohonchi to poori ummat-e-muhammadiya ﷺ bhi aalim-ul-ghaib ho gai. Ye kaunsi mantiq hai ke na pehle number waale (Jibraeel ﷺ) aalim-ul-ghaib hue aur na teesre number waale (musalman) aalim-ul-ghaib kehlaae, balke sirf Rasool-e-Akram ﷺ wahee par muttala hone ki binaa par aalim-ul-ghaib kehlaae?

Is sawaal ka uske paas koi jawaab na tha. Chunache usne khamoshi hi mein aafiyat jaani. Dua hai ke Allah Ta'ala hame'n raah-e-haq par gaamzan farmaae. Aameen!

[172] T: Kami aur ghaata [Rekhta]

Ya Muhammad Ki Pukaar!

Jung-e-Yamama mein Musailma Kazzab ke saath fauj ki taadaad 60,000 thi, jabke musalmano ki taadaad kam thi. Muqaabla bohot shadeed tha. Ek (1) waqt naubat yaha'n tak pohonch gai ke musalman mujahideen ke paao'n ukhadne lage, Syedna Khalid bin Waleed ﷺ sipa-saalaar the. Unho'n ne ye haalat dekhi to: "Unho'n ne musalmano ka naara buland kiya, us din musalmano ka naara "يَا مُحَمَّدَاهْ" tha". (Taareekh Tabari: V2 P181; Al Bidaaya wan Nihaaya: V6 P324)

Riwayat manghadat mauzoo hai.

① Saif bin Umar Kufi bil-ittefaaq "zaeef-o-matrook" hai.

② Shuaib bin Ibrahim Kufi "majhool" hai.

Imam Ibne Adi ﷺ farmate hain: "Iski kuch ahadees aur akhbaar hain, ye maaroof raawi nahi hai. Iski ahadees aur khabro'n ki taadaad kuch ziyaada nahi hai, un mein bhi kuch nakaarat paai jaati hai hai, kyounke uski akhbar aur ahadees mein salaf par taan maujood hai". (Al Kaamil Fee Zuafaa-ur-Rijaal: V5 P7)

Haafiz Zahbi ﷺ farmate hain: "Ye majhool hai". (Al Mughni Fee Zuafaa: V1 P298)

③ Zahack bin Yarbo' ki tauseeq nahi mili.

④ Yarbo' kaisa hai? Maaloom nahi ho saka.

⑤ Rajul min Suhaim ka ataa-pataa nahi.

Syedna Abu Obaida bin Jaraah ﷺ ne Syedna Kaab bin Zamrah ﷺ ko 1000 afraad ke hamraah halab ka jaaeza lene rawaana kiya. Jab wo halab ke qareeb pohonche to yooqna 5000 afraad ke saath hamla-aawar hua. Musalman jam kar ladne lage, itne mein peeche chupe hue 5000 afraad ke Lashkar ne hamla kar diya. Is khatarnaak soorat-e-haal ne musalmano ko behadd parehsan kar diya. Syedna Kaab bin Zamrah ﷺ ne jhanda thaame hue buland aawaaz se pukaara: "Aye Muhammad!

Aye Muhammad! Aye Allah ki madad utar aa". (Futooh us Shaam li Muhammad bin Umar-al-Waaqidi: V1 P196)

Sakht "zaeef" hai, Muhammad bin Umar Waaqidi jamhoor ke nazdeek matrook-o-kazzaab hai.

- Haafiz Haithami ؒ farmate hain: "Jamhoor mohaddiseen ne zaeef qaraar diya hai". (Majmua-az-Zawaaed: V3 P255)

- Allama Ibne Mulaqqin ؒ farmate hain: "Jamhoor ne zaeef qaraar diya hai". (Al Badr-ul-Muneer: V5 P324)

- Haafiz Ibne Hajar ؒ ne "matrook" kaha hai. (Taqreeb-ut-Tehzeeb: 6175)

- Imam Shafai ؒ farmate hain: "Waaqidi ki kitaabe'n jhoot ka palinda hain". (Al Jarah wa Taadeel la Ibne Abi Haatim: V8 P21 sanad saheeh)

- Imam Ishaq bin Raahwiya ؒ farmate hain: "Mere nazdeek jhooti ahadees ghadne waala hai".

Hadees-e-Najd

Najd ke baare mein saheeh ahadees mulaahaza farmaae'n:

① Syedna Abdullah bin Umar ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

اَللّٰهُمَّ! بَارِكْ لَنَا فِيْ شَأْمِنَا، اللّٰهُمَّ! بَارِكْ لَنَا فِيْ يَمَنِنَا، قَالُوْا: يَا رَسُوْلَ اللّٰهِ! وَفِيْ نَجْدِنَا؟ قَالَ: اللّٰهُمَّ! بَارِكْ لَنَا فِيْ شَأْمِنَأ، اللّٰهُمَّ! بَارِكْ لَنَا فِيْ يَمَنِنَا، قَالُوْا: يَارَسُوْلَ اللّٰهِ! وَفِيْ نَجْدِنَا؟ فَأَظُنُّهُ قَالَ فِيْ الثَّالِثَةِ: هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ.

(Musnad Ahmad: V2 P118; Saheeh Bukhari: 7094; Tirmizi: 3953)

Aye Allah! Hamare liye hamare Shaam ko baa-barkat bana de, aye Allah! Hamare liye hamare Yemen ko baa-barkat bana de. Sahaba Ikram ne arz kiya: Allah ke Rasool! Aur hamare Najd mein? Farmaya: Aye Allah! Hamare liye hamare Shaam aur Yemen mein barkat de. Sahaba Ikraam ne phir arz kiya: Allah ke Rasool! Aur hamare najs mein bhi? Mere khayal mein teesri martaba Aap ﷺ ne farmaya: Wahaan to zalzale aur fitne honge, shaitan ka seeng bhi waheen tuloo hoga.

② Syedna Abdullah bin Umar ﷺ hi bayan karte hain:

إِنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ، يَقُوْلُ: أَلَا إِنَّ الْفِتْنَةَ هَاهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ.

(Saheeh Bukhari: 7093; Saheeh Muslim: 2905)

Unho'n ne Rasool Allah ﷺ ko suna, aap mashriq ki taraf rukh kiye hue farma rahe the, aagaah rahe'n fitna yaheen se roo-numa hoga, yaheen se shaitan ka seeng tuloo hoga.

③ Syedna Abdullah bin Umar ﷺ hi bayan karte hain:

إِنَّهُ قَامَ إِلٰى جَنْبِ الْمِنْبَرِ، فَقَالَ: الْفِتْنَةُ هَاهُنَا، الْفِتْنَةُ هَاهُنَا، مِنْ حِيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ.

Rasool Allah ﷺ mimbar ki ek (1) jaanib khade hue aur farmaya: Fitna yaheen se ubhrega, fitna

yaheen se ubhrega aur yaheen se shaitan ka seeng tuloo hoga.

(Saheeh Bukhari: 7092; Saheeh Muslim: 2905[47])

Saheeh Muslim ke alfaaz hain:

Rasool Allah ﷺ ne mashriq ki taraf rukh kiye hue farmaya: Khabardaar! Fitne yahaan se roonuma honge aur shaitan ka seeng bhi yaheen se tuloo hoga.

إِنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَهُوَ مِسْتَقْبِلَ الْمَشْرِقِ: هَا! إِنَّ الْفِتْنَةَ هَاهُنَا، هَا! إِنضّ الْفِتْنَةَ هَاهُنَا، مِنْ حِيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ.

④ Syedna Ibne Umar ﷺ hi bayan karte hain:

Maine Rasool Allah ﷺ ko dekha, aap ne mashriq ki taraf ishaara karte hue farmaya. Yaad rakhe'n! Fitna yaheen se numudaar hoga aur shaitan ka seeng bhi yaheen se tuloo hoga.

رَأَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُشِيْرُ إِلَى الْمَشْرِقِ، فَقَالَ: هَا! إِنَّ الْفِتْنَةَ هَاهُنَا، إِنَّ الْفِتْنَةَ هَاهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ.

(Muwatta Imam Maalik: V2 P975; Saheeh Bukhari: 3279)

⑤ Syedna Abdullah bin Umar ﷺ farmate hain:

Maine dekha ke Nabi e Akram ﷺ ne mashriq ki taraf ishaara kiya aur farmaya: Fitne yaheen se numudaar honge aur yaheen se shaitan ka seeng tuloo hoga.

سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَأَوْمَأَ بِيَدِهِ نَحْوَ الْمَشْرِقِ: هَاهُنَا الْفِتْنَةُ، هَاهُنَا الْفِتْنَةُ، حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ.

(Musnad Ahmad: V2 P111 sanad hasan)

⑥ Syedna Abu Huraira ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

Kufr ka mamba'[173] mashriq ki jaanib hai.

رَأْسُ الْكُفْرِ نَحْوَ الْمَشْرِقِ.

(Saheeh Bukhari: 3301; Saheeh Muslim: 52)

[173] T: (مَنبَع) Sar-chashma, niklane ki jagah [Rekhta]

Saheeh Ahadees Ki Tafseer Saheeh Ahadees Se:

Qareen-e-Ikraam! Aap ne in che (6) ahadees ka mutaala-a kar liya, ab in men najd-e-mashriq se kya muraad hai? Ham ye muraab bhi saheeh ahadees hi se waazeh karte hain:

① Syedna Abdullah bin Umar ﷺ bayan karte hain:

رَأَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُشِيْرُ بِيَدِهِ، يَؤُمُّ الْعَرَاقَ هَا! إِنَّ الْفِتْنَةَ هَاهُنَا، هَا إِنَّ الْفِتْنَةَ هَاهُنَا، ثَلَاثَ مَرَّاتٍ، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ.

(Musnad Ahmad: V2 P143 H6302 sanad saheeh)

Maine Rasool Allah ﷺ ko dekha. Aap apne haath-e-mubaarak ke saath Iraq ki taraf ishaara karte hue farma rahe the, Khabardaar! Fitna yahee'n se numudaar hoga, khabardaar! Fitna yaheen se numudaar hoga, khabardaar! Fitna yahee'n se numudaar hoga aur yaheen se shaitan ka seeng tuloo hoga.

② Syedna Ibne Umar ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

اَللّٰهُمَّ! بَارِكْ لَنَا فِيْ مَدِيْنَتِنَا، وَبَارِكْ لَنَا فِيْ مَكَّتِنَا، وَبَارِكْ لَنَا فِيْ شَأْمِنَا، وَبَارِكْ لَنَا فِيْ يَمَنِنَا، وَبَارِكْ لَنَا فِيْ صَاعِنَا وَمُدِّنَا، فَقَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ! وَفِيْ عِرَاقِنَا، فَأَعْرَضَ عَنْهُ، فَقَالَ: فِيْهَا الْزَّلَازِلُ وَالْفِتْنُ، وَبِهَا يَطْلُعُ قَرْنُ الْشَّيْطَانِ.

(Musnad-ash-Shaamiyyeen-lit-Tabarani: 1276; Al Marafah wat Taareekh lil Faswi: V2 P747-748; Al Mukhallasiyaat: V2 P196 H1341; Heelatul Auliya la Abi Nuaim-al-Asbahani: V6 P133; Taareekh Ibne Asaakir: V1 P131 sanad saheeh)

Ya Allah! Hamare liye hamare Madina ko baa-barkat bana de. Hamare liye hamare Makka ko baa-barkat bana de. Hamare liye hamare Shaam ko baa-barkat bana de. Hamare liye hamare Yemen ko baa-barkat bana de. Hamar Saa' (taqreeban 2.099 kilo ka paemaana) aur Mud (taqreeban 524.88 gram ka paemaana) mein barkat de. Ek (1) shakhs ne kaha: Allah ke Rasool! Hamare Iraq ke baare mein bhi dua farmaaiye, Aap ﷺ ne uski taraf iltifaat na karte hue farmaya: Wahaa'n to zalzale aur

fitne bapaa honge, waheen par shaitaan ka seeng tuloo hoga.

③ Syedna Abdullah bin Umar ﷺ bayan karte hain ke Rasool-e-Kareem ﷺ ne farmaya:

اَللّٰهُمَّ! بَارِكْ لَنَا فِيْ صَاعِنَا، وَفِيْ مُدِّنَا، فَرَدَّدَهَا ثَلَاثَ مَرَّاتٍ، فَقَالَ الرَّجُلُ: يَا رَسُوْلَ اللّٰهِ! وَلِعِرَاقِنَا، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: بِهَا الزَّلَازِلُ وَالْفِتَنُ، وَمِنْهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ.

(Al Mojam-ul-Kabeer-lit-Tabrani: V12 P384 H13422; Al Ma'rifa wat Taareekh lil Faswi: V2 P747; Musnad-al-Bazzaar: 5881; Heelatul Auliya la Abi Nuaim: V6 P133 sanad saheeh)

Aye Allah! Hamare liye hamare Saa' aur Mudd mein barkat de. Aap ﷺ ye baat teen (3) martaba farmai. Ek (1) shakhs ne kaha: Hamare Iraq ke liye bhi dua farmaiye. Aap ﷺ ne farmaya: Wo to zalzalo'n aur fitno'n ki sarzameen hai aur waheen se shaitan ka seeng tuloo hoga.

④ Syedna Abdullah bin Umar ﷺ bayan karte hain:

صَلَّى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْفَجْرِ، فَأَقْبَلَ عَلَى الْقَوْمِ، فَقَالَ: اللّٰهُمَّ! بَارِكْ لَنَا فِيْ مَدِيْنَتِنَا، وَبَارِكْ لَنَا فِيْ مُدِّنَا وَ صَاعِنَا، اللّٰهُمَّ! بَارِكْ لَنَا فِيْ شَأْمِنَا وَيَمَنِنَا، فَقَالَ رَجُلٌ: وَالْعِرَاقَ يَا رَسُوْلَ اللّٰهِ! فَسَكَتَ، ثُمَّ قَالَ: اللهُمَّ! بَارِكْ لَنَا فِيْ مَدِيْنَتِنَا، وَبَارِكْ لَنَا فِيْ مُدِّنَا وَصَاعِنَا، اللهُمَّ! بَارِكْ لَنَا فِيْ حَرَمِنَا، وَبَارِكْ لَنَا فِيْ شَأْمِنَا وَيَمَنِنَا، فَقَالَ رَجُلٌ: وَالْعِرَاقَ يَا رَسُوْلَ اللّٰهِ! قَالَ: مِنْ ثَمَّ يَطْلُعُ قَرْنُ الشَّيْطَانِ، وَتَهِيْجُ الْفِتَنُ.

(Al Mojam-ul-Ausat-lit-Tabarani: 4098; Fazaail ush Shaam-o-Dimishq li Abil Hasan ar Rubai: P11 H20; Taareekh-ur-Raqqa li Abi Ali-al-Qasheeri: P95 H145; Taareekh Ibne Asaakir: V1 P132 sanad hasan)

Nabi-e-Kareem ﷺ ne fajar ki namaz adaa karne ke baad logo'n ki taraf rukh-e-mubaarak kiya aur farmaya: Aye Allah! Hamare liye hamare Madina ko baa-barkat bana de. Hamare Mudd aur Saa' mein barkat de, hamare Shaam aur Yemen ko baa-barkat bana. Ek (1) aadmi ne kaha: Allah ke Rasool! Iraq ke liye bhi dua keejiye. Aap ﷺ khamosh ho gae. Phir farmaya: Allah! Hamare liye hamare Madina ko baa-barkat bana de, hamare Mudd aur Saa' mein barkat de. Aye Allah! Hamare Haram ko barkat waala bana aur Shaam aur Yemen ko bhi baa-barkat bana. Aadmi ne phir kaha: Allah

ke Rasool! Iraq ke liye bhi dua keejiye. Aap ﷺ ne farmaya: Wahaan se to shaitan ka seeng tuloo hoga aur fitne roonuma honge.

⑤ Syedna Abdullah bin Umar ؓ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْ شَأْمِنَا، اللّٰهُمَّ بَارِكْ لَنَا فِيْ يَمَنِنَا، فَقَالَهَا مِرَارًا، فَلَمَّا كَانَ فِيْ الْثَّالِثَةِ أَوِ الْرَّابِعَةِ، قَالُوْا: يَا رَسُوْلَ اللّٰهِ! وَفِيْ عِرَاقِنَا، قَالَ: (إِنَّ) بِهَا الْزَّلَازِلَ وَالْفِتَنَ، وَبِهَا يَطْلُعُ قَرْنُ الْشَّيْطَانِ.

(Al Mojam-ul-KAbeer-lit-Tabarani: V12 P293; Musnad-al-Bazzaar: 5880 sanad hasan)

Aye Allah! Hamare shaam ko baa-barkat bana de, Allah! Hamare yemen ko baa-barkat bana de. Aap ﷺ ne ye baat teen (3) martaba farmaai. Jab teesri ya chauthi martaba hui, to logo'n ne kaha: Allah ke Rasool! Hamare Iraq ke liye bhi dua farmaaiye. Farmaya: Iraq to zalzao'n aur fitno'n ki sarzameen hai, yaheen par shaitan ka seeng tuloo hoga.

⑥ Syedna Abdullah bin Umar ؓ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: اللّٰهُمَّ! بَارِكْ لَنَا فِيْ شَأْمِنَا وَيَمَنِنَا، مَرَّتَيْنِ، فَقَالَ الْرَّجُلُ: وَفِيْ مَشْرِقِنَا يَا رَسُوْلَ اللّٰهِ! فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مِنْ هُنَالِكَ يَطْلُعُ قَرْنُ الْشَّيْطَانِ، وَبِهَا تِسْعَةُ أَعْشَارِ الْشَّرِّ.

(Musnad Ahmad: V2 P90 sanad hasan)

Allah! Hamare shaam aur yemen mein khair-o-barkat farma. Ye dua Aap ﷺ ne do (2) martaba farmaai. Ek (1) ne arz kiya: Allah ke Rasool! Hamare mashriq ke baare mein bhi dua farmaaiye. Aap ﷺ ne farmaya: Waheen se shaitan ka seeng tuloo hoga aur duniya ka nawwe feesad sadd-e-shar[174] waheen par hai.

[174] T: صد شر

⑦ Naafe ؒ bayan karte hain ke Syedna Abdullah bin Umar ﷺ ne youn dua farmaai:

(اَللّٰهُمَّ! بَارِكْ لَنَا فِيْ شَأْمِنَا وَيَمَنِنَا) قَالَ: قَالُوْا: وَفِيْ نَجْدِنَا، فَقَالَ: قَالَ: (اللّٰهُمَّ! بَارِكْ لَنَا فِيْ شَأْمِنَا وَفِيْ يَمَنِنَا)، قَالَ: قَالُوْا: وَفِيْ نَجْدِنَا، قَالَ: قَالَ: (هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ، وَ بِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ).

(Saheeh Bukhari: 1037)

Aye Allah! Hamare shaam aur Yemen mein barkat farma. Kuch logo'n ne kaha: Hamare najd ke baare mein bhi dua farmaaiye. Unho'n ne farmaya: Aye Allah! Hamare Shaam aur Yemen mein barkat farma. Logo'n ne phir kaha: Hamare najd ke baare mein bhi dua farmaaiye. Unho'n ne farmaya: Waha'n to zalzale aur fitne honge aur waheen par shaitan ka seeng tuloo hoga.

Saheeh Bukhari ki ek (1) hadees ham pehle zikr kar chuke hain ke us mein Syedna Abdullah bin Umar ﷺ ye alfaaz Nabi e Akram ﷺ se naqal farmate hain. Is riwayat mein agarche Nabi e Akram ﷺ ka zikr nahi, lekin ye bhi hukman[175] marfoo hai.

Haafiz Ibne Hajar ؒ (852h) farmate hain:

هٰكَذَا وَقَعَ فِيْ هٰذِهِ الرِّوَايَاتِ الَّتِيْ اتَّصَلَتْ لَنَا بِصُوْرَةِ الْمَوْقُوْفِ عِنِ ابْنِ عُمَرَ، قَالَ: (اللّٰهُمَّ بَارِكْ...)، لَمْ يَذْكُرِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ الْقَابِسِيُّ: سَقَطَ ذِكْرُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ النُّسْخَةِ، وَلَا بُدَّ مِنْهُ، لِأَنَّ مِثْلَهُ لَا يُقَالُ بِالرَّأْيِ.

(Fathul Baari: V2 P522)

Jo riwayaat hamare paas Syedna Abdullah bin Umar ﷺ par mauqoof soorat mein pohonchi hain, un mein isi tarah hai ke unho'n ne khud ye dua ki hai, us mein Nabi e Akram ﷺ ka zikr nahi kiya. Qaabsi kehte hain ke Nabi e Akram ﷺ ka zikr Saheeh Bukhari ke nuskhe se gir gaya hai. Yaha'n Nabi e Akram ﷺ ka zikr zaroori hai, kyounke aisi baat

[175] T: (حُكْماً) Az-roo-e-hukm [Rekhta]

koi sahabi apne qiyaas se nahi keh sakta.

⑧ Syedna Abdullah bin Umar ﷺ ke saahibzaade Saalim ﷺ ne Iraq waalo'n ko mukhaatib karke farmaya:

يَا أَهْلَ الْعِرَاقِ! مَا أَسْأَلَكُمْ عِنْ الْصَّغِيْرَةِ وَأَرْكَبَكُمْ لِلْكَبِيْرَةِ! سَمِعْتُ أَبِيْ عَبْدَ اللهِ بْنَ عُمَرَ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: إِنَّ الْفِتْنَةَ تَجِيْ ءُ مِنْ هٰهُنَا. وَأَوْمَأَ بِيَدِهِ نَحْوَ الْمَشْرِقِ. مِنْ حَيْثُ يَطْلُعُ قَرْنَا الْشَّيْطَانِ.

(Saheeh Muslim: 2905[50])

Iraq ke baashindo! Taajuub hai ke ek (1) taraf tum chote-chote masaael bohot poochte ho aur doosri taraf kabira gunaaho'n ke irtikaab mein itne daler ho! Maine apne waalid Syedna Abdullah bin Umar ﷺ ko ye bayan karte hue suna hai ke unho'n ne Rasool Allah ﷺ ko farmate hue suna: Fitna yahaa'n se aaega aur yaheen se shaitan ke seeng tuloo honge. Saath hi Aap ﷺ ne apne haath-e-mubaarak ke saath mashriq ki taraf ishaara farmaya.

⑨ Syedna Abdullah bin Umar ﷺ ka bayan hai:

خَرَجَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْتِ عَائِشَةَ، فَقَالَ: رَأْسُ الْكُفْرِ مِنْ هٰهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الْشَّيْطَانِ، يَعْنِيْ الْمَشْرِقَ.

(Saheeh Muslim: 2905[48])

Rasool Allah ﷺ Syeda Ayesha ﷺ ke ghar se nikle, to farmaya: Mashriq kufr ka sar-chashma hai, waheen se shaitan ka seeng tuloo hoga.

⑩ Badri Sahabi Syedna Abu Masood ﷺ bayan karte hain ke Rasool Allah ﷺ ne mashriq ki taraf ishaara karte hue farmaya:

مِنْ هٰهُنَا جَاءَتِ الْفِتَنُ، نَحْوَ الْمَشْرِقِ.

(Saheeh Bukhari: 3498)

Fitne mashriq hi ki taraf se aaenge.

Saheeh Ahadees Ki Tafseer Ahle Ilm Se:

Lughawi taur par "najd" buland ilaaqe ko kehte hain. Is lihaaz se duniya mein bohot saare najd hain, lekin mazkoora ahadees mein "najd" ki tashreeh "mashriq" aur "iraq" se hui hai. Saabit hua ke jo najd fitno'n ki aamaajgaah[176] hai aur wahaan se shaitan ka seeng numudaar hoga, wo mashriq ki simt hai aur usse muraad Iraq hi hai. Saheeh Ahadees-e-nabawiya pukaar-pukaar kar yehi bata rahi hain. Sahaba-o-Taabaeen ki bhi yehi raae hai.

- Mashoor Lughawi Ibne Manzoor Afriqi ﷺ (711h) farmate hain: "Tihaama ki hudood se lekar Iraq tak jo buland jagah hai, wo najd hai". (Lisaan-ul-Arab: V3 P413)

- Mashoor Lughawi Allama Ibne Aseer ﷺ (606h) farmate hain: "Najd buland zameen ko kehte hain, ye hijaaz ke baahar Iraq se mulhaqa[177] ilaaqe ka khaas naam hai". (An Nihaaya Fee Ghareeb-ul-Hadees: V5 P19)

- Haafiz Khattabi ﷺ (388h) farmate hain: "Madina waalo'n ka najd Iraq aur uska nawaahi[178] ilaaqa hai. Ye Madina waalo'n ke mashriq mein waaqe hai. Najd ke asal maane buland zameen hai. Nashebi ilaaqe ko ghaur (غَور) kehte hain. Tihaama ka saara ilaaqa ghaur hai, Makka bhi usi ghaur mein waaqe hai. Aksar riwayaat ke mutaabiq fitne ka zuhoor mashriq se hoga, usi jaanib se yajooj-majooj niklenge aur yeheen se dajjal roonuma hoga". (Elaam-ul-Hadees: V2 P1274)

- Haafiz Ibne Abdul Bar ﷺ (463h) farmate hain: "Wallahu Aalam! Rasool-e-Akram ﷺ ka fitno'n ke hawaale se ishaara mashriq ki taraf is liye tha ke sabse bada fitna jo iftiraaq-e-ummat[179] ka sabab bana, wo Syedna Usman bin Affan ﷺ ki shahaadat thi, yehi waaqia jung-e-jamal aur jung-e-siffeen ka sabab bana. Ye saare muaamalaat mashriq ki

[176] T: (آماجْ گاہ) Markaz, nishaana [Rekhta]
[177] T: (مُلْحَقَہ) Milaa hua, saath laga hua, shaamil [Rekhta]
[178] T: Sheher se mili hui aabaadi, sheher ke aas-paas ki aabaad, gaao'n [Rekhta]
[179] T: Ummat mein phoot, tafraqa, nifaaq, doori, judaai [Rekhta]

jaanib se roonumaa hue. Phir khawaarij ka zuhoor bhi najd ki zameen, yaane Iraq aur uske nawaahi ilaaqo'n mein hua". (Al Istizkaar: V8 P519)

Allama Ibne Battaal (449h) farmate hain: "Haiwaan ke seeng ki misaal qabeeh[180] umoor mein di jaati hai, jaisa ke mashriq ki jaanib se fitno'n ke roonuma hone ke baare mein Nabi-e-Kareem ﷺ ka famran hai: "Isi taraf se shaitan ka seeng tuloo hoga". Isi tarah Aap ﷺ ne sooraj ke baare mein farmaya: "Wo shaitan ke do (2) seengo'n ke darmiyaan tuloo hota hai".

Seeng se muraad logo'n ki wo jamaat hai, jo ek (1) nasl ke guzar jaane ke baad aate hain. Ek (1) shaayar ne kaha hai: "Jab tere ham-asr log faut ho jaae'n aur tur eh jaae to us waqt tu ajnabi hai".

Baaz ka kehna hai ke mashriq waale us daur mein kaafir the. Allah Ta'ala ne Aap ﷺ ko khabar de di thi ke fitna usi simt se uthega. Bilkul aise hi hua ke sabse bada fitna jo iftiraaq-e-ummat ka baais bana, wo Syedna Usman ki shahaadat waala waaqia tha. Yehi waaqia baad mein jung-e-jamal aur siffain ka sabab bana. Phir khawaarij ka zuhoor bhi najd-e-iraaq aur uske nawaahi ilaaqo'n mein hua. Ye saare ilaaqe mashriq mein hain.

Sabko ye bhi maaloom hai ke bidaat ka aaghaaz bhi mashriq se hua. Jung-e-jamal aur siffain mein jin logo'n ne shirkat ki thi, unki badi taadaad shaam aur hijaaz se thi, lehaza ye fitna bhi mashriq hi mein roonuma hua.

Ye saaniha qiyaamat tak musalmano ke iftiraaq aur unke ek (1) bade giroh ke nifaaq ka baais ban gae. Allah ke Rasool (1) ne is fasaad ke wuqoo se pehle hi is baare mein aagaahi dekar usse khabardaar kar dya. Ye baat Nabi e Akram ﷺ ki nubuwwat ki bohot badi nishaani hai". (Sharah Saheeh Bukhari: V10 P44)

[180] T: Bura, naa-zeba, sharmnaak [FL]

Haafiz Ibnul Jauzi ﷺ (597h) farmate hain: “Mashriq ke saath fitno’n ko khaas karne ki wajah ye hai ke dajjal aur yajooj majooj ka zuhoor isi simt se hoga. Rahi baat shaitan ke seeng ki to ye bataur-e-misaal hai, goya ke shaitan fitno’n ki soorat mein us simt se apna sar uthaaega”. (Kashf-ul-Mushkil Alaa-as-Sahihain: V2 P493)

Allama Kirmani “najd” aur “ghaur” ke maane waazeh karte hue farmate hain: “Madina Taiyyaba ke baasiyo’n ka najd Iraq aur uska nawaahi ilaaqa hai. Yehi ahle Madina ke mashriq mein waaqe hai. Iraq mein zalzalo’n aur fasadaat se muraad shayad wo junge’n hain jo logo’n ke darmiyaan huee’n. Yehi baat fitno’n ke hasb-e-haal hai.

Ye bhi ho sakta hai ke haqiqi zalzale muraad ho’n, ek (1) qaul ye hai ke ahle mashriq us waqt kaafir the, Nabi e Akram ﷺ ne bata diya ke fitne usi taraf se khade honge. Phir aisa hi hua ke jung-e-jamal aur siffain aur khawaarij ke zuhoor waale waaqiaat najd-o-iraaq aur uske nawaahi ilaaqe ke logo’n ke sabab hi pesh aae.

Ye tamaam mashriqi ilaaqe hain, isi tarah dajjal aur yajooj-o-majooj ka zuhoor bhi usi ilaaqe se hoga. Is hadees mein mazkoor seeng ke baare mein ek (1) qaul ye hai ke jaanwar ka seeng bataur-e-misaal qabeeh umoor ke liye musta’mal[181] hai”. (Sharah-al-Kirmani lil Bukhari: V24 P168)

Allama Aini Hanafi ﷺ (855h) Imam Bukhari ﷺ ki tabweeb[182] “بَابُ قَوْلِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَمَ: الْفِتْنَةُ مِنْ قِبَلِ الْمَشْرِقِ” ke tahat likhte hain: “Is hadees ki Imam Bukhari ﷺ ki tabweeb se mutaabaqat[183] is tarah hai ke Nabi-e-Kareem ﷺ ne farmaya: Wahaan zalzale aur fitne honge aur waheen se shaitan ka seeng tuloo hoga. Aap ﷺ ne wahaan keh kar najd ki taraf ishaara farmaya aur najd mashriq hi mein waaqe hai. Fitno’n ka aaghaaz mashriq hi se hota hai. Usi taraf se yajooj-o-majooj aur dajjal ka zuhoor hoga. Kaab ﷺ kehte hain: Mashriq mein mohlik bimaari hogi

[181] T: Istemaal hone waala, istemaal-shuda [Rekhta]
[182] T: (تَبْوِيب) Abwaab ya alag-alag unwaano’n mein taqseem karna [Rekhta]
[183] T: Yaksaaniyat, baraabari, muwaafaqat, munaasibat [Rekhta]

aur wo bimaari deen se bezaari hai. Muhallab ؒ kehte hain Nabi-e-Kareem ﷺ ne ahle mashriq ke liye dua is liye nahi ki, ke wo us shar se baaz aajaae'n jo shaitan ke fitno'n ki soorat mein unki simt mein maujood hai". (Umdatul Qaari: V24 P200)

Nez farmate hain: "Nabi-e-Kareem ﷺ ne mashriq ki taraf ishaara is liye farmaya ke ahle mashriq us daur mein kafir the. Aap ﷺ ne bata diya ke fitne us taraf se sar uthaaenge. Bilkul aise hi hua. Jung-e-Jamal-o-Siffain aur Khawaarij ka zuhoor najd-o-iraaq aur uske nawaahi ilaaqo'n hi mein hua tha. Syedna Usman ؓ ki shahaadat ki soorat mein sabse bada fitna jo iftiraaq-e-ummat ka sabab bana, wo bhi usi simt se aaya tha.

Nabi-e-Kareem ﷺ-un-fitno'n ke waaqe hone se qabl hi us simt se khabardaar aur mutanabba farmaate the, ye Aap ﷺ ki nabuwwat ki ek (1) bohot badi nishaani thi". (Umdatul Qaari: V24 P199)

Haafiz Ibne Hajar ؒ (852h) farmate hain: "Allama Khattabi ؒ ke alaawa doosre ahle ilm kehte hain ke ahle mashriq us daur mein kaafir the. Nabi-e-Kareem ﷺ ne khabar dedi ke fitne usi simt se paeda honge. Aap ﷺ ki khabar ke aen mutaabiq sabse pehla fitna jo musalmano mein daaimi ikhtilaaf-o-iftiraaq ka baais bana, wo mashriq hi se numudaar hua. Ikhtilaaf ko shaitan pasand karta hai aur us par bohot khush hota hai. Isi tarah bidaat ne bhi isi ilaaqe mein parwarish paai". (Fathul Baari: V13 P47)

Tamaam gumraah aur zaalim firqe, masalan raafzi, jahmi, qadariya, waghaira mashriq ki paedawaar hain. Taahaal ye silsila jaari hai. Fitna-e-dajjal bhi yaheen se zaahir hoga.

Allama Muhammad Abdur Rahman Mubarakpuri ؒ (1353h) farmate hain: "Allama Siyuti ؒ ke baqaul shaitan ke seeng se muraad uska giroh, uske ham-asr aur uske muawineen hain. Ek (1) qaul ye hai ke seeng se muraad shaitan ki quwwat aur uske gumraahkun harbe hain". (Tohfatul Ahwazi: V4 P381)

Allama Mulla Ali Qaari Hanafi ﷺ (1014h) farmate hain: “Allama Siyuti ﷺ ne zikr kiya hai ke kufr ke sar se muraad kufr ka bada hissa hai. Ziyaada behtar ye maane hai ke kufr ka sar-chashma mashriq ki simt hai”. (Mirqaat-ul-Mafateeh: V9 P4039)

Nez farmate hain: “Haafiz Nawavi ﷺ farmate hain ke fitno’n ko mashriq ke saath khaas karne ki wajah ye hai ke ahle mashriq par shaitan ka ghalba ziyaada hai. Nabi e Akram ﷺ ke daur mein bhi aisa tha aur dajjal bhi mashriq hi se numudaar hoga. You’n mashriq bade-bade fitno’n ka mamba’ aur kufr ka sar-chashma hai”. (Mirqaat-ul-Mafateeh: V9 P4037)

Faaeda:

Rasool Allah ﷺ ne Madina ke ek (1) teele par khade ho kar farmaya:

هَلْ تَرَوْنَ مَا أَرَى؟ قَالُوْا: لَا قَالَ: فَإِنِيْ لَأَرَى الْفِتَنَ تَقَعُ خِلَالَ بُيُوْتِكُمْ كَوَقْعِ الْقَطْرِ.

(Saheeh Bukhari: 7060; Saheeh Muslim: 2885)

Jo main dekh raha hoo’n, kya aapko nazar aaraha hai? Sahaba Ikraam ne arz kiya: Nahi, Allah ke Rasool!. Farmaya: Bila-shubha main fitno’n ko tumhare gharo’n mein baarish ki tarah daakhil hote dekh raha hoo’n.

Is hadees aur mazkoora-baala ahadees ke darmiyan jamaa-o-tatbeeq karte hue Haafiz Ibne Hajar ﷺ (852h) farmate hain: “Is baare mein Madina Munawwara ka khaas zikr is liye kiye gaya hai ke Syedna Usman ﷺ ki shahaadat yaheen hui thi. Iske baad tamaam ilaaqo’n mein fitne pahel gae. Jung-e-jamal aur siffain Syedna Usman ﷺ ki shahaadat hi ka natija thee’n, jabke (khawaarij ke khilaaf) jung-e-naharwaan ka sabab jung-e-siffain mein tahkeem waala muaamal bana. Us daur mein jo bhi ladaai hui, bila-waasta ya bil-waasta uska taalluq shahaadat-e-Usman ﷺ se tha. Phir Syedna Usman ﷺ ki shahaadat ka sabse bada sabab Aap ﷺ ke governero’n par taan aur khud Aap ﷺ par-un-governero’n ki taqarrari ke hawaale se ki jaane waali tashnee’ thi. Is

muaamala ka aaghaaz Iraq hi se hua tha. Iraq (Madina se) mashriq ki simt mein waaqe hai you'n is hadees aur aane waali hadees mein koi taaruz nahi ke fitno'n ki sarzameen mashriq (Iraq) hi hai". (Fathul Baari: V13 P13)

Al Haasil:

Ahadees-e-Nabawiya mein mazkoor fitno'n ki aamaajgaah najd se muraad Iraq hai. Nabi e Akram ﷺ ki saheeh ahadees mein waazeh taur par Iraq ka naam maujood hai. Ulama-e-Ikraam aur Fuqaha-e-Azzaam ki tasrihaat bhi yehi hain. Haq wohi hai jo saheeh ahadees se saabit ho jaae.

Dua hai ke Allah Ta'ala haq ko samajhne aur use qubool karne ki taufeeq ataa farmaae.

Murde Sunte Hain, Lekin!

Murde sunte hain ya nahi, is baare mein musalmano ke yahaa'n mutazaad aara paai jaati hain. Yehi ikhtilaaf aqeede ke lehaaz se musalmano ki taqseem ka ek (1) bada sabab bhi hai. Ye masla "simaa-e-moota" ke maan se maaroof hai. Ham faham-e-salaf ki raushni mein Quran-o-Sunnat se is masla ka hal pesh karenge. Qaaraeen-e-Ikraam se guzaarish hai ke wo ghair-jaanibdaar[184] rehte hue talaash-e-shaq ki gharz se hamari in maaruzaat[185] ko mulaahaza farmaae'n aur koi bhi faisla karte waqt taassub ko aade na aane de'n. Hame'n ummeed-e-waasiq[186], balke yaqeen hai ke wo zaroor haq ki manzil ko paa lenge, kyounke Quran-o-Sunnat ko agar Sahaba-o-Taabaeen aur Aimma-e-Deen ke manhaj ke mutaabiq samjha jaae, to haq tak pohonchna sau (100) feesad yaqeeni ho jaata hai.

Bataur-e-tamheed ye baat zehen-naseheen rakhen ke shariyat-e-islamia ke kuch kulli qawaaid-o-qawaneen mein chand istishna-aat[187] rakhdi gai hain. Un istishna-aat ki wajah se-un-kulli qawaneen ki haisiyat par koi asar nahi padta. Nusoos-e-shariya se saabit-shuda istishna-aat ko khaarij karne ke baad baaqi qaaida phir kulli hi rehta hai. Masalan insaano'n ka ek (1) maa aur ek (1) baap se paeda hona ek (1) kulli qaaida hai.

- Farman-e-Baari Ta'ala hai:

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّ اُنْثٰى.

(Surah-al-Hujuraat: 13)

Aye logo! Bila-shubha ham ne tumhe'n ek (1) mard aur ek (1) aurat se paeda kiya hai.

Jabke Aadam ﷺ maa aur baap, dono ke baghair aur Isa ﷺ baghair baap ke paeda hue. Ab koi in do (2) khaas waaqiaat ki binaa par mutlaq taur

[184] T: (غَیر جانِبْدار) Jo kisi ki paasdaari na kar sake, jo kisi ka tarafdaar na ho [Rekhta]
[185] T: (مَعْرُوضات) Guzarishaat, darkhwaast [Rekhta]
[186] T: (واثِق) Mazboot aur pakki ummeed [RSB]
[187] T: Exceptions [RSB]

par ye nahi keh sakta ke insaan maa aur baap dono ya kisi ek (1) ke baghair paeda ho jataa hai. Albatta ye keh sakta hai ke khaas do (2) insaan aise hue hain, jin mein se ek (1) maa aur baap dono ke baghair aur doosra baap ke baghair paeda hua.

Isse saabit hua ke kulli qaaide mein basa-auqaat shariyat kuch istishna-aat rakh deti hai, lekin isse qanoon-e-shariyat ki kulli haisiyat mutaassir nahi hoti, bilkul yehi haal masla simaa-e-moota ka hai. Murde nahi sunte, albatta Quran-o-Sunnat ke bayan-karda khaas auqaat-o-haalaat mein unka koi khaas baat sun lena saabit hai. Ye kehna jaaez nahi ke murde sunte hain.

Lehaza mutlaq taur par murdo'n ke sunne ka aqeeda rakhna Quran-o-Sunnat se mutasaadim[188] hai. Quran-o-Sunnat ne murdo'n ke sunne ki mutlaq nafi ki hai. Yehi kulli qanoon hai. Dalaael mulaahaza farmaae'n:

Adm-e-Simaa-e-Moota Ke Dalaael:

① Allah Ta'ala ka farman hai:

اِنَّمَا يَسْتَجِيْبُ الَّذِيْنَ يَسْمَعُوْنَ ؕ وَالْمَوْتٰى يَبْعَثُهُمُ اللّٰهُ ثُمَّ اِلَيْهِ يُرْجَعُوْنَ.

(Surah-al-Anaam: 36)

Jawaab to wohi dete hain jo sunte hain aur murdo'n ko to Allah Ta'ala (qiyaamat ke roz) zinda karega, phir wo usi ki taraf lautaae jaaenge.

Sunni Mufassir, Imam Ibne Jarir Tabari ؒ (310h) farmate hain: "(Murdo'n ko Allah Ta'ala [roz-e-qiyaamat] zinda karega) Allah Ta'ala farmate hain ke kuffaar ko Allah Ta'ala murdo'n ke saath hi zinda karega, you'n Allah Ta'ala ne unhe'n (zinda hote hue bhi)-un-murdo'n mein shaamil kar diya jo na kisi aawaaz ko sun sakte hain, na kisi pukaar ko samajh paate hain aur na kisi baat ka unhe'n shaoor hota hai". (Tafseer-at-Tabari: V4 P855)

② Farman-e-Baari Ta'ala hai:

[188] T: (مُتَصادِم) Ek-doosre se takrane waala, mutazaad [Rekhta]

إِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَ لَا تُسْمِعُ الصُّمَّ الدُّعَآءَ اِذَا وَلَّوْا مُدْبِرِيْنَ.
(Surah an Namal: 80)

(Aye Nabi!) Yaqeenan aap na kisi murde ko suna sakte hain na behro'n ko apni pukaar suna sakte hain, jab wo eraaz karte hue chale jaate hain.

Rasheed Ahmad Gangohi Deobandi Saahab (1323h) likhte hain: "Jo log murdo'n ke sunne ke inkaari hain, un mein Syeda Ayesha, Syedna Ibne Abbas ﷺ aur Imam Abu Hanifa shaamil hain. Unka istidlaal is farman-e-Baari Ta'ala se hai: "(Aye Nabi!) Yaqeenan aap murdo'n ko nahi suna sakte". Wo kehte hain ke Allah Ta'ala ne kuffaar ko na sun sakne mein murdo'n se tashbeeh di hai. Isse maaloom ho jaata hai ke murde nahi sunte, warna tashbeeh hi durust nahi rehti". (Al Kawaakib ud Durriyya: P319)

Is aayat-e-karima mein Allah Ta'ala ne kuffaar ko murdo'n se tashbeeh di, goya ye kuffaar murde hain ke jis tarah murde nahi sunte, us tarah ye bhi haq baat nahi sunte.

③ Allah Ta'ala ka farman hai:

وَ مَا يَسْتَوِى الْاَحْيَآءُ وَ لَا الْاَمْوَاتُ ؕ اِنَّ اللّٰهَ يُسْمِعُ مَنْ يَّشَآءُ ۚ وَ مَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِى الْقُبُوْرِ. (Surah Fatir: 22)

Aur na zinde aur na murde baraabar ho sakte hain, be-shak Allah jise chaahe sawaar deta hai, aur aap unko nahi suna sakte jo qabro'n mein hain.

Allama Maaturidi ﷺ (792h) likhte hain: "Farman-e-Baari Ta'ala: "Aap Qabro'n Waalo'n Ko Suna Nahi Sakte". Mein Allah Ta'ala ne kaafiro'n ki haalat ko murdo'n ki haalat se tashbeeh di hai aur is mein koi ikhtilaaf nahi ke murda sun nahi sakta". (Sharah-al-Maqaasid Fee Ilm-ul-Kalaam: V5 P116)

Allama Ibne Hamaam Hanafi ﷺ (861h) in dono aayaat ke mutaalliq farmate hain: "In dono aayaat se maaloom hota hai ke murde qatan nahi sun sakte. Allah Ta'ala ne kuffaar ko murdo'n se tashbeeh di hai,

taake ye bataya jaa sake ke wo sun nahi sakte. Kuffaar ka haq ko na sun sakna, adm simaa-e-moota ki fara'[189] hai". (Fathul Qadeer: V2 P104)

Faaeda:

Baaz log faut-shudgaan ko faryaad-rasi ke liye pukaarte hain aur ghaib se unke naam ki duhaai dete hain. Ye baatil aqeeda hai. Murde to qareeb se bhi sun nahi sakte. Hazaaro'n meel door se kaise sune'nge? Is nazariye ka radd Quran-e-Kareem youn karta hai.

وَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ. اِنْ تَدْعُوْهُمْ لَا يَسْمَعُوْا دُعَآءَكُمْ ۚ وَ لَوْ سَمِعُوْا مَا اسْتَجَابُوْا لَكُمْ ؕ وَ يَوْمَ الْقِيٰمَةِ يَكْفُرُوْنَ بِشِرْكِكُمْ ؕ وَ لَا يُنَبِّئُكَ مِثْلُ خَبِيْرٍ.

(Surah Fatir: 13-14)

Allah ke siwa jin logo'n ko tum pukaarte ho, wo khajoor ki guthli ke parde ke baraabar bhi kisi cheez ke maalik nahi. Agar tum unhe'n pukaaro to wo tumhari pukaar sun nahi sakte aur agar wo sun bhi le'n to tumhari muraad poori nahi kar sakte. Qiyaamat ke roz ye log tumhare shirk se baraa-at ka elaan kar denge. Tumhe'n (Allah) khabeer ki tarah koi khabar nahi de sakta.

- Nez farman-e-Baari Ta'ala hai

وَ مَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗۤ اِلٰى يَوْمِ الْقِيٰمَةِ وَ هُمْ عَنْ دُعَآىِٕهِمْ غٰفِلُوْنَ.

(Surah-al-Ahqaaf: 5)

US Shakhs Se Bada Gumraah Kaun Ho Sakta Hai Jo Ke Allah Ke Siwa Un Logo'n Ko Pukaarta Hai, Jo Qiyaamat Tak Uski Daad-rasi[190] Nahi Kar Sakte. Wo To Unki Pukaar Hi Se Ghaafil Hain.

Maaloom hua ke murde sun nahi sakte. Ye ek (1) kulli qaaeda hai, is kulli qaaede ka inkaari ahle haq nahi, balke gumraah hai.

[189] T: (فَرْع) Shaakh, qism, hissa, sub-division [Rekhta]

[190] T: Insaaf, madad ko pohonchna [Rekhta]

Istishna-aat, Jo Sharai Nusoos Se Saabit Hain:

Is kulli qaaede se shariyat ne khud hi chand istishna-aat kardi hain.

Allama Shaukani ؒ (1250h) farmate hain: “Umoomi qaaeda yehi hai ke murdo’n ko sunaaya nahi jaa sakta, is (kulli qaaeda) se wohi baat mustashna hogi, jo kisi (sharai) daleel se saabit ho, jaisa ke saheeh hadees mein saabit hai ke Nabi-e-Kareem ﷺ qaleeb-e-badar[191] ke maqtuleen se mukhaatib hue, arz kiya gaya: Allah ke Rasool! Aap aise jismo’n se kalaam kar rahe hain jin mein rooh nahi hai? Isi tarah hadees mein waarid hai ke maiyyat supurd-e-khaak karne waalo’n ki waapsi ke waqt unke jooto’n ki aawaaz sunti hai”. (Fathul Qadeer: V4 P174)

① Murde Ka Jooto’n Ki Aawaaz Sunna:

❶ Syedna Anas bin Maalik ؓ bayan karte hain ke Rasool-e-Akram ﷺ ne farmaya:

اَلْعَبْدُ إِذَا وَضِعَ فِيْ قَبْرِهِ، وَتُوُلِّيَ، وَذَهَبَ أَصْحَابُهُ، حَتّٰى إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ، فَأَقْعَدَاهُ، فَيَقُوْلَانِ لَهُ…

(Saheeh Bukhari: 1378; Saheeh Muslim: 782)

Maiyyat ko jab qabr mein rakh diya jaata hai aur uske aqraba use chod kar waapas chale jaate hain, hatta ke wo unke jooto’n ki aawaaz sunti hai, to uske paas do (2) farishte aate hain aur use bitha kar kehte hain…

Saheeh Muslim ke alfaaz hain:

إِنَّ الْمَيِّتَ إِذَا وُضِعَ فِيْ قَبْرِهِ، إِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ إِذَا انْصَرَفُوْا…

Maiyyat ko jab qabr mein rakh diya jaata hai, to wo logo’n ki waapasi ke waqt unke jooto’n ki aawaaz sunti hai …

❷ Syedna Abu Huraira ؓ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

[191] T: Badar ke ke kuve’n [RSB]

إِنَّ الْمَيِّتَ إِذَا وُضِعَ فِيْ قَبْرِهِ إِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ حِيْنَ يُوَلُّوْنَ عَنْهُ.

Maiyyat ko jab qabr mein rakh diya jaata hai, to logo'n ke waapsi ke waqt wo unke jooto'n ki chaap sun rahi hoti hai.

(Musnad Ahmad: V2 P348; Sharah Maani-ul-Asaar-lit-Tahaawi: V1 P510; Al Mojam-ul-Ausat-lit-Tabrani: 2651; Al Mustadrak lil Haakim: V1 P380-381 sanad hasan)

Allama Haithami ﷺ ne iski sanad ko hasan kaha hai. (Majmua-az-Zawaaed: V3 P51-52)

Ye ek (1) istishna hai, in ahadees se bhi saabit hota hai ke murde sun nahi sakte. Murdo'n ke na sunne ka qanoon apni jagah mustaqil hai. Agar wo har waqt sun sakte hote to "حِيْنَ يُوَلُّوْنَ عَنْهُ" "Jab log maiyyat ko dafna kar waapas ho rahe hote hain" aur "إِذَا انْصَرَفُوْا" "Jab log laut-te hain" ki qaid lagaa kar makhsoos waqt bayan karne ka kya faaeda tha? Matlab ye ke qanoon aur usool to yehi hai ke murda nahi sunta, taaham is hadees ne ek (1) mauqa khaas kar diya ke dafan ke waqt jo log maujood hote hain, unki waapasi ke waqt maiyyat-un-logo'n ke jooto'n ki aahat sunti hai.

Allama Aini Hanafi ﷺ (855h) farmate hain: "Is hadees se maaloom hota hai ke maiyyat ki rooh usse (munkar-nakeer ke) sawaal ke liye lautaai jaati hai aur maiyyat sawaal ke waqt zinda logo'n ke jooto'n ki aawaaz sunti hai". (Sharah Abu Dawood: V6 P188)

Phir arbi grammer ka usool hai ke jab fe'l-e-muzaare'[192] par laam daakhil ho to maane haal ke saath khaas ho jaata hai, yaane "لَيَسْمَعُ" wo khaas us haal mein sunte hain.

Iski taaeed is farman-e-Nabawi se bhi hoti hai:

وَالَّذِيْ نَفْسِيْ بِيَدِهِ! إِنَّهُ لَيَسْمَعُ خَفْقَ نَعَالِكُمْ، حِيْنَ تُوَلُّوْنَ عَنْهُ مُدْبِرِيْنَ.

Us zaat ki qasam, jiske haath mein meri jaan hai! Yaqeenan jab aap maiyyat ko dafan karke waapas jaa rahe hote hain, to wo

(Sharah Maani-ul-Aasaar-lit-Tahaawi: V1

[192] T: (مُضارِع) Aisa fe'l jis mein zamaana-e-haal ya mustaqbil mein kisi kaam ka karna ya hona paaya jaae jaise, aae, jaae, kare wagharia [Rekhta]

aap ke jooto'n ki aawaaz sunti hai. P510 sanad hasan)

Allama Albani ﷺ (1420h) is hadees ke baare mein farmate hain: "Is hadees mein sirf ye mazkoor hai ke jab farishto'n ke sawalaat ke jawaab ke liye maiyyat mein rooh lautaai jaati hai, to us haalat mein wo (jooto'n ki) aawaaz sunti hai, hadees ke siyaaq se ye baat waazeh ho rahi hai". (Silsila-al-Ahadees-az-Zaeefa: 1147)

Allama Muhammad bin Saale-al-Uthaimeen ﷺ (1421h) farmate hain: "Murdo'n ka ye sunna ek (1) khaas waqt hota hai aur wo dafan karne waalo'n ka tadfeen ke baad waapas lautne ka waqt hai". (Al Qaul-ul-Mufeed Alaa Kita but Tauheed: V1 P289)

Tambeeh:

Shaikh-ul-Islam Ibne Taimiya ﷺ (728h) farmate hain: "Ye aur us jaisi deegar nusoos se waazeh hota hai ke maiyyat kulli taur par zindo'n ka kalaam nahi sunti, aisa nahi ke wo hamesha sun sakti ho, balke kabhi sunti hai aur kabhi nahi sunti". (Majmua-al-Fataawa: V24 P364)

Shaikh-ul-Islam Ibne Taimiya ﷺ alal-umoom[193] murdo'n ke sunne ke qaail nahi. Aap ﷺ ka bhi moqif hai ke murde sun sakte hain, lekin hamesha nahi, balke jahaan-jahaan shariyat ne daleel qaaem ki hai, waha'n sunte hain.

② Jung-e-Badar Mein Marne Waale Kuffaar Ka Nabi-e-Kareem ﷺ Ka Khutba Sunna:

❶ Badar mein qatl hone waale chaubees (24) mushriko'n ko ek (1) kooe'n mein daal diya gaya.

Teen (3) din ke baad Nabi-e-Kareem ﷺ ne unke naam pukaar-pukaar kar farmaya:

[193] T: (عَلٰى العُمُوم) Aam taur par, umooman [Rekhta]

يَا فُلَانُ بْنَ فُلَانٍ! وَيَا فُلَانُ بْنَ فُلَانٍ! أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمُ اللّٰهَ وَرَسُوْلَهُ؟ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا، فَهَلْ وَجَدْتُّمْ مَّا وَعَدَ رَبُّكُمْ حَقًّا؟

Aye falaa'n ke bete falaa'n aur aye falaa'n ke bete falaa'n! Kya tumhe'n ab accha lagta hai ke tum Allah aur uske Rasool ki itaa-at kar lete? Ham ne apne saath kiye gae Rabb ke wade ko saccha dekh liya hai. Kya tum ne bhi apne Rabb ke waade ko sach hota dekh liya?

Ye sun kar Syedna Umar ﷺ ne arz kiya:

يَا رَسُوْلَ اللّٰهِ! مَا تُكَلِّمُ مِنْ أَجْسَادٍ، لَا أَرْوَاحَ لَهَا؟

Allah ke Rasool! Aap in jismo'n se kya baate'n kar rahe hain, jin mein koi rooh hi nahi?

Us par Aap ﷺ ne farmaya:

وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهِ! مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُوْلُ، مِنْهُمْ.

(Saheeh Bukhari: 3976; Saheeh Muslim: 2874)

Us zaat ki qasam, jiske haath mein Muhammad ﷺ ki jaan hai! Main jo keh raha hoo'n, usko aap-un-kuffaar se ziyaada nahi sun rahe.

❷ Syedna Ibne Umar ﷺ yehi waaqia you'n bayan karte hain:

اِطَّلَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى أَهْلِ الْقَلِيْبِ، فَقَالَ: وَجَدْتُّمْ مَّا وَعَدَ رَبُّكُمْ حَقًّا؟ فَقِيْلَ لَهُ: أَتَدْعُوْ أَمْوَاتًا؟ فَقَالَ: مَا أَنْتُمْ بِأَسْمَعَ مِنْهُمْ، وَلٰكِنْ لَّا يُجِيْبُوْنَ.

(Saheeh Bukhari: 1370)

Nabi-e-Kareem ﷺ ne kooe'n waale kuffaar ko jhaank kar dekha aur farmaya: Kya tum ne apne Rabb ke waade ko saccha paaya? Aap ﷺ se arz ki gai: Kya aap murdo'n ko pukaar rahe hain? Farmaya: Wo aap ki tarah sun rahe hain, lekin jawaab nahi de sakte.

Is hadees mein bhi kuffaar-e-Makkah ke ek (1) khaas aawaaz sunne ka zikr hai.

Saheeh Bukhari (3980-3981 mein hai:

Wo us waqt meri baat ko sun rahe hain. إِنَّهُمُ الْآنَ يَسْمَعُوْنَ مَا أَقُوْلُ.

Isse maaloom hua ke murde nahi sunte. Sahaba Ikraam ka yehi aqeeda tha. Isi liye to Syenda Umar ﷺ ne Rasool Allah ﷺ se poocha tha ke aap murdo'n se kyoun baate'n kar rahe hain. Ye to sunte nahi? Rasool Allah ﷺ ne unhe'n bataaya ke badar ke kooen mein pade kuffaar ke sunne ka waaqia adm simaa-e-moota ke is qanoon-e-shariyat se khaas kar diya gaya hai. Aap ﷺ ne ye nahi farmaya ke marne ke baad murde sunte hain. Balke farmaya: Is waqt wo meri baat sun rahe hain, is mein istimraar ke saath sunne ka koi zikr nahi, balke istimraar ki nafi hogai hai.

Haafiz Nawavi ﷺ (676h) naqal karte hain: "Allama (Abu Abdullah Muhammad bin Ali) Maazri ﷺ (536h) farmate hain ke baaz logo'n ne is hadees ke zaahiri alfaaz ko dekh kar kaha hai ke murde sunte hain. Iske baad Allama Maazri ﷺ ne iska Radd karte hue daawa kiya hai ke ye sunna in kuffaar ke saath khaas tha". (Sharah Saheeh Muslim: V2 P387)

Allama Albani ﷺ (1420h) is hadees ke mutaalliq farmate hain: "Nabi-e-Kareem ﷺ ne jab badar ke kooe'n mein pade maqtuleen ko pukaara, to Umar ﷺ ne is baare mein poocha, to Aap ﷺ ne farmaya: Aap meri baat ko unse ziyaada nahi sun rahe. Aap ﷺ ka ye farman bhi ahle badar ke saath khaas hai". (Silsilatul Ahadees-az-Zaeefa: V3 P286 H1148)

Faaeda:

Qataada ﷺ (118h) farmate hain: "Allah Ta'ala ne-un-kuffaar ko zinda karke Nabi e Akram ﷺ ka farman unhe'n suna diya taake unki tehqeer-o-tazleel ho aur wo hasrat-o-nadaamat mein doob jaae'n". (Musnad Imam Ahmad: V19 P459 H12417; Saheeh Bukhari: 3976)

Allama Ibne Bataal (449h) farmate hain: “Qataada ke bayankarda mafhoom par fuqaha-e-aimma aur jamaat ahle sunnat qaaem hain”. (Sharah Saheeh Bukhari: V3 P358)

Maaloom hua ke Sahaba Ikraam aur Salaf-o-Saaleheen mein se koi bhi murdo’n ke sunne ka qaail nahi. Agar Quran-o-Hadees mein simaa-e-moota ki koi daleel hoti, to aslaaf-e-ummat zaroor uske qaael hote. Is liye to ham asal zaabta adm-e-simaa qaraar dete hain aur jin jagaho’n mein saheeh daleel ke saath sunna saabit hai, unko mustashna qaraar dete hain.

Aqaaed-o-Aamaal mein istishna ka baab khula hai. Ye kehna ke “Nafi-e-simaa, par istishna, kya farq niklega, natija to behre-kaif simaa-e-moota hi nikalta hai”, ilmi rawish nahi.

Allama Ibne Taiyyeen Maghribi (611h) farmate hain: “Yaqeenan murde nahi sunte”. (Fathul Baari la Ibne Hajar: V3 P235)

Allama Mohlab bin Ahmad bin Aseed Taimi (435h) farmate hain: “Murde nahi sunte, jaisa ke farman-e-Ilaahi hai: “(Aye Nabi!) Yaqeenan Aap murdo’n ko nahi suna sakte”. Jaisa ke farman-e-Ilaahi hai: “Aye Nabi! Yaqeenan Aap murdo’n ko nahi suna sakte”. Nez farmaya: “Aye Nabi! Aap qabro’n mein maujood logo’n ko suna nahi sakte”. (Sharah Saheeh Bukhari la Ibne Battaal: V3 P320)

Allama Sindhi Hanafi (1138h) farmate hain: “Is hadees se ye saabit nahi hota ke qaleeb-e-badar ke maqtuleen ko sunaane waale Nabi-e-Kareem hain, hadees se to yehi saabit hota hai ke qaleeb-e-badar ke maqtuleen sun rahe the. Pas laazmi taur par us waqt unhe’n sunaane waala Allah Ta’ala hi hai, na ke Nabi ye bhi mumkin hai ke Allah Ta’ala ne unhe’n zinda kar diya ho, to usse murdo’n ko sunaana laazim na aaega. Balke zindo’n ko sunaan saabit hoga. Jaisa ke Qataada ne kaha hai.

Phir wo aayat "إِنَّكَ لَا تَسْمِعُ الْمَوْتٰى" (zinda) kaafiro'n ke baare mein hai, jiske maane ye hai ke (Aye Nabi!) Kuffaar jo aap se sunte hain, aap unhe'n nafa uthaane ki taufeeq (ya taaqat) nahi de sakte, jaisa ke murde hote hain. Hadees is aayat ke mukhaalif nahi hai, is mein maiyyat ke intefa' ka suboot nahi hai, khulaasa kalaam ye hai ke mazkoora hadees-e-saheeh hai". (Haashiya-as-Sindi Alaa an Nasai: V4 P111)

Saabit hua ke Quran-o-Sunnat mein murdo'n ke sunne ka koi suboot nahi, usi liye salaf-o-saaliheen mein se koi bhi simaa-e-moota ka qaael nahi tha. Deen wohi hai, jo salaf-o-saaliheen ne samjha aur jis par unho'n ne amal kiya. Baaqi sab bidaat-o-khurafaat hain. Allah Ta'ala hame'n deen-o-imaan ki salaamati ataa farmaae. Aameen!

Qaaileen Simaa-e-Moota Ke Shubhaat Aur Unka Izaala:

Jo log simaa-e-moota ke qaael hain unke paas Dalaael nahi, shubhaat hain, jin ki buniyaad par wo murdo'n ke sunne ke qaael hain. Aaiye Quran-o-Sunnat aur aasaar-e-salaf ki raushni mein-un-shubhaat ka izaala karte hain:

Shubha Number ①

Tafseer Ibne Kaseer Ki Ek Ilaahiq Ibaarat: "Nabi e Akram ﷺ ne apni ummat ko ye taaleem di hai ke jab wo qabr waalo'n ko salaam kahe'n to unhe'n usi tarah salaam kahe'n jis tarah apne mukhatibeen ko salaam kehte hain. Chunache, salaam kehne waala ye kahe: "Aye momino ke gharo'n (qabro'n) mein rehne waalo! Tum par salaamati ho". Salaam ka ye andaaz-un-logo'n se ikhtiyaar kiya jaata hai, jo sunte hain. Agar ye salaam mukhaatib ko kaha jaane waala salaam na hota, to phir murdo'n ko salaam kehna maadoom aur jamadaat ko salaam kehne jaisa hota. Salaf-o-saaliheen ka is par ijmaa hai. Unse mutawaatir aasaar marwi hain ke maiyyat, qabr par aane waale zinda logo'n ko pehchaanti hai aur khush hoti hai". (Tafseer Ibne Kaseer: V6 P325 bitehqeeq salaama Daar Taiyyaba publisher edition)

Tafseer Ibne Kaseer ki ye ibaarat ilhaaqi[194] hai, jo ke kisi aise naaqis nuskha se li gai hai jiska naasikh naa-maaloom hai, lehaza iska koi itebaar nahi. Agar saabit ho bhi jaae, to us par koi saheeh daleel maujood nahi, lehaza ye ibaarat naa-qaabil-e-istidlaal-o-iltifaat hai.

Doctor Ismail bin Abdul Aal Tafseer Ibne Kaseer ke nuskho'n ke baare mein kehte hain: "Jo shakhs Tafseer Ibne Kaseer ki daqeeq[195] aur ilmi tehqeeq karna chaahe, khusoosan mukhtalif maakhaz[196] ko madde Nazar rakhte hue, to mere khayaal mein us par ye bhi zaroori hai ke wo kisi ek (1) nuskha par etemaad na kar baithe, balke wo tamaam makhtoot[197] aur matboo[198] nuskho'n ko jamaa kare, phir ziyaadat-o-naqs[199] aur tehreef-o-tasheef[200] ko saamne rakhte hue sab nuskho'n ka muwaazana[201] kare". (Ibne Kaseer wa Manhajahu Fit Taseer: P128)

Phir Tafseer Ibne Kaseer jo Saami bni Muhammad Salaama ki tehqeeq ke saath shaaya hui hai, jiska hawaala bhi oopar mazkor hai, us mein mohaqqiq ne pandra (15) nuskho'n ko madde nazar rakha hai.

Mazkoora ibaarat likhne ke baad farmate hain:

زِيَادَةٌ مِّنْ ت، أ

Yaane ye ibaarat nuskha-al-Muhammadiya jo turkey mein hai, mein mazkoor hai.

Us nuskha ka naasikh (likhne waala) naamaaloom hai. Nez, ye ibaarat nuskha Waliullah bin Jaarallah mein maujood hai. Uska naasih Ali bin Yaqoob, jo ke Ibnul Mukhlis ke naam se mashoor hai. Uske haalaat-e-zindagi nahi mil sake. You'n ye dono nuskhe qaabil-e-etemaad na hue.

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[194] T: (اُلحاقی) Asar se khaarij, baad mein badhaya hua [Rekhta]
[195] T: (دَقِیق) Ghaur-o-tehqeeq se samajh mein aane waale nukte ya raaz, pechida, mushkil [Rekhta]
[196] T: Wo jagah jahaa'n se koi cheez akhaz ki jaae, asal, buniyaad [Rekhta]
[197] T: (مَخْطُوط) Haath se likha hua, qalmi [Rekhta]
[198] T: (مَتْبُوع) Jiski pariwi ki jaae, peshwa [Rekhta]
[199] T: Aeb, buraai, khonarat [FL]
[200] T: Alfaaz, harf ya bayaan ya ibaarat waghaira ko badal dena [RSB]
[201] T: (مُوازَنَہ) Proof reading, jaanchna [Rekhta]

Tafseer Ibne Kaseer jo paanch (5) mohaqqiqeen ki tehqeeq ke saath pandra (15) jildo'n mein shaaya hui hai, uski pehli taba' nuskha-e-azhariya aur nuskha-e-darul kutub ke taqaabul ke saath chapi hai. Us mein ye ibaarat nahi hai. Ye baat bhi is ibaarat ke mashkook hone ki waazeh daleel hai.

Shubha Number ②

Qabarastan mein salaam kehne waali daleel: Baaz logo'n ne salaam waali hadees se simaa-e-moota ka masla sabit kiya hai. Unke haath "zaeef" riwayaat lag gai hain. Unhi ki buniyaad par ye kuch saabit kiya gaya hai. Jabke kisi saheeh hadees mein murdo'n ke salaam sunne ka zikr tak nahi.

Darul Uloom Deoband ke baani Muhammad bin Qasim Nanotwi Saahab (1297h) kehte hain: "Apne khayaal-e-naarsa ke mawaaqe simaa-e-aswaat, hadd-e-simaa se to pare hai. Par istimaa'-e-aswaat mumkin hai. Yehi wajah maaloom hotih ai ke Khuda Taala ne to " إِنَّكَ لَا تَسْمِعُ الْمَوْتٰى" farmaya aur Nabi ﷺ ne bawujood iske, salaam-e-ahle quboor Masnoon kar diya. Agar istimtaa' mumkin nahi to ye behooda harkat, yaane salaam-e-ahle quboor mulhido'n ki zabandaraazi ke liye kaafi hai". (Jamaal-e-Qasmi: P9)

Ye koi ilmi baat hai? Ilm daleel ka naam hai.

Ye baat har adna shaoor rakhne waala shakhs bhi jaanta hai ke salaam dua hai aur jab maiyyat ko salaam kaha jaata hai, to sirf bataur-e-dua kaha jaata hai, unko sunaana maqsood nahi hota. Bilkul usi tarah jaise Syedna Umar ﷺ ne hajre aswad se mukhaatib ho kar farmaya tha:

إِنِّيْ أَعْلَمُ أَنَّكَ حَجَرٌ، لَا تَضُرُّ وَلَا تَنْفَعُ.
(Saheeh Bukhari: 1597; Saheeh Muslim: 1270)

Main jaanta hoo'n ke tu ek (1) patthar hai, tu na nafaa de sakta hai na nuqsaan.

Yahan bhi hajre aswad ko sunaana maqsood nahi tha, balke logo'n ko bataana maqsood tha ke main hajre aswad ko sirf Sunnat-e-Nabawi ﷺ

ki paerawi mein choomta hoo'n. Koi musalman ye nahi kehta ke Syedna Umar ﷺ ne hajre aswad ko sunaane ke liye ye baat kahi thi. Maaloom hua ke basa-auqaat khitaab sunaane ke liye nahi, balke kisi aur maqsad ke liye bhi ho sakta hai. Kya koi aqali maedaan mein taba-aazmaai karte hue ye keh sakta hai ke Syedna Umar ﷺ ka hajre aswad, jo ke jamaad[202] aur sunne ki salaahiyat se mehroom hai, ko khitaab karna (maazAllah!) ek (1) behooda harkat thi?

Allama Muhammad bin Saaleh-al-Uthaimeen ﷺ (1421h) farmate hain: "Murdo'n ko salaam kehne se ye saabit nahi hota ke wo use sunte hain. Musalman (khusoosan Sahaaba) Nabi e Akram ﷺ ki zindagi mein tasshahud padhte hue Aap ﷺ par salam kehte the aur Aap ﷺ use qatan nahi sunte the". (Al Qaul-ul-Mufeed Alaa Kita but Tauheed: V1 P288)

Shaikh ﷺ ne bilkul durust farmaya hai. Agar Nabi e Akram ﷺ, Sahaba Ikraam ka tasshahud mein padha gaya salaam "اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ!" (Aye Nabi! Aap par salaam ho) sunte the, to Aap ﷺ ko sab Sahaba ki har waqt khabar rehni chaahiye thi, kyounke saare Sahaba Ikraam paanch (5) waqt ke namaazi the, jabke bohot dafa aisa hua ke Nabi e Akram ﷺ ko apne Sahaba Ikraam ke baare mein daryaaft karna pada ke wo kahaan hain aur kaise hain?

Misaal ke taur par ek (1) waaqia mulaahaza farmaae'n ke ek (1) aurat (ya mard) jo masjid ki safaai ka ehtemaam karti thi, faut ho gai. Sahaba Ikraam ne uska janaaza padha aur use dafna diya. Aap ﷺ ne us aurat ke masjid mein na aane par uske baare mein daryaaft kiya, to Aap ﷺ ko batlaya gaya ke wo to faut ho gait hi. (Saheeh Bukhari: 460; Saheeh Muslim: 956)

Agar Nabi-e-Kareem ﷺ Sahaba Ikraam ka namaz mein padha gaya salaam sunte the, to us aurat ke faut hone ke baad jo pehli namaz ka waqt aaya tha, usi mein Aap ﷺ ko khabar ho jaani chaahiye thi ke

[202] T: (جَماد) Be-jaan cheeze'n, patthar, waghaira [Rekhta]

masjid mein safaai karne waali aurat ne na namaz padhi hai, na salam kaha hai. Aisa kuch na hona, balke Aap ﷺ ko uski wafaat ka kai din baad Sahaba Ikraam se ilm hona is baat ki waazeh daleel hai ke har salaam ka suna jaana zaroori nahi.

Yehi muaamala murdo'n ko salaam kehne ka hai. Unko bhi sirf dua dena maqsood hota hai, na ke sunaana. Kisi saheeh hadees se murdo'n ka salaam sunaana saabit nahi. Hamara sawaal hai ke agar murde sunte hain to jawaab kyoun nahi dete? Kisi ne aaj tak murdo'n ki taraf se jawaab to nahi suna, na kisi simaa-e-moota ke qaael ne murdo'n ke jawaab dene ka daawa kiya hai. Jab baaz ke nazdeek murde sunte bhi hain aur pehchaante bhi hain to khud salaam kyoun nahi keh dete?

Maaloom hua ke qabarastan mein kaha jaane waala salaam, salaam-e-khitaab nahi, balke salaam-e-dua hai aur dua ko sunaana maqsood nahi hota.

Haafiz Ibne Hajar ؒ (852h) farmate hain: "Ek jamaat, jin mein Abdul Haq (Ashbili) bhi shaamil hain, ne murdo'n ko salaam kehne ki mashrooiyat se simaa-e-moota par istidlaal kiya hai. Unka kehna hai ke murde salaam nahi sunte, to unko mukhaatib karna fuzool hai …, lekin ye kamzor mauqoof hai, kyou'nke murdo'n ko salaam kehne mein us (khitaab) ke bar-aks aur ehtemaal bhi hai. Wo ye ke tasshahud mein Nabi e Akram ﷺ ko mukhaatib karke salaam kehna saabit hai, lekin Aap ﷺ tasshahud mein sab logo'n ki taraf se kahe gae salaam qatan nahi sunte.

Isi tarah qabrastan mein daakhil hone waale shakhs ka momin murdo'n ko salaam kehne ka matlab ye hota hai ke Aye Allah! In par salaamati naazil farma, jaise: "اَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ" ka matlab hai ke (Aye Allah! Tu apne rasool par rahmat aur salaamati naazil farma).

Saheeh hadees mein saabit hai ke jab banda tasshahud mein kehta hai ke: "اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللهِ الصَّالِحِيْنَ" (Ham par bhi salaamati ho aur Allah

ke nek bando'n par bhi) To har nek shakhs tak ye dua pohonch jaati hai. You'n ye khabar ba-maane insha hui. Iske maane ye hua ke Aye Allah! Tu tamaam nek logo'n par salaamati naazil farma. Wallahu Aalam!" (Al Imtaau' bil Arbaeena-al-Mutabaainas Samaau': P86)

Shubha Number ③

Ek (1) zaeef riwayat: "Madina mein ek (1) aurat faut hui, jiska naam Umme Mehjan tha, wo masjid ki safaai kiya karti thi, faut hui, to Nabi-e-Kareem ﷺ ko uski wafaat ka ilm na hua. Phir (ek (1) din) uski qabar ke paas se guzre, to poocha: Ye qabar kiski hai? Sahaba ne arz kiya: Umme Mehjan ki. Farmaya: Jo masjid mein jhaadu diya karti thi? Arz kiya: Ji haa'n. To Rasool Allah ﷺ ne logo'n ki saff banaai aur us par namaz-e-janaaza padhi. Phir (Umme Mehjan ko mukhaatib ho kar) farmaya: Aap ne (apne) kis amal ko sabse afzal paaya? Sahaba ne arz kiya: Allah ke Rasool! Kya ye sun rahi hai? Farmaya: Aap log isse ziyaada nahi sun rahe. Phir Nabi-e-Kareem ﷺ ne farmaya: Usne mujhe jawaab diya hai ke sabse afzal amal masjid mein jhaadu dena hai". (At Targheeb wat Tarheeb lil Munziri: V1 P122; Fathul Baari la Ibne Rajab: V2 P352)

Tabsara:

Iski mukammal sanad nahi mil saki. Be-sanad riwayaat ka koi etebaar nahi hota. Jo naaqis sanad maujood hai, us mein bhi Obaidullah bin Abi Marzooq "majhool-ul-haal" hai, use sirf Ibne Hibban ؒ ne "As Suqaat: V7 P157" mein zikr kiya hai.

Imam Bukhari ؒ, Imam Abu Haatim waghairahuma ؒ ne ise "mursal" kaha hai. Mohaddiseen ke nazdeek "mursal" riwayat zaeef hoti hai. Nez is riwayat se Nabi-e-Kareem ﷺ ke ilm-e-ghaib hone ki nafi ho rahi hai. Faafahum-o-tadabbur!

Shubha Number ④

Syedna Abdullah bin Umar ؓ se marwi hai:

جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُوْلَ اللّٰهِ! إِنَّ أَبِيْ كَانَ يَصِلُ الرَّحِمَ، وَكَانَ وَكَانَ، فَأَيْنَ هُوَ، قَالَ: فَيْ النَّارِ، قَالَ: فَكَأَنَّهُ وَجَدَ مِنْ ذٰلِكَ، فَقَالَ: يَا رَسُوْلَ اللّٰهِ! فَإِيْنَ أَبُوْكَ؟ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: حَيْثُمَا مَرَرْتَ بِقَبْرِ مُشْرِكٍ، فَبَشِّرْهُ بِالنَّارِ، قَالَ: فَأَسْلَمَ الْأَضعْرَابِيُّ بَعْدُ، وَقَالَ: لَقَدْ كَلَّفَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَبًا، مَا مَرَرْتُ بِقَبْرِ كَافِرٍ إِلَّا بَشَّرْتُهُ بِالنَّارِ.

(Sunan Ibne Majah: 1573)

Ek (1) dehaati shakhs Nabi-e-Kareem ﷺ ki khidmat mein haazir hua aur arz kiya: Allah ke Rasool! Mea waalid sila-rehmi aur bohot se nek kaam karta tha. Wo kahaa'n hai? Farmaya: Jahannum mein. Use ye baat naagawaar guzri aur kehne laga: Allah ke Rasool! Aap ke waalid kahaa'n hain? Farmaya: Jab bhi tu kisi mushrik ki qabar ke paas se guzre to use jahannum ki bashaarat de. Wo dehaati baad mein musalman ho gaya aur kehne laga: Allah ke Rasool ﷺ ne mujhe mashaqqat waale kaam mein masroof kiya hai. Main jab bhi kisi kaafir ki qabr ke paas se guzarta hoon to use jahannum ki bashaarat deta hoo'n.

Tabsara:

Iski sanad "zaeef" hai. Zohri "mudallis" hain aur baseegha-e-"عن" riwayat kar rahe hain. Simaa ki tasreeh nahi mili. Albatta isi maane ki ek (1) riwayat Saheeh Muslim: 203 mein bhi maujood hai, lekin us riwayat mein dehaati ko har mushrik ki qabr se guzarte hue use jahannum ki bashaarat dene ka hukm mazkoor nahi.

Shubha Number ⑤

Marwi hai ke Syedna Umar bin Khattab ﷺ baqee-e-gharqad ke paas se guzre aur farmaya:

الْسَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُوْرِ! أَخْبَارُ مَا عِنْدَنَا أَنَّ نِسَائَكُمْ قَدْ تَزَوَّجْنَ، وَدُوْرَكُمْ قَدْ سُكِنَتْ،

Qabr waalo! Tum par salaamti ho. Hamare paas jo khabre'n hain, wo ye hain ke tumhari

وَأَمْوَالَكُمْ قَدْ فُرِّقَتْ، فَأَجَابَهُ هَاتِفٌ: يَا عُمَرُ بْنَ الْخَطَّابِ! أَخْبَارُ مَا عِنْدَنَا أَنَّ مَا قَدَّمْنَاهُ، فَقَدْ وَجَدْنَاهُ، وَمَا أَنْفَقْنَاهُ، فَقَدْ رَبِحْنَاهُ، وَمَا خَلَّفْنَاهُ، فَقَدْ خَسِرْنَاهُ.

(al Hawaatif la Ibne Abid Duniya: 100)

aurto'n ne aage nikaah kar liye hain, tumhare gharo'n mein ghairo'n ne sukoonat ikhtiyaar karli hai aur tumhare maal taqseem kar diye gae hain. Ek (1) ghaibi aawaaz ne jawaab diya: Hamare paas ye khabar hai jo maal ham ne aage bheja tha, wo hame'n mil gaya, jo Allah ki raah mein kharch kiya tha, wo hamare liye nafamand saabit hua aur jo ham peeche chodkar aae hain, wo nuqsaandah saabit hua.

Tabsara

① Muthar bin Noman ki tauseeq nahi mil saki.

② Muhammad bin Jubair ka Syedna Umar bin Khattab ﷺ se simaa saabit nahi.

Haafiz Ibne Hajar ؒ farmate hain: "Iska simaa Syedna Umar bin Khattab ﷺ se saabit nahi. Imam Daraqutni ؒ ne is bat ki tasreeh ki hai ke uski Syedna Usman ﷺ se bayankarda hadees mursal hoti hai". (Tehzeeb-ut-Tehzeeb: V9 P92)

Shubha Number ⑥

❶ Syedna Abu Abdullah, Saidaan ﷺ ka bayan: "Farmaya: Aye Kooe'n Waalo! Kya tum ne apne Rabb ke wade ko saccha paaya? Sahaba Ikraam ne arz ki: Allah ke Rasool! Kya ye sunte hain? Aap ﷺ ne farmaya: Ye bilkul aapki tarah sun rahe hain, lekin jawaab nahi de sakte". (Al Mojam-ul-Kabeerlit Tabrani: V7 P165; Maarifa us Sahaaba li Abi Nuaim: V3 P444)

Tabsara:

Sanad sakht "zaeef" hai.

① Abdul Waaris bin Ibrahim, Abu Obaida Askari “majhool-ul-haal” hai.

Haafiz Haithami ؒ farmate hain: “Main use nahi pehchaanta”. (Majmua-az-Zawaaid: V5 P212)

② Yunus bin Musa shaami ki tauseeq nahi mil saki.

③ Hussain bin Hammad ka taayyun aur tauseeq darkaar hai.

④ Obaidullah bin Ghusail kaun hai? Maaloom nahi.

❷ Syedna Abdullah bin Masood ؓ se marwi hai: “Rasool Allah ﷺ badar ke kooe’n mein pade maqtuleen-e-kuffaar ke paas khade hue aur farmaya: Aye kooe’n waalo! Kya tumne apne Rabb ke wade ko sach paaya? Maine apne Rabb ke wade ko bilkul saccha paaya hai. Sahaba Ikraam ne arz kiya: Allah ke Rasool! Kya ye sun rahe hain? Farmaya: Aap meri baato’n ko inse ziyaada nahi sun rahe. Lekin aaj ye jawaab dene se qaasir hain”. (As Sunnah la Ibne Abi Aasim: 884; Al Mojam-ul-Kabeer-lit-Tabarani: V10 P160 H10320)

Tabsara

Sanad “zaeef” hai.

① Ash-at bin Sawaar (اشعث) jamhoor ke nazdeek “zaeef” hai.

Haafiz Ibne Hajar ؒ ne ise “zaeef” kaha hai. (Taqreeb-ut-Tehzeeb: 524)

Haafiz Haithami ؒ farmate hain: “Ise Imam Ahmad ؒ aur Aimma Ikraam ki ek (1) jamaat ne zaeef qaraar diya hai”. (Majmua-az-Zawaaed: V2 P240)

Haafiz Ibne Mulaqqin ؒ famrate hain: “Aksar mohaddiseen-e-ikraam ise naa-qaabil-e-etebaar aur naa-pasandida hi samajhte hain”. (Al Badr-ul-Muneer: V5 P731)

② Abu Ishaq Sabeei (ابی اسحاق السبیعي) ka an-ana aur ikhtilaat hai.

(Majmua Fee Musannifaat Abil Abbas-al-Asammi: 84) waali sanad bhi sakht zaeef hai. Us mein Aabaan bin Abi Ayaash “matrook” hai.

Haafiz Ibne Hajar ؒ farmate hain: “Ye ba-ittefaaq-e-mohaddiseen zaeef hai”. (Fathul Baari: V9 P239)

Allama Nasiruddin Albani ؒ farmate hain: “Lekin is hadees se tamaam murdo’n ka (har baat) ko sunna saabit nahi hota. Is mein to sirf ye mazkoor hai ke kooe’n waale maqtuleen ne wo baat suni thi jo Rasool-e-Akram ﷺ ne unse farmaai thi. Ye ek (1) khaas waaqia hai, jo umoom ka mutahammil nahi … Is baat ki taaeed Imam Qataada taabai ؒ ke us qaul se bhi hoti hai jo ham zikr kar chuke hain ke Allah Ta’ala ne-un-kuffaar ko Nabi e Akram ﷺ ki ye baat sunne ke liye zinda kar diya tha … You’n, ye ek (1) khaas waaqia hai. Ise umoomi rang de kar ye kehna jaaez nahi ke tamaam murde sunte hain, jaisa ke maujooda daur mein aksar logo’n ka aqeeda hai”. (Zilaal-ul-Jannat Fee Takhreej-as-Sunnah: V2 P428)

Shubha Number ⑦

Saeed bin Musaiyyib ؒ se mansoob hai: “Ham Syedna Ali bin Abi Taalib ؓ ke saath Madina Munawwara ke qabarastan mein daakhil hue. Syedna Ali ؓ ne pukaar kar kaha: Qabar waalo! Assalamu Alaikum wa Rahmatullah. Aap hame’n apne ahwaal sunaae’nge ya ham se sunna chaahte ho. Main (Saeed bin Musaiyyib) ne ye aawaaz suni: Ameer-ul-Momineen! Walaikas Salaam wa Rahmatullah. Aap hamare baad hone waale waaiqaat hame’n bataae’n. Syedna Ali ؓ ne farmaya: Aap ki biwiyo’n ne aage shadiyaa’n kari hain, aap ka maal taqseem kar diye gae hain. Aap ki aulaade’n yateemo’n mein shumaar hone lagi hain aur jo makaan aap ne banaae the. Un mein aap ke dushmano’n ne rahaaish ikhtiyaar karli hai. Hamare paas aap ki yehi khabre’n thee’n. Ab aap bataae’n ke aap ke paas kya khabre’n hain? Ek (1) maiyyat ne jawab diya: Hamare kafan bosida ho gae hain, baal bikhar gae hain, jilde’n phat gi hain, rone ki wajah se aankho’n ki siyaahi rukhsaaro’n par beh chuki hain, naak se kuch lahoo aur peep ke fawaare nikal rahe hain. Jo cheeze’n ham ne aage (Allah ki raah mein) bhej di thee’n, wo hamare liye nafamand saabit huee’n aur jin ko ham (waariso’n ke liye)

peeche chod aae the, wo hamare liye nuqsaandah saabit hui hain. Ham apne aamaal ke badle mein girwi rakhe hue hain". (Taareekh Ibne Asaakir: V27 P395)

Tabsara:

Sanad baatil hai.

❶ Abdullah bin Hasan bin Abdur Rahman, Abul Qaasim Bazzaaz ki tauseeq nahi mil saki.

❷ Kai aur bhi "majhool" raawi hain.

Imam Bahyhaqi ؒ farmate hain: "Is riwayat ki sanad mein Abu Zaid Nahwi se pehle majhool raawi maujood hain". (Taareekh Ibne Asaakir: V27 P395)

Haafiz Suyuti ؒ is riwayat ke baare mein farmate hain: "Ye aisi sanad ke saath marwi hai jis mein majhool raawi hain". (Al Khasaael-ul-Kubra: V2 P113)

❸ Sufyan bin Uyayna "mudallis" aur "a'n (عن)" se riwayat kar rahe hain. Lehaza ye riwayat qaabil-e-hujjat nahi ho sakti.

Shubha Number ⑧

Ahd-e-Farooqi mein ek (1) naujawaan tha. Ameer-ul-Momineen Syedna Umar ؓ usse bohot khush the. Din bhar masjid mein rehta, baad isha baap ke paas chala jaata. Raah mein ek (1) aurat ka makaan tha, us par aashiq ho gai. Hamesha apni taraf mutawajje karna chaahti, magar jawaan nahi dekhta tha. Ek (1) raat qadam ne laghzish ki, saath ho liya, darwaze tak gaya. Jab andar jaana chaaha, Allah Ta'ala yaad aaya aur be-saakhta aayat-e-karima zabaan se nikli:

اِنَّ الَّذِيْنَ اتَّقَوْا اِذَا مَسَّهُمْ طٰٓئِفٌ مِّنَ الشَّيْطٰنِ تَذَكَّرُوْا فَاِذَا هُمْ مُّبْصِرُوْنَ.
(Surah-al-Aaraaf: 201)

Beshak jin logo'n ne taqwa ikhtiyaar kiya jab unhe'n shaitan ki taraf se koi waswasa aaleta hai, ot wo chaunk padte hain,

phir wo yaka-yak soojh-boojh
waale ho jaate hain.

Aayat padhte hi ghash khaa kar gira, aurat ne apni kaneez ke saath utha kar uske paas darwaze par phenk diya. Baap muntazir tha. Aane mein der hui. Dekhne nikla. Darwaze par behosh pada paaya. Ghar waalo'n ko bula kar andar uthwaaya. Raat gae hosh aai, baap ne haal poocha, kaha: Khairiyat hai. Kaha: Bata de. Naa-chaar[203] qissa bayan kiya. Baap bola: Jaan-e-pidr[204]! Wo aayat kaunsi hai? Jawaan ne phir padhi, padhte hi ghash aaya, harkat di, murda haalat mein paaya. Raat hi nehlakar kafna kar dafan kar diya. Subah ko Ameer-ul-Momineen Syedna Umar ﷺ ne khabar paai. Baap se taaziyat ki aur khabar na dene ki shikayat farmaai. Arz ki: Ameer-ul-Momineen! Rat thi. Phir Ameer-ul-Momineen saathiyo'n ko lekar qabr par gae.

Syedna Umar ﷺ ne farmaya: "Aye falaa'n! Jo shakhs apne Rabb ke saamne jo abadhi se dar jaae, uske liye do (2) jannate'n hain. Naujawaan ne qabr ke andar se jawaab diya. Aye Umar! Allah Ta'ala ne wo dono jannate'n mujhe inaayat farmadi hain". (Zammul Hawaa la Ibnul Jauzi: 252-253; Taareekh Ibne Asaakir: V45 P450)

Tabsara:

Sanad baatil hai.

Yahya bin Ayyub Ghaafqi Masri ﷺ (168h) farmate hain: "Maine ek (1) bayan karne wale ko suna ke ahd-e-farooqi mein …".

Lehaza ye sanad "ma'zal" (معضل) hai.

Ishaq bin Raahwiya ﷺ ne ek (1) qaul ki sanad bayan karte hue kaha: "Maine Abdullah bin Mubarak ﷺ ke ek (1) shagird ko ye bayan karte hue suna". (Muqaddama Saheeh Muslim: 19)

[203] T: Be-bas, laachaar [Rekhta]
[204] T: (جانِ پِدَر) Baap ki jaan, beta, farzand [Rekhta]

Haafiz Nawavi ؒ (676h) farmate hain: “Ye majhool hai aur isse hujjat pakadna durust nahi”. (Sharah Saheeh Muslim: 19)

Mubham aur naa-maaloom logo’n ki riwayat par apne aqaaed-o-aamaal ki buniyaad rakhna jaaez nahi.

Shubha Number ⑨

Saeed bin Abdullah Audi ؒ bayan karte hain ke main Syedna Abu Umama ؓ ki khidmat mein us waqt haazir hua, jab wo jaan-kani[205] ki haalat mein the. Wo farmane lage. Jab main faut ho jaau’n, to mere saath usi tarah ka muaamal akarna, jis tarah hame’n Rasool Allah ﷺ ne apne murdo’n ke saath karne ka hukm diya hai. Aap ﷺ ne hame’n hukm farmaya tha ke jab aap mein se koi faut ho jaae aur aap uski qabr par mitti baraabar kar chuko, to aap mein se ek (1) shakhs uski qabr ke sarhaane ki jaanib khada ho kar kahe: Aye falaa’n aurat ke bete falaa’n! Jab wo ye kahega, to murda uthkar baith jaaega, murda ye baat sunega, lekin jawaab nahi dega. Phir wo kahega: Aye falaa’n aurat ke bete falaa’n! Wo kahega: Allah tujh par rahem kare! Hamari rehnumaai kar, lekin aap uska shaoor nahi rakhte. Phir kahega ke tu us baat ko yaad kar, jis par duniya se rukhsat hua hai. Us baat ki gawaahi ke Allah ke siwa koi maabood nahi aur Muhammad ﷺ uske bande aur rasool hain. Tu Allah ke Rabb hone, Muhammad ﷺ ke nabi hone, islam ke deen hone aur quran ke imam hone par raazi tha. Munkar aur nakeer meins se ek, doosre ka haath pakad kar kehta hai: Chalo, jis aadmi ko uska jawaab bata diya gaya ho uske paas ham nahi baith-te. Chunache dono ke saamne Allah Ta’ala uska haami ban jaaega. Ek (1) aadmi ne arz kiya: Allah ke Rasool! Agar wo (talqeen karne waala) us (marne waale) ki maa ko na jaanta ho, to (kya kare)? Farmaya: Wo use Hawwa ؑ ki taraf mansoob karke kahe: Aye Hawwa ke falaa’n bete! (Mojam-ul-Kabeer-lit-Tabarani: 7979; Ad Dua-lit-Tabarani: V3 P298 H1214; Wasaaya-al-Ulama la Ibne Zabr: P46-47; Ash Shaafi li Abdil Aziz, naqalan a’n-at-Talkhees-al-Habeer la Ibne Hajr: V2 P136;

[205] T: Maut ke waqt saans ka ukhadna, dam todne ki haalat, naza’a [Rekhta])

Ittiba-al-Amwaan li Ibrahim-al-Harbi, naqalan-al-Maqaasid-al-Hasan li Sakhaawi: 265; Al Ahkaam liz Ziyaa-al-Maqdisi, naqalan A'n-al-Maqaasid-al-Hasana: 265)

Tabsara:

Ye sanad sakht "zaeef" hai.

❶ Ismail bin Ayaash ki ahle hijaaz se bayan-karda riwayat "zaeef" hoti hai, mazkoora riwayat bhi ahle hijaaz se hai, lehaza "zaeef" hai.

Haafiz Ibne Abdul Bar ؒ farmate hain: "Ismail bin Ayaash jab apne ilaaqe waalo'n ke alaawa kisi aur se bayan kare, to mohaddiseen ke yahaa'n uski hadees bhi qubool nahi hoti. Jab wo shaami logo'n se bayan kare, to uski hadees saheeh hoti hai. Jab shaamiyo'n ke alaawa madaniyo'n aur deegar ilaaqe waalo'n se bayan kare, to uski riwayat mein bohot ziyaada ghalati aur izteraab hota hai. Meri maalumaat ke mutaabiq Mohaddiseen-e-Ikraam ka is baat mein koi ikhtilaaf nahi ke jab Ismail bin Ayaash apne ilaaqe waalo'n ke alaawa kisi se bayan kare to uski hadees qaabil-e-iltifaat nahi hoti". (At Tameheed limaa fil Muwatta Minal Maani wal Asaaneed: V6 P429)

Imam Yaqoob bin Sufyan Faswi ؒ farmate hain: "Kuch ahle ilm ne Ismail bin Ayaash par jarah ki hai. Ismail siqa aur aadil hain, shaam ki hadees ko sabse badh kar janne waale hain. Koi bhi unko radd nahi karta. Ziyaada se ziyaada unke baare mein ye kaha gaya hai ke ye Madina aur Makkah ke rehne waale siqa raawiyo'n se munkar riwayaat bayan karte hain". (Al Maarifa wat Taareekh: V2 P424)

Haafiz Ibne Hajar ؒ farmate hain: "Jab apne ahle ilaaqa se bayan kare to sadooq hota hai aur jab kisi aur se bayan kare to haafza ki kharaabi ka shikaar hota hai". (Taqreeb-ut-Tehzeeb: 473)

Ye riwayat bhi hijaaziyo'n se hai, lehaza zaeef hai. Ye jarrah mufassar hai.

❷ Abdullah bin Muhammad Qurashi ghair-maaroof hai.

Haafiz Zahabi ؒ farmate hain: “Ye Abdullah naami raawi maaloom nahi ho saka ke kaun hai?” (Mizaan-ul-Etedaa: V3 P244)

❸ Yahya bin Abi Kaseer “mudallis” hain, simaa ki tasreeh nahi mili.

❹ Saeed bin Abdullah Audi ki tauseeq nahi mil saki.

Haafiz Haithami ؒ farmate hain: “Is (tabrani) ki sanad mein kai raawi aise hain, jinhe’n main pehchaan nahi saka”. (Majmua-az-Zawaaid: V3 P45)

Lehaza Haafiz Ibne Hajar ؒ ka ye kehna saheeh nahi: “Iski sanad saaleh (hasan) hai. Imam Ziya Maqdisi ؒ ne isi apni kitab “al Ahkaam” mein qawi qarar diya hai”. (At Talkhees-ul-Habeer: V2 P135-136 H796)

Jabke khud Haafiz Ibne Hajar ؒ ek (1) muqaam par is hadees ke baare mein farmate hain: “Ye hadees ghareeb hai aur iski dono sanade’n zaeef hain”. (Al Futuhaat ar Rabbaniyyah: V4 P196)

Isi liye Haafiz Sakhaqi ؒ ne likha hai ke hamare Shaikh Ibne Hajar ؒ ne is hadees ko apni baaz tasaneef mein “zaeef” kaha hai. (Al Maqaasid-ul-Hasanah: P265)

Is hadees ke baare mein deegar ahle ilm ki aara bhi mulaahaza farmaae’n:

Haafiz Iraqi ؒ farmate hain: “Is riwayat ko Tabrani ؒ ne zaeef sanad ke saath bayan kiya hai”. (Takhreef Ahadees-al-Ahya: V4 P420)

Haafiz Nawavi ؒ ne iski sanad ko “zaeef” kaha hai. (Al Majmua: V5 P257)

Haafiz Ibne Salaah ؒ farmate hain: “Iski sanad qaabil-e-hujjat nahi”. (Fataawa Ibnus Salaah: V1 P261; Al Azkaar lin Nawavi: P138)

Allama Ibne Qaiyyim ؒ farmate hain: “Mohaddiseen-e-Ikraam ka is hadees ke zaeef hone par ittefaaq hai”. (Tohfaul Maudood: P149)

Nez farmate hain: “Ise daleel nahi banaya jaa sakta”. (Tehzeeb us Sunan: V7 P250)

Haafiz Haithami ﷺ farmate hain: “Iski sanad mein kai raawi aise hain, jinhe’n main pehchaan nahi paaya”. (Majmua-az-Zawaaid: V3 P45)

Haafiz Suyuti ﷺ farmate hain: “(Qabr par) Talqeen karna kisi saheeh ya hasan hadees se saabit nahi, balke is baare mein marwi hadees ba-ittefaaq-e-mohaddiseen zaeef hai”. (Al Haafi lil Fataawa: V2 P191)

Nez farmate hain: “Ye riwayat zaeef sanad ke saath Mo’jam Tabrani mein maujood hai”. (Ad Durar-al-Muntasir: 469)

Saabit hua ke aimma-e-hadees aur ulama-e-sunnat ke nazdeek ye riwayat “zaeef” hai.

Allama San-aani ﷺ farmate hain: “Mohaqqiqeen aimma ke kalaam se ye baat saabit hoti hai ke ye hadees zaeef hai”. (Subul us Salaam: V2 P157)

Tambeeh:

Is riwayat ko “zaeef” qaraar dene ke baad Haafiz Nawavi ﷺ farmate hain: “Mohaddiseen-e-Ikraam aur deegar ahle ilm ka fazaail aur targheeb-o-tarheeb par mabni ahadees ke baare mein narmi bartatne par ittifaaq hai”. (Al Majmua Sharah-al-Muhazzab: V5 P257-258)

Haafiz Nawavi ﷺ ke jawaab mein Allama Nasiruddin Albani ﷺ farmate hain: “Fazaail-e-Aamaal mein zaeef hadees par amal karne ke baare mein jo baat mashoor hai, uska itlaaq yahaan nahi ho sakta. Uska itlaaq to-un-aamaal par hota hai jin ki mashrooiyat Quran-e-Kareem aur saheeh ahadees se saabit hai. Jo amal KoS se saabit na ho, us baare mein zaeef hadees par amal jaaez nahi, kyounke ye (sawaab ke liye amal karna) sahriyat hai aur shariyat zaeef hadees se saabit nahi hoti. Zaeef hadees bil-ittifaaq marjooh zann ka faaeda deti hai. Aisi kamzor daleel par amal karna kyounkar jaaez hua?” (Silsila Ahadeed uz Zaeefa: V2 P65)

Shaikh-ul-Islam Ibne Taimiya ﷺ (728h) farmate hain: “Aimma mein se kisi ne ye nahi kaha ke zaeef hadees ki buniyaad par kisi amal ko waajib

ya mustahab kehna jaaez hai. Jo shakhs aisa daawa karta hai wo ijmaa-e-ummat ka mukhaalif hai". (Majmua-al-Fataawa: V1 P251)

Baaz ahle ilm ka khayaal hai ke is "zaeef" hadees ke kai shahwaahid bhi hain. Ham wo shawaahid bhi qaaraeen-e-ikraam ki nazar kar rahe hain, mulaahaza farmaae'n:

① Syedna Abu Umama ﷺ se marwi hai, unho'n ne farmaya: Jab main faut ho jaau'n aur tum mujhe dafan kar chuko, to ek (1) insaan mere saar ke paas khade ho kar kahe: Aye Saddi bin Ajlaan (Syedna Abu Umama ﷺ ka naam)! Us aqeede ko yaad kar jis par tu zindagi mein qaaem tha, yaane Tauheed-e-Ilaahi-o-Risaalat-e-Muhammadi ka iqraar. (Ad Durar-al-Mansoor lis Siyuti: V5 P39)

Tabsara:

Ye asar be-sanad hone ki wajah se baatil hai.

② Mazkoora-baala marfoo riwayat ki ek-doosri sanad bhi hai:

عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا حَمَادُ بْنُ عَمْرٍو عَنْ عَبْدِ اللّٰهِ بْنِ مُحَمَّدٍ، عَنْ يَحْيَى بءنِ أَبِيْ كَثِيْرٍ، عَنْ سَعِيْدٍ الْأَوْدِيِّ، قَالَ: ...

(Al Muntaqa Min Masmooaat Maru liz Ziya-al-Maqdisi: 21; Zikr-al-Maut li Ibne Shaheen, naqlan An-al-Maqaasid-al-Hasan lis Sakhawi: 265)

Tabsara:

Jhoot hai, is sanad ko ghadne waala Hammad bin Umar Naseebi hai.

- Imam Yahya bin Maeen ﷺ farmate hain: "Ye kazzab aur hadees ghadne waala raawi hai". (Al Kaamil la Ibne Adi: V3 P10 sanad hasan)

- Imam Ibne Shaheen ﷺ farmate hain: "Ye siqa nahi tha, maine use dekha hua hai". (Taareekh Asma-az-Zuafaa wal Kazzaabeen: 129)

- Imam Ibne Hibban ﷺ farmate hain: "Ye riwayaat khud ghad kar siqa raawiyo'n ke zimme thop deta tha". (Kitab-ul-Majruheen: V1 P252)

Imam Bukhari ؒ farmate hain: “Ye munkir-ul-hadees hai. Ise Ali bin Hajar ne zaeef qaraar diya hai”. (At Taareekh-ul-Ausat: V2 P291 #2646; At Taareekh-ul-Kabeer; V3 P28)

Imam Haakim ؒ farmate hain: “Ye kai siqa raawiyo’n se mansoob manghadat aur sakht zaeef riwayaat bayan karta hai”. (Al Madkhal Ilas Saheeh: P129 #39)

Imam Ibne Adi ؒ farmate hain: “Ise salaf-o-saaliheen ne hadees ghadne waalo’n mein shumaar kiya hai”. (Al Kaamil Fee Zuafaa-ur-Rijaal: V4 P240)

Maaloom hua ke ye ba-ittifaaq-e-mohaddiseen kazzaab aur wazza hai. Lehaza ye sanad jhooti hai.

Imam Muslim bin Hajjaj ؒ farmate hain: “Jin raawiyo’n par tamaam mohaddiseen ke yahaan ya aksar ke yahaan hadees ghadne ka ilzaam ho, ham unki hadees bayan karne mein mashghool nahi hote”. (Muqaddama Saheeh Muslim)

Is riwayat mein Abdullah bin Muhammad Quraishi ghair-maaroof raawi hai, nez yahya bin Abi Kaseer “mudallis” hai. Simaa ki tasreeh nahi ki, phir Saeed Azdi ya Saeed Audi bin “majhool” hai.

Iska ek (1) shaahid Qazi Khulai ki kitaab (Al Fawaaid: 41) mein mazkoor hai. Uski sanad bhi mauzoo (manghadat) hai. Mohaddis Albani ؒ uske baare mein farmate hain: “Ye hadees zaeef hai. Main Utba bin Sakan ke alaawa iske raawiyo’n mein se kisi ko bhi nahi pehchaan paaya aur Utba ke baare mein Imam Daraqutni ؒ (As Sunan: V2 P184, V3 P250) mein farmate hain ke wo matrook-ul-hadees hai aur Imam Bayhaqi ؒ farmate hain: Ye zaeef raawi hai aur is par hadeese’n ghadne ka ilzaam hai”. (Silsila-al-Ahadees uz Zaeefa: 599)

Utba bin Sakan sakht majrooh hai.

Imam Ibne Hibban ؒ farmate hain: “Ye ghalatiyaa’n karta hai aur siqa raawiyo’n ki mukhaalifat karta hai”. (As Suqaat: V8 P508)

Haafiz Ibnul Jauzi ؒ farmate hain: “Imam Daraqutni ؒ ne ise munkir-ul-hadees aur matrook qaraar diya hai”. (Az Zuafa wal Matrukoon: 2255)

Haafiz Bazzaar ؒ farmate hain: “Isne Auzaai ؒ ki taraf mansoob karke munkar riwayaat bayan ki hain”. (Musnad-al-Bazzaar: 4166)

Haafiz Haithami ؒ ne “matrook” kaha hai. (Majmua-az-Zawaaed: V3 P202 H5230)

Is sanad ke deegar raawiyo’n ki tauseeq bhi nahi mili. Lehaza ye sanad bilkul baatil hai.

③ Ek (1) taabai Zamrah bin Habeeb kehte hain ke jab maiyyat par qabr ko baraabar kar diya jaata aur log waapas chale jaate, to wo uski qabr ke paas ye kehna mustahab samajhte the: Aye falaa’n! Tu Laa Ilaaha Illallahu keh (teen (3) martaba), aye falaa’n! Tu keh ke mera Rabb Allah hai aur mera deen islam hai aur mere nabi Muhammad ﷺ hain. (Sunan Saeed bin Mansoor, naqlan a’n (عن) Buloogh-ul-Maraam li Ibne Hajar: 471)

Tabsara:

Sanad “zaeef” hai, is mein “Ashyaakh mein Ahle Homs” mubham-o-naa-maaloom hain. Lehaza ye naa-qaabil-e-hujjat aur naa-qaabil-e-amal hai.

④ Hakam bin Haaris Salmi: “Jab tum mujhe dafan kardo aur meri qabr par paani chidak do, to meri qabr par khade ho kar qible ki taraf rukh karo aur mere liye dua karo”. (Al Mojam-ul-Kabeer-lit-Tabarani: V3 P215 H3171)

Tabsara:

Sanad “zaeef” hai.

Haafiz Haithami ؒ: “Atiya-tud-Dua ko main nahi pehchaanta”. (Majmua-az-Zawaaed: V3 P44)

⑤ Saeed bin Musaiyyib ؒ kehte hain: “Main Ibne Umar ؓ ke saath ek (1) janaze mein haazir hua. Jab unho’n ne maiyyat ko lahad mein rakha

to farmaya: Allah ke naam se, Rasool Allah ﷺ ke tariqa par". (Sunan Ibne Majah: 1553; Al Mojam-ul-Kabeer-lit-Tabarani: V12 P212 H13094; Sunan Kubra lil Bayhaqi: V4 P55)

Tabsara:

Riwayat sakht "zaeef" hai.

❶ Hammad bin Abdur Rahman Kalbi "zaeef" hai. (Taqreeb-ut-Tehzeeb: 1502)

Haafiz Boosiri ؒ farmate hain: "Is sanad mein Hammad bin Abdur Rahman maujood hai, jisko zaeef qaraar dene par tamaam mohaddiseen muttafiq hain". (Misbaah uz Zujaajah: V1 P505)

❷ Idrees bin Subeeh Audi "majhool" hai.

Imam Abu Haatim ؒ ne "majhool" qaraar diya hai. (Al Jarah wa Taadeel li Abi Haatim: V2 P264)

Imam Ibne Hibban ؒ ne farmaya: "Bohot kam riwayaat bayan karne ke bawujood iski riwayaat mein nakaarat[206] aur ghalatiyaa'n maujood hain". (As Suqaat: V6 P78)

Imam Ibne Adi ؒ ne ise Idrees bin Yazeed Audi qaraar diya hai.

Haafiz Ibne Hajar ؒ farmate hain: "Imam Ibne Adi ؒ ka qaul hi ziyaada saaeb[207] hai". (Tehzeeb-ut-Tehzeeb: V1 P171; wa-fee-nuskha: V1 P195)

Ye baat be-daleel hone ki wajah se durust nahi.

Faaeda Number ①

Allama Halabi ؒ, Allama Subki ؒ se naqal karte hain: "Nabi e Akram ﷺ ke apne bete ko talqeen karne waali riwayat ki koi saheeh ya hasan sanad maujood nahi". (As Seerah-al-Halabiyya: V3 P437)

Faaeda Number ②

[206] T: (نَکارَت) Naa-pasandidgi, bezaari, nafrat [Rekhta]
[207] T: (صائِب) Sahi, seedha [Rekhta]

Haafiz Ibne Qaiyyim ؒ farmate hain: “Ye hadees agarche saheeh saabit nahi, lekin tamaam ilaaqo’n mein har zamaane mein is par baghair inkaar kea mal hota raha hai. Yehi baat is par amal ke jaaez hone ke liye kaafi hai”. (Kita bur Rooh: P16)

Kitab-ur-Rooh ke mutaalliq Mohaddis-ul-Asr Allama Albani ؒ farmate hain: “Main Kitab-ur-Rooh ki Allama Ibne Qaiyyim ؒ ki taraf nisbat ke hawaale se kaafi shak-o-shubha mein mubtala ho’n. (Ya to ye unki tasneef hi nahi) Ya phir unho’n ne apne talab-e-ilm ke awaail mein use taaleef kiya tha. Wallahu Aalam!”. (Tehqeeq-ul-Aayaat il Baiyyinaat Fee Adm-e-Samaa-al-Amwaat: P39)

Ho sakta hai ke ye ibaarat-al-haaqi ho, yaane kisi naasikh ki ghalati se darj ho gai ho, kyou’nke Allama Ibne Qaiyyim ؒ khud seerat-e-nabawi ﷺ bayan karte hue farmate hain: “Nabi-e-Kareem ﷺ qabr ke paas qirat karne nahi baith-te the, na hi (qabr par) maiyyat ko talqeen karte the, jaisa ke maujooda zamaane mein log karte hain”. (Zaad-al-Maad: V1 P522)

Agar kisi zaeef riwayat ke hukm par baaz log amal kare’n, to wo saheeh nahi ho jaati hai. Logo’n kea mal se sanad ka saheeh hona mohaddiseen-e-ikraam ka mazhab nahi. Agar kisi riwayat ke hukm par, yaane isse maakhuz masla par ijma-e-ummat saabit ho jaae, tab bhi wo sanad “zaeef” hi rahegi. Albatta wo masla ijmaa-e-ummat ki wajah se sharia darja haasil karlega. Hadees Abi Umaama ؓ par gar baaz ne amal kiya hai to unke amal se use kuch taqwiyat nahi milegi. Is par mustazaad ye ke kai ahle ilm ne use “zaeef-o-ghair-saabit” qaraar diya hai aur talqeen ko bidat qaraar diya hai.

Qabr Par Talqeen Aur Ulama-e-Deen:

① Allama Izz bin Abdus Salam ؒ (660h) farmate hain: “Murde ko talqeen karne ke baare mein koi hadees saabit nahi, ye bidat hai. Nabi e Akram ﷺ ka ye farman ke apne marne waalo’n ko Laa Ilaaha Illallah ki talqeen kare’n, us shakhs ke baare mein hai jiski maut ka waqt

qareeb ho aur uski zindagi ki ummeed na rahe". (Fataawa-al-Izz bin Abdus Salam: P427)

② Allama Ibne Qadaama Maqdisi ؒ (620h) farmate hain: "Maiyyat ko dafan karne ke baad use talqeen karne ke baare mein Imam Ahmad bin Hambal ؒ se mujhe koi baat maaloom nahi ho saki. Is baare mein aimma-e-deen mein se kisi aur imam ka bhi koi qaul mujhe nahi mila. Albatta Allama Asram ka bayan hai ke maine Abu Abdullah (Imam Ahmad ؒ) se poocha: Ye jo log maiyyat ko dafan karne ke baad karte hain ke ek (1) aadmi qabar par khada ho jaata hai aur kehta hai: Aye falaa'n aurat ke falaa'n bete! Jis aqeeda-e-tauheed par toone duniya ko choda tha, usko yaad kar. Imam Saahab ne farmaya: Maine shaam waalo'n ke alaawa kisi ko aisa karte nahi dekha. Jab Abu Mughaira faut hue to ek (1) shakhs aaya aur usne aisa kiya. Abu Mughaira is baare mein Abu Bakar bin Abu Maryam se ek (1) riwayat bayan karte the, Abu Bakar bin Abu Maryam apne (naa-maaloom) shuyookh ka ye amal naqal karte the". (Al Mughni: V2 P377)

③ Shaikh Mardaawi ؒ (885h) farmate hain: "Mera qalbi maelaan talqeen ke jaaez na hone ki taraf hai". (Al Insaaf Fee Maarifah ar Raajeh minal Khilaaf: V2 P549)

④ Allama Ibne Qaiyyim ؒ (751h) farmate hain: "Nabi-e-Kareem ﷺ qabr ke paas qirat karne nahi baith-te the, na hi (qabr par) maiyya tko talqeen karte the. Jaisa ke maujooda zamane mein log karte hain". (Zaad-al-Maad: V1 P522)

⑤ Haafiz Siyuti ؒ (911h) farmate hain: "Jamhoor aimma ka mazhab hai ke (qabr par) talqeen bidat hai". (Al Haawi lil Fataawa: V2 P191)

⑥ Fatawa Aalamgiri mein likha hai: "Zaahir riwayat ke mutaabiq baad-al-marg talqeen durust nahi. Jaisa ke Allama Aeni ؒ ki Sharah Hidaya aur Meraj ud Diraaya mein hai". (Fatawa Aalamgiri: V1 P157)

⑦ Shaikh Zaada Hanafi ؒ (1078h) farmate hain: “Aksar aimma aur mashaaekh ise naajaaez kehte hain”. (Majma-al-Anhar: V1 P179, wa fee nuskha: V1 P264)

⑧ Allama Sanaani ؒ (d1182h) farmate hain: “Aimma-e-Muhaqqiqeen ka faisla hai ke ye hadees zaeef hai aur is par amal bidat hai. Bohot se log aisa karte hain, unki kasrat se dhoka mat khaaiye”. (Subul us Salaam: V2 P161)

⑨ Muhammad bin Abdullah Tamrtaashi Hanafi ؒ farmate hain: “Tadfeen-e-maiyyat ke baad talqeen na ki jaae”. (Tanweer-ul-Absaar: P619)

⑩ Allama Shams-ul-Haq Azimabadi ؒ (1329h) farmate hain: “Bohot se ahle ilm ne tasreeh ki hai ke dafan karne ke baad maiyyat ko talqeen karna bidat hai”. (Aun-ul-Maabood: V8 P269)

Latifa:

Allama Ibne Aabideen Shaami Hanafi ؒ (1252h) farmate hain: “Dafan ke baad talqeen se manaa is liye nahi kiya gaya ke us mein koi nuqsaan nahi, balke faaeda hai”. (Raddul Mohtaar: V1 P797)

Qaraeen-e-Ikraam! Aap ne ahle ilm ke aqwaal mulaahaza farma liye hain. Jo amali sharia daleel se saabit na ho aur ulama-e-deen ise bidat qaraar dete ho’n, kya ise jaaez qaraar dene ke liye ye daleel kaafi ho jaaegi ke isse manaa nahi kiya gaya? Kya namaz-e-janaza ki ek (1) zaaed rakaat se mana kiya gaya hai?

Phir is par bhi kya daleel hai ke bid-ee (بدعي) talqeen maiyyat ko nafaa deti hai? Dafan ke baad maiyyat ke haq mein saabit-qadmi ki dua sunnat hai, lekin talqeen bilkul bhi sunnat nahi hai.

Mufti-e-Darul Uloom Deoband Aziz-ur-Rahman Saahab (1347h) se sawaal hua: “Baad dafan ke talqeen jaaez hai ya na? Agar jaaez hai to kis tarah?” Jawab: “Taqeen baad-ad-dafan ko fuqaha ne jaaez rakha hai”. (Fataawa Darul Uloom Deoband: V5 P392)

Nahi maaloom Mufti Saahab marhoom ne kin fuqaha ki tarafh ishaara kiya hai? Aslaaf-e-ummat to aisa karte Nazar nahi aae.

Allama Sarfaraz Khan Safdar Saahab ne likha hai: “Albatta dafan ke baad talqeen karna indal-qabr (qabr ke paas) hai. Magar wo to (وَالدُّعَاءُ عِنْدَهَا قَائِمًا) (Qabr ke paas khade ho kar dua karne) ki madd[208] mein hai, jo sunnat se saabit hai”. (Raah-e-Sunnat: P228)

Shariyat-e-Islamiya mein na qabr par azaan saabit hai, na hi dafan ke baad qabr par talqeen saabit hai, lehaza ek (1) be-asl cheez ko doosri be-asl cheez par qiyaas karna khud baatil hai.

Alhaasil:

Allah Ta’ala ka qanoon hai ke murde sun nahi sakte. Albatta deegar kai kulli qawaaed-o-qawaneen ki tarah is qaaede mein bhi kuch istishna-aat maujood hain, jo saheeh ahadees se saabit hoti hain. Masalan: Murde dafan ke baad waapas jaane waale logo’n ke jooto’n ki aawaaz sunte hain, nez badar mein jahannum wisaal hone waale kuffaar ne Nabi e Akram ﷺ ka khutba suna tha.

Kuch logo’n ko unhi istishna-aat ne is shubhe mein mubtala kar diya hai ke murde sunte hain, halaanke Dalaael-e-shariya ki wajah se sirf yehi istishna-aat us kulli qaaede se khaarij honge, adm-e-simaa-e-moota waala poora qanoon-e-shariyat tabdeel nahi hoga. Jo log in istishna-aar ki binaa par is kulli qaaede ka inkaar kar jaate hain, unse guzaarish hai ke agar unke tarz-e-amal ko apnaa kar koi shakhs deegar kulli qawaaed ka inkaar karde. Masalan, Aadam ﷺ ko bin maa aur bin baap paedaaish aur Isa ﷺ ki bin baap ke paedaaish waali aayaat ko le kar insaano ke maa aur baap dono se paeda hone ke kulli qanoon ka inkaar karde, to kya ye tarz-e-amal durust hoga?

Quran-o-Sunnat aur fahem-e-salaf ki raushni mein hamara aqeeda ye hai ke murde nahi sunte, albatta wo haalaat-o-waaqiaat isse khaarij

[208] T: (مَد) Khaana, fasl, baab [Rekhta]

hain jin ki shariyat ne khud wazaahat kardi hai. Ya murde sunte hain, lekin khaas-un-haalaat-o-waaqiaat mein jin ki nusoos-e-shariya mein taayyun-o-takhsees ho chuki hai. Jo shakhs kisi haal mein kisi murde ke kisi baat ko sunne ka daawa kare, uske paas is baare mein zaroor koi khaas nas-e-shari honi chaahiye. Warna uska daawa baatil hone ke saath-saath shariyat-e-islamiya se khilwaad aur mazaaq mutasawwur hoga. Agar koi shakhs apne daawe par koi khaas nass-e-sharia pesh karde, to kisi musalman ko us khaas soorat mein murde ya murdo'n ke sunne ka inkaar karne ki gunjaaish nahi rahegi. Albatta us khaas soorat ke alaawa wo aam haalaat mein murdo'n ka na sun sakna, phir bhi apni jagah par musallama sharai qanoon rahega.

Dua hai ke Allah Ta'ala haq ko saamajhne aur us par amal karne ki taufeeq ataa farmaae. Aamen!

Kya Murde Zindo'n Ka Salaam Sunte Hain?

Qabr waale na zindo'n ka salaam sunte hain, na unhe'n dekhte pehchaante hain. Baaz ahle ilm ka ye kehna ke murde zindo'n ka salaam sunte hain aur zaaireen ko dekhte-o-pehchaante hain, kisi saheeh daleel par mabni nahi. Is qism ke Dalaael aur-un-par tehqeeqi tabsara mulaahaza farmaae'n:

1 Syedna Abu Huraira ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

مَا مِنْ رَّجُلٍ يَّمُرُّ بِقَبْرٍ، كَانَ يَعْرِفُهُ فِيْ الْدُنْيَا، فَيُسَلِّمُ عَلَيْهِ، إِلَّا عَرَفَهُ وَرَدَّ عَلَيْهِ.

(Musannafaat Abil Abbas-as-Samm: 419 (11); Fawaaed Abil Qaasim Tammaam: 139; Mojam-ul-Shuyookh la Ibne Jumai-as-Saidaawi: 333; Taareekh Baghdad: V7 P139; Taareekh Ibne Asaakir: V10 P38, V27 P65; Siyar Elaam an Nubala liz Zahabi: V3 P590)

Qabr waala duniya mein jis shakhs ka waqif tha, wo agar uski qabr ke paas se guzarte hue use salaam kehta hai to wo use pehchaan leta hai aur uske salaam ka jawaab deta hai.

Tabsara:

Sanad manghadat hai, Abdur Rahman bin Zaid bin Aslam jamhoor ke nazdeek "zaeef" aur "matrook" hai.

Haafiz Haithami ﷺ farmate hain: "Aksar mohaddiseen isko zaeef qaraar dete hain". (Majmua-az-Zawaaed: V2 P20)

Haafiz Ibnul Jauzi ﷺ farmate hain: "Abdur Rahman bin Zaid ke zaeef hone par mohaddiseen-e-ikraam ka ittefaaq hai". (Al Elal-al-Mutanaahiya: 1523)

Isne apne waalid se jhoota nuskha riwayat kiya hai. Mazkoora riwayat bhi ye apne baap se kar raha hai.

2 Is riwayat ka ek (1) mauqoof[209] shaahid Syedna Abu Huraira ﷺ se bhi you'n marwi hai: "Jab koi shakhs kisi jaanne waale ki qabr ke paas se

[209] T: Multawi, mansookh [Rekhta]

guzarta hai aur use salaam kehta hai to wo uske salaam ka jawaab deta hai aur use pehchaan bhi leta hai, lekin jab wo aise shakhs ki qabr ke paas se guzarta hai jisse uski jaan-pehchaan nahi thi aur use salaam kehta hai to wo use salaam ka jawaab deta hai". (Shobul Iman lil Bayhaqi: 8857; As Saarim-al-Munki li Ibne Abdul Hadi: 224)

Tabsara:

Sanad "zaeef" hai.

❶ Muhammad bin Qadama Jauhari "zaeef" hai.

Haafiz Haithami ؒ farmate hain: "Ise jamhoor ne zaeef qaraar diya hai". (Majmua-az-Zawaaed: V1 P275)

Haafiz Ibne Hajar ؒ farmate hain: "Is mein kamzori hai". (Taqreeb-ut-Tehzeeb: 6234)

❷ Zaid bin Aslam ka Syedna Abu Huraira ؓ se simaa nahi.

Haafiz Zahabi ؒ farmate hain: "Hamare ilm mein (koi daleel nahi) ke Zaid ne Abu Huraira ؓ se suna ho". (Siyar Elaam an Nubala: V12 P590)

3 Iska ek (1) aur mauqoof shaahid ye hai: "Abu Huraira ؓ apne ek (1) saahit ke hamraah ek (1) qabr ke paas se guzre, Abu Huraira ؓ ne apne saathi se farmaya: Salaam kahe'n. Usne arz kiya: Kay main qabar par salaam kahu'n? Farmaya: Agar is qabr waale ne duniya mein ek (1) din bhi tumhe'n dekha hoga aur wo ab tumhe'n zaroor pehchaan lega". (As Saarim-al-Munki la Ibne Abdul Haadi: P224)

Tabsara:

Ye bhi mauzoo (manghadat) sanad hai.

❶ Yahya bin Alaa "kazzaab" aur "wazzaa" hai.

❷ Muhammad bin Ajlaan ka a'nana (عنعنه) hai.

❸ Zaid bin Aslam ka Syedna Abu Huraira ؓ se simaa saabit nahi.

4 Syeda Ayesha ؓ se marwi ek (1) riwayat you'n hai:

قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ رَّجُلٍ يَّزُوْرُ قَبْرَ أَخِيْهِ، وَيَجْلِسُ عِنْدَهُ، إِلَّا اسْتَأْنَسَ، وَرَدَّ عَلَيْهِ، حَتّٰى يَقُوْمَ.

(As Saarim-al-Munki la Ibne Abdul Haadi: P224)

Rasool Allah ﷺ ne farmaya: Jab koi banda apne (musalman) bhai ki qabr par jaata hai aur wahaa'n baith jaata hai to qabr waala usse maanoos ho jaata hai aur jab tak wo baitha rehta hai uski baato'n ka jawaab bhi deta rehta hai.

Tabasara:

Manghadat riwayat hai, Abdullah bin Ziyaad bin Sam-aan bil-ittefaaq "kazzaab-o-matrook" hai.

Haafiz Zahabi ؒ farmate hain: "Ye-un-logo'n mein se hai jin ki hadees chod di gai hai". (Al Kaashaf: V2 P78)

5 Syedna Abdullah bin Abbas ؓ se mansoob hai ke Rasool Allah ﷺ ne farmaya:

مَا مِنْ أَحَدٍ مَّرَّ بِقَبْرِ أَخِيْهِ الْمُرْمِنِ، كَانَ يَعْرِفُهُ فِيْ الْدُّنْيَا، فَسَلَّمَ عَلَيْهِ، إِلَّا عَرَفَهُ وَرَدَّ عَلَيْهِ الْسَّلَامَ.

(Al Istizkaar la Ibne Abdul Barr: V1 P234)

Jo apne kisi aise momin bhai ki qabr ke paas se guzre, jo duniya mein use jaanta tha aur use salaam kahe, to wo zaroor use pehchaan lega aur salaam ka jawaab dega.

Tabsara:

Sanad "zaeef" hai.

❶ Fatima bint Raiyyan Mustamli ke haalaat nahi mil sake.

❷ Abu Abdullah Obaidullah bin Muhammad ki tauseeq nahi mili.

Haafiz Ibne Rajab ؒ ne is riwayat ko "munkar" kaha hai. (Ahwaal-ul-Quboor: P86)

Lehaza mutaakhkhireen ahle ilm ka is riwayat ki tasheeh karna mahel-e-nazar hai.

6 Syedna Ibne Umar ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya:

سَلِّمُوْا عَلٰى إِخْوَانِكُمْ هٰؤُلَاءِ الشُّهَدَاءِ، فَإِنَّهُمْ يَرُدُّوْنَ عَلَيْكُمْ.

(Al Kaamil La Ibne Adi: V4 P1582; wa fee nuskha: V4 P270)

Apne-un-shaheed bhaiyo'n ko salaam kaha kare'n, kyounke ye aap ka jawaab dete hain.

Tabsara:

Jhooti riwayat hai.

❶ Yahya bin Abdul Hameed Hamaani jamhoor ke nazdeek "zaeef" hai.

Haafiz Ibne Mulqin ﷺ farmate hain: "Ise jamhoor ne zaeef qaraar diya hai". (Al Badr-ul-Muneer: V3 P224)

❷ Abdur Rahman bin Zaid bin Aslam jamoor ke nazdeek "zaeef" aur "matrook" hai aur usne apne baap se ek (1) jhoota nuskha bhi riwayat kiya hai, ye riwayat bhi wo apne baap se bayan kar raha hai.

7 Syedna Abu Huraira ﷺ se ek (1) riwayat is tarah bhi marwi hai:

قَالَ أَبُوْ رَزِيْنٍ: يَا رَسُوْلَ اللّٰهِ! إِنَّ طَرِيْقِيْ عَلَى الْمَوْتٰى، فَهَلْ مِنْ كَلَامٍ أَتَكَلَّمُ بِهِ إِذَا مَرَرْتُ عَلَيْهِمْ؟ قَالَ: قُلْ: اَلسَّلَامُ عَلَيْكُمْ أَهْلَ الْقُبُوْرِ مِنَ الْمُسْلِمِيْنَ وَالْمُؤْمِنِيْنَ! أَنْتُمْ لَنَا سَلَفٌ، وَنَحْنُ لَكُمْ تَبَعٌ، وَإِنَّا إِنْ شَاءَ اللّٰهُ بِكُمْ لَا حِقُوْنَ، قَالَ أَبُوْ رَزِيْنٍ: يَا رَسُوْلَ اللّٰهِ! يَسْمَعُوْنَ؟ قَالَ: يَسْمَعُوْنَ، وَلٰكِنْ لَّا يَسْتَطِيْعُوْنَ أَنْ يُجِيْبُوْا، قَالَ: يَا أَبَا رَزِيْنٍ! أَلَا تَرْضٰى أَنْ يَرُدَّ عَلَيْكَ

Syedna Abu Razeen ﷺ ne Rasool Allah ﷺ se arz kiya: Allah ke Rasool! Mere raaste mein qabre'n aati hain. Kya main unke paas se guzarte hue unse koi baat kar sakta hoo'n? Farmaya: Ye kaha kare'n: "Ahle Qabrastan mein se musalmano aur momino! Tum par salaamati ho. Tum hamare pesh-roo[210] ho aur ham tumhare peeche aane

[210] T: Aage aage chalne waala, aage guzarne waala [FL]

waale hain. Allah ne chaaha to ham bhi tumhare saath milne waale hain". Syedna Abu Razeen ﷺ ne arz kiya: Allah ke Rasool! Kya wo sunte hain? Farmaya: Sunte to hain, lekin-un-mein jawaab dene ki sakat[211] nahi. Phir farmaya: Aye Abu Razeen! Kya aapko ye pasand nahi ke unke badle mein itne hi farishte aap ko salaam ka jawaab de'n?

بِعَدَدِهِمْ مِّنَ الْمَلَائِكَةِ.

(Az Zuafa-ul-Kabeer lil Uqaili: V4 P19 ت 1573)

Tabsara

Riwayat sakht "zaeef" hai.

❶ Muhammad bin Ammar bin Atiya Raazi "majhool" hai, uski tauseeq nahi.

❷ Najm bin Basheer bhi "majhool" hai.

❸ Muhammad bin Ash-at ke baare mein khud Imam Uqaili ﷺ farmate hain: "Iska nasb aur riwayat majhool hai, iski hadees ghair-mehfooz hai". (Az Zuafa-ul-Kabeer: V4 P18)

Haafiz Zahabi ﷺ farmate hain: "Ye majhool hai". (Meezaan-ul-Etedaal: V3 P486 ت 7248)

8 Rasool Allah ﷺ se mansoob ek (1) riwayat you'n hai:

Qabr mein maiyyat ko sabse ziyaada maanoosiyat us waqt hoti hai, jab qabr par wo shakhs aata hai jisse wo apni zindagi mein mohabbat karta tha.

اَنَسُ مَا يَكُوْنُ الْمَيِّتُ فِيْ قَبْرِهِ، إِذَا زَارَهُ مَنْ كَانَ يُحِبُّهُ فِيْ دَارِ الْدُّنْيَا.

(Al Arbaeen-at-Taaiyyah li Abil Futooh-at-Taai: P129)

Tabsara:

[211] T: Taaqat, quwwat [FL]

Manghadat wiayat hai, duniya mein iski koi sanad maujood nahi.

9 Abdullah bin Abi Farwah Madani kehte hain ke Rasool Allah ﷺ shuhada-e-uhud ke qabarstan mein tashreef le age aur you'n dua farmaai: "Allah! Main tera banda aur tera nabi gawaahi deta hoo'n ke ye log Shaheed hain. Qiyaamat tak jo bhi unki qabro'n par aaega aur unko salaam kahega, ye usko jawaab denge". (Al Mustadrak lil Haakim: V3 P29 H4320; Dalaael-un-Nubuwah lil Bayhaqi: V3 P307)

Tabsara:

Sanad "zaeef" hai.

❶ Abdullah bin Abi Farwah ki tauseeq nahi mil saki.

Haafiz Ibne Hajar ؒ farmate hain: "Ye maaroof nahi hai". (Taajeel-al-Manfa-ah: P269 ت 576)

❷ Abdullah bin Abi Farwah baraah-e-raast Nabi e Akram ﷺ riwayat kar raha hai, is liye ye sanad "mursal" hone ki binaa par "zaeef" hai.

Haafiz Zahabi ؒ ne bhi ise "mursal" qaraar diya hai. Lehaza Imam Haakim ؒ ka iski sanad ko "saheeh" qaraar dena durust nahi.

10 Mazkoora riwayat ke aakhri alfaaz ye hain: "Ataaf ki Khalid kehte hain: Mujhe meri khala ne bayan kiya ke wo shuhada ki qabro'n ki ziyaarat ke liye gaee'n. Wo bayan karti hain: Mere saath sirf do (2) ghulaam the, jo meri sawaari ki hifaazat kar rahe the. Maine shuhada ko salaam kaha, to mujhe salaam ka jawaab sunaai diya aur shuhada ki taraf se ye aawaaz aai: Allah ki Qasam! Ham tumhe'n is tarah pehchaan lete hain jaise ek-doosre ko pehchaante hain. Ye sun kar mere rongte khade ho gae aur maine aawaaz di: Aye ghulam! Sawaari mere qareeb karo. Phir main sawaar ho (kar wahan se chali) gai".

Tabsara:

Sanad "zaeef" hai, Ataaf bin Khalid ki khala ek (1) naa-maaloom khatoon hai.

11 Ataaf bin Khalid ki khala ki bayan-karda hikaayat is tarah bhi marwi hai: “Ek (1) din main shuhada ki qabro’n par gai aur ye mera hamesha ka maamool tha. Main Syedna Hamza ﷺ ki qabr ke paas gai aur jitni muqaddar mein thi, namaz padhi, waha’n qareeb-qareeb koi pukaarne waala aur koi jawaab dene waala na tha. Sirf ek (1) ladka tha jo meri sawaari ki lagaam pakde hue tha. Jab main apni namaz se faarigh hui to maine apne haath ke ishaare se salaam kaha. Phir zameen ke neeche se maine salaam ka jawaab suna aur main us jawaab ko you’n pehchaanti rahi thi, jaise ye jaanti hoo’n ke Allah Ta’ala ne mujhe paeda kiya hai aur jaise din-raat ko pehchaanti hoo’n. Uske baad mere tamaam rongte khade ho gae”. (Man Aaasha Baad-al-Mauti Li Ibne Abi ad-Duniya: 41; Dalaael-un-Nubuwwah lil Bayhaqi: V3 P308, was siyaaqa lahu; Al Bidaaya wan Nihaaya la Ibne Kaseer: V4 P45)

Tabsara:

Sanad “zaeef” hai. Ataaf bin Khalid ki khala naa-maaloom hai.

12 Syedna Abu Huraira ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya:

أَشْهَدُ أَنَّ هٰؤُلَاءِ شُهَدَاءُ عِنْدَ اللّٰهِ يَوْمَ الْقِيَامَةِ، فَأْتُوْهُمْ وَزُوْرُوْهُمْ، وَالَّذِيْ نَفْسِيْ بِيَدِهِ، لَا يُسَلِّمُ عَلَيْهِمْ أَحَدٌ إِلٰى يَوْمِ الْقِيَامَةِ، إِلَّا رَدُّوْا عَلَيْهِ.

(Al Mustadrak lil Haakim: V2 P271 # 2977)

Main gawaahi deta hoo’n ke ye log roz-e-qiyaamat Allah ke yahaa’n shaheedh shumaar honge. Aap inke paas aaya kare’n aur unki qabro’n ki ziyaarat kiya kare’n. Us zaat ki qasam, jiske haath mein meri jaan hai! Qiyaamat ke din tak jo bhi inko salaam kahega ye uska jawaab denge.

Tabsara:

Sanad “zaeef” hai. Imam Haakim ﷺ ke Ustad Abul Hussain, Obaidullah/Abdullah bin Muhammad Qateei ke haalaat-e-zindagi nahi mile.

Mo'jam Kabeer Tabrani: V20 P364 mein Syedna Abdullah bin Umar ﷺ se marwi riwayat bhi sakht "zaeef" hai.

❶ Yahya bin Alaa "matrook" hai.

❷ Abu Bilal Ashari ko Imam Daraqutni ﷺ ne "zaeef" kaha hai. (Sunan Daraqutni: V1 P220)

Is riwayat ka Syedna Ibne Umar ﷺ ka zikr wahem ya tasheef hai. Kyounke Tabrani ki sanad se yehi riwayat Heelatul Auliya (V1 P108) mein maujood hai. Jise Obaid bin Umair "mursal" bayan karte hain. Syedna Ibne Umar ﷺ ka waasta zikr nahi karte. Isi tarah Tabaqaat Ibne Saad: V3 P121 mein bhi Obaid bin Umair ye riwayat "mursal" hi bayan karte hain.

13 Hashim bin Umri ka bayan hai: Mujhe mere waalid Madina Munawwara se shuhada-e-uhud ki qabro'n ki ziyaarat ke liye le gae. Ye juma ka din tha, abhi sooraj nahi nikla tha. Main apne waalid ke peeche-peeche tha, jab ham qabarastan ke paas pohonche, to mere waalid ne ba-aawaaz-e-buland kaha: "Tum ne jo sabr kiya, uske badle tum par salaamati hai, aakhirat ka ghar bohot accha hai".

Us par jawaab aaya: "Abu Abdullah! Aap par bhi salaamati ho".

Mere waalid ne meri taraf dekha aur poocha: Beta! Aap ne jawaab diya hai? Maine kaha: Nahi. To unho'n ne mera haath pakad kar apni daaee'n taraf kar liya aur dobaara usit arah salaam kaha, to dobaara bhi aisa hi hua. Teesri martaba bhi usi tarah mukaalam hua. Us par mere waalid Allah Ta'ala ke saamne sajda-e-shukr mein pad gae. (Dalaael-un-Nubuwwah lil Bayhaqi: V3 P125, 308)

Tabsara:

Sanad zaeef hai, Hashim bin Muhammad Umri aur uska baap kaun hai? Maaloom nahi ho saka.

14 Muhammad bin Waase ؒ (123h) se manqool hai: “Mujhe ye khabar pohonchi hai ke murde-un-logo’n ko jaante hain jo Jumeraat, Juma, aur Hafta ko unki qabro’n par aate hain”. (Shobul Iman lil Bayhaqi: V11 P375 H8862)

Tabsara:

Qaul baatil hai.

❶ Jubair Qasaab “majhool” hai.

❷ Muhammad bin Waase ko ye baat kisne pohonchaai? Maaloom nahi.

15 Syedna Abu Saeed Khudri ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya:

Maiyyat apne ghusl dene waale, kafan dene waale, aur qabr mein utaarne waale ko pehchaan rahi hoti hai.

اَلْمَيِّتُ يَعْرِفُ مَنْ يَّغْسِلُهُ، وَيَحْمِلُهُ، وَيُكَفِّنُهُ، وَمَنْ يُّدَلِّيْهِ فِيْ حُفْرَتِهِ.

(Musnad Ahmad: V3 P3; Al Manaamaat li Ibne Abi-ad-Duniya: 6; Taareekh Baghdad: V12 P212)

Tabsara:

Sanad “zaeef” hai. Is mein ek (1) “mubham”-o-“majhool” raawi hai.

Haafiz Haithami ؒ farmate hain: “Iski sanad mein ek (1) aisa raawi hai jiske haalaat darj karne waala koi bhi mere ilm mein nahi”. (Majmua-az-Zawaaed: V3 P21)

Yehi riwayat Mojam Ausat-lit-Tabarani: (V7 P257 H7438) aur Taareekh-e-Asbahaan la Abi Nuaim-al-Asbahaani: V1 P208 mein bhi mazkoor hai, lekin iski sanad bhi “zaeef” hai.

❶ Atiya Aufi jamhoor ke nazeed “zaeef” hai, nez “mudallis” bhi hai.

❷ Ismail bin Amr Bajali “zaeef” hai.

Haafiz Haithami ﷺ farmate hain: “Ise jamhoor ne zaeef qaraar diya hai”. (Majmua-az-Zawaaid: V1 P248 H1782)

16 Haafiz Ibne Rajab ﷺ (795h) naqal karte hain: “Ibnul Baraa ne “Kita bur Rauza” mein sakht zaeef raawi Amr bin Shamr a’n Jaabir Jo’fi a’n Tameem bin Hazlak a’n Ibne Abbas ﷺ ki sanad se naqal kiya hai ke Rasool Allah ﷺ ne farmaya: Har marne waala insaan apne ghusl dene waale ko pehchaan raha hota hai aur kandho’n par uthaane waale ko pukaar raha hota hai. Agar use rahmat, paakeeza rizq aur nemato’n waali Jannat ki khushkhabri sunadi gai ho, tu kehta hai ke kandha dene waale use jaldi le jaaen aur agar use garam paani ki mehmaani aur jahannum mein daalne ki bashaarat di gai ho, to wo kehta hai ke use na lekar jaae’n”. (Ahwaal-ul-Quboor wa Ahlwaal Ahlihaa Ilan Nushoor: P44-45)

Tabsara:

Jhooti riwayat hai.

❶ Amr bin Samar “matrook” aur “kazzab” hai.

❷ Jaabir Jo’fi “matrook-o-kazzaab” hai, ye dono raafzi hain.

❸ Tameem bin Hazlak raawi kaun hai? Uska ta-aaruf nahi ho saka.

Haafiz Siyuti ﷺ (Sharah us Sudoor: 100) aur unke Ustaaz Safeer ﷺ (Sharah Saheeh Bukhari: V2 P75) ne is sanad ko “zaeef” qaraar diya hai, magar ye sanad jhooti aur baatil hai.

17 Hibban bin Abi Habala ﷺ se manqool hai: “Mujhe ye baat pohonchi hai ke Rasool Allah ﷺ ne farmaya: Bila-shubha jab shuhada ko sahheed kiya jaata hai, to Allah Ta’ala ek (1) khoobsoorat-tareen jism naazil karta hai, phir iski rooh ko us mein daakhil hone ka hukm diya jaata hai. Rooh apne pehle jism ko dekh rahi hoti hai ke uske saath kya ho raha hai, wo baate’n bhi karti hai aur ye samajhti hai kelog uski baate’n sun rahe hain aur wo dekh bhi rahi hoti hai aur samajh rahi hoti hai ke log use dekh rahe hain. Isi isna mein uski biwiyaa’n, yaane moti

aankho'n waali hoore'n aajaati hain aur use le jaati hain". (Ahwaal-ul-Quboor la Ibne Rajab: 98, naqalan a'n Ibne Mandah; Al Jihad la Ibnul Mubaarak: 63)

Tabsara:

Sanad sakht "zaeef" hai.

❶ Abdur Rahman bin Ziyaad bin An-a Afriqi jamhoor ke nazdeek "zeef" hai.

Allama Nawavi ؒ farmate hain: "Ye ba-ittefaaq-e-mohaddiseen zaeef hai". (Khulaasatul Ahkaam: V1 P449)

Haafiz Iraqi ؒ farmate hain: "Ise jamhoor ne zaeef qaraar diya hai". (Takhreej Ahadees-ul-Ihya: 1901)

Haafiz Haithami ؒ farmate hain: "Jamhoor mohaddiseen ise zaeef kehte hain". (Majmua-az-Zawaaed: V1 P250)

Allama Ibne Abdul Haadi ؒ farmate hain: "Aksar mohaddiseen ise zaeef qaraar dete hain". (Tanqeeh-ut-Tehqeeq: V2 P381 H1008)

❷ Hibban bin Abi Jabla ؒ ko ye riwayat pohonchaane waala naa-maaloom-o-majhool hai.

18 Aasim Jahdari ؒ (129h) ki aulaad mein se ek (1) shakhs ka bayan hai: "Maine Aasim Jahdari ؒ ko unki wafaat ke do (2) saal baad khwaab mein dekha. Maine poocha: Kya aap faut nahi ho gae the? Unho'n ne kaha: Ji haa'n! Maine kaha: To ab aap kahaa'n hain? Unho'n ne kaha: Allah ki Qasam! Main Jannat ke ek (1) baagh mein hoo'n, main aur mere saathi har juma ki raat aur subah ko Bakar bin Abdullah Mazni ؒ ke paas jamaa hote hain aur tumhari khabre'n sunte hain, maine kaha: Tumhare jism ya tumhari roohe'n? Unho'n ne kaha: Jism to boseeda ho chuke hain, sirf roohe'n mulaqaat karti hain". (Al Manaamaat li Abi-ad-Duniya: 58; Al Muntazim li Ibnul Jauzi: V7 P74; Tafseer Ibne Kaseer: V5 P95; Ahwaal-ul-Quboor la Ibne Rajab: 130)

Tabsara:

Jhooti riwayat hai.

❶ Yahya bin Bastaam ghair-motabar aur ghair-siqa hai.

❷ Misma' bin Aasim (مِسْمَعُ بْنُ عَاصِمٍ) ko agarche Imam Ibne Hibban ﷺ ne "As Suqaat: V9 P198" ein zikr kiya hai, magar Imam Uqaili ﷺ farmate hain: "Iskis hadees munkar hoti hai aur ye riwayat karne mein maaroof bhi nahi". (Az Zuafa-ul-Kabeer: V4 P264)

Lehaza ye "majhool-ul-haal" hai.

❸ Aasim Jahdari ki aulaad mein se jo shakhs ye qissa bayan kar raha hai, wo mubham-o-naa-maaloom hai.

Awwalan to ye riwayat zaeef hai, doosri baat ye hai ke kisi naa-maaloom-o-majhool shakhs ka khwaab deen mein daleel nahi ban sakta.

19 Imam Sufyan Soori ﷺ (161h) se manqool hai: "Mujhe Zahack ﷺ se unka ye qaul pohoncha hai ke agar koi hafta waale din tuloo-e-aaftaab se pehle kisi qabr par jaae, to maiyyat ko uske aane ka ilm ho jaata hai. Unse poocha gaya ke aisa kyou'n hota hai? Farmaya: Juma ke din ki barkat se". (Shobul Iman lil Bayhaqi: V11 P476 H8863)

Tabsara:

Imam Yahya bin Maeen ﷺ farmate hain: "Ise Sufyan Soori ﷺ se mansoob karke aisi ahadee ghadli hain, jin ka koi wujood hi na tha". (Al Jarah wa Taadeel la Ibne Abi Haatim: V5 P377 sanad saheeh)

Imam Abu Haatim Raazi ﷺ farmate hain: "Jisne bhi iske waaste se Imam Sufyan Soori ﷺ ki riwayat bayan ki hain, to wo jhoot hai". (Al Jarah wa Taadeel la Ibne Abi Haatim: V5 P377)

Doosri baat ye hai ke Sufyan Soori ﷺ ko ye baat pohonchaane waala naa-maaloom hai, aisi baat ka kya etebaar?

20 Mujhadi bin Jabr ؒ (104h) se manqool hai: “Jab marne waala marta hai aur farishta uski jaan qabz kar leta hai to wo ghusl aur utha kar qabr tak le jaae jaane tak har cheez ko dekh raha hota hai”. (Al Manaamaat li Ibne Abi-ad-Duniya: 9)

Tabsara:

Sanad “zaeef” hai. Muhammad bin Usman bin Safwan Jumhi “zaeef” hai.

Imam Abu Haatim Raazi ؒ farmate hain: “Iski bayan-karda hadees munkar aur zaeef hoti hai”. (Al Jarah wa Taadeed: V8 P24)

Imam Daraqutni ؒ farmate hain: “Ye qawi nahi hai”. (Sawalaat Al Barqaani: 473)

Lehaza Imam Ibne Hibban ؒ ka ise “As Suqaat: V7 P424” mein zikr karna durust nahi.

21 Bakar bin Abdullah bin Amr Mazni ؒ (106h) ka bayan hai: “Mujhe ye baat pohonchi hai ke jo bhi marne waala marta hai, to uski rooh malik-ul-maut ke haath mein hoti hai, ghar waale use nehla rahe hote hain aur kafan de rahe hote hain to wo unhe’n dekh raha hota hai. Agar wo bolne par qaadir ho to zaroor unhe’n shor aur cheekh-o-pukaar se manaa kare”. (Al Manaamaat li Ibne Abi-ad-Duniya: 10)

Tabsara:

Bakar bin Abdullah Mazni ko ye baat kisne pohonchaai aur kiski taraf se pohonchaai, kuch bhi maaloom nahi, lehaza ye hikaayat qubool nahi.

22 Sufyan Soori ؒ se manqool hai: “Beshak maiyyat har cheez ko jaanti hai, yahaa’n tak ke apne nehlaane waale ko Allah ki qasam de kar kehta hai ke mujhe ghusl dene mein narmi baratna”. (Al Manaamaat li Ibne Abi-ad-Duniya: 11)

Sanad zaeef hai. Yahya bin Abdul Hameed Hamaani jamhoor ke nazdeek “zaeef” hai.

Haafiz Ibne Mulaqqin ؒ farmate hain: “Ise jamhoor ne zaeef qaraar diya hai”. (Al Badr-ul-Muneer: V3 P224)

Heelatul Auliya (V7 P54) mein Sufyan Soori se hi manqool hai: “Maiyyat abhi chaar-paai par hoti hai, to use kaha jaata hai ke aap apne mutaalliq logo’n ki taareef sune’n”.

Ye sanad bhi “zaeef” hai.

❶ Sahal bin Mughaira, Abu Ali, Bazzaar ki tauseeq nahi mil saki.

❷ Imam Abu Nuaim Asbahani ke ustaz Muhammad bin Ali ka taayyun aur tauseeq bhi matloob hai.

Imam Shafai ؒ farmate hain: “Allah Ta’ala ne kisi ko majhool raawiyo’n ki riwayat lene ka mukallaf nahi banaya”. (Al Kaamil la Ibne Adi: V1 P116 sanad saheeh)

23 Abdur Rahman bin Abi Laila ؒ (83h) se mansoob hai: “Rooh farishte ke haath mein hoti hai aur wo janaaze ke saath chal raha hota hai aur rooh se keh raha hota hai: Jo kuch tere baare mein kaha jaa raha hai, use sun! Jab qabr tak pohonchta hai to use jism ke saath hi dafan kar deta hai”. (Al Manaamaat li Ibne Abi-ad-Duniya: 8)

Tabsara:

Sanad “zaeef” hai. Sufyan soori aur Amash dono “mudallis” hain aur ba-seegha-e-a’n se riwayat bayan kar rahe hain. Lehaza usool-e-hadees ke mutaabiq ye riwayat naa-qaabil-e-etebaar hai.

24 Ibne Abi Najeeh ؒ (131h) se manqool hai: “Jo bhi marne waala marta hai, uski rooh farishte ke haath mein hoti hai aur wo apne jism ko nehlaae jaane, kafan diye jaane, aur qabr ki taraf le jaane ke manaazir dekh raha hota hai”. (Ahwaal-ul-Quboor la Ibne Rajab: P149; Sharahus Sudoor lis Siyuti: P104)

Tabsara:

Iski sanad nahi mil saki.

25 Abu Abdullah, Bakar, Mazni ؒ se manqool hai: “Mujhe ye baat bataai gai hai ke maiyyat jald qabrastan ki taraf le jaane par khush hoti hai”.

Tabsara:

Iski bhi koi sanad nahi mil saki, lehaza baatil hai.

26 Saeed bin Musaiyyib ؒ (d baad (T: after) 90h) se manqool hai: “Salman Faarsi aur Abdullah bin Salaam ؓ ki mulaqaat hui, to-un-mein se ek (1) ne doosre se kaha: Agar aap mujh se pehle apne Rabb se jaa mile’n to mujhe bataana ke mulaqaat kaisi rahi? Is par doosre ne kaha: Kya murde zinda logo’n se mulaqaat karte hain? Pehle ne kaha: Ji haa’n, momino’n ki roohe’n to Jannat mein hoti hain aur wo jahaa’n chaahe’n jaa sakti hain. Un mein se ek (1) pehle faut ho gaya aur zinda khwaab mein usko mila aur poocha to marne waale ne kaha: Tawakkal kare’n, aur mutmaeen rahe’n, kyounke maine tawakkal jaisi koi cheez kabhi nahi dekhi”. (Musannaf Ibne Abi Shaiba: V7 P120; Az Zohd la Ibnul Mubaarak: 428; Az Zohd li Abu Dawood: 258; At Taareekh-ul-Ausat lil Bukhari: 276; Al Manaamaat li Ibne Abi-ad-Duniya: 21; Shobul Iman lil Bayhaqi: V2 P489 H1293 was siyaaqa lahu; Taareekh Ibne Asaakir: V21 P460)

Tabsara:

Sanad inqitaa[212] ki wajah se “zaeef” hai. Saeed bin Musaiyyib ka Salman Farsi aur Abdullah bin Salaam ؓ se simaa saabit nahi ho saka.

❁ Heelatul Auliya (V1 P205) mein iski ek (1) aur sanad mazkoor hai, is mein Abu Ma’shar Najeeh bin Abdur Rahman “zaeef” aur “mukhtalat” hai.

[212] T: (اِنْقِطاع) Munqata hona [Rekhta]

Haafiz Ibne Qattaan Faasi ؒ farmate hain: “Abu Ma’shar ko zaeef kehen waale uski tauseeq karne waalo’n se ziyaada hain”. (Bayan-ul-Waham wal Ibhaam: V3 P234 # 964)

Haafiz Ibnul Iraqi ؒ farmate hain: “Ye jamhoor ke nazdeek zaeef hai”. (Taraht Tasreeb: V3 P4)

Haafizi Boosiri ؒ farmate hain: “Ise jamhoor ne zaeef qaraar diya hai”. (Ithaaf-ul-Mahrah: V6 P511)

Tambeeh:

Syeda Ayesha ؓ se marwi hai:

Wo masjid-e-nabawi ﷺ ke saath mulhiq gharo’n mein keel ya meekh thonkne ki aawaaz suntee’n to-un-ahle khaana ke paas paeghaam bhejtee’n ke Rasool Allah ﷺ ko takleef na do.

إِنَّهَا كَانَتْ تَسْمَعُ صَوْتَ الْوَتَدِ يُوْتَدُ، وَالْمِسْمَارِ يُضْرَبُ، فِيْ بَعْضِ الْدُّوْرِ الْمُطِيْفَةِ بِمَسْجِدِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَتُرْسِلُ إِلَيْهِمْ: لَا تُؤْذُوْا رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

(Ad Durrah-as-Sameena Fee Akhbaar-al-Madina la Ibne Najjaar: 197)

Tabsara:

Jhooti riwayat hai, Muhammad bin Hasan bin Zabaala Makhzoomi “kazzaab” aur “wazzaa” hai.

❶ Imam Yahya bin Maeen ؒ farmate hain: “Ye qaabil-e-etemaad nahi tha, hadeeso’n ka sarqa karta tha, jhoota aur fuzool shakhs tha”. (Taareekh Ibne Maeen bi-riwaaya Ad Dauri: V2 P510)

❷ Imam Abu Haatim Raazi ؒ farmate hain: “Iski bayan-karda hadees kamzor, zaeef, aur munkar hoti hai. Iski ajeeb-o-ghareeb riwayaat hain, albatta ye matrook-ul-hadees nahi”. (Al Jarah wa Taadeel la Ibne Abi Haatim: V7 P228)

❸ Imam Nasai ؒ farmate hain: “مَتْرُوْكُ الْحَدِيْثِ” (Kitab uz Zuafa wal Matrukeen: 535)

❹ Imam Abu Zura'h Raazi ؒ farmate hain: "Iski bayan-karda hadees kamzor hoti hai". (Al Jarah wa Taadeel la Ibne Abi Haatim: V7 P228)

❺ Imam Daraqutni ؒ ne bhi ise "matrook" qarar diya hai. (Sawalaat-al-Barqaani: 427)

❻ Imam Ibne Hibban ؒ farmate hain: "Ye hadeeso'n ka sarqa karta tha aur siqa raawiyo'n se baghair tadlees ke wo riwayaat bayan karta tha, jo usne unse nahi suni hoti thee'n". (Kitab-ul-Majruheen: V2 P275)

❼ Haafiz Ibne Hajr ؒ farmate hain: "Mohaddiseen ne ise jhoota qaraar diya hai". (Taqreeb-ut-Tehzeeb: 8515)

Nez farmate hain: "Iske zaeef hone par mohaddiseen ka ittifaaq hai". (Fathul Baari: V11 P298)

Iske baare mein adna kalma-e-tauseeq bhi saabit nahi. Is riwayat mein "inqita" bhi hai, Abdul Aziz Abu Haazim ka Syeda Ayesha ؓ se liqaa-o-simaa[213] nahi hai. Iski mataaba-at Naufal bin Ammaara "majhool-o-naa-maaloom" ne ki hai.

❁ Syeda Ayesha ؓ se hi marwi hai:

لَمَّا مَرَضَ أَبِيْ أَوْصٰى أَنْ يُّؤْتٰى بِهِ إِلٰى قَبْرِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَيُسْتَأْذَنَ لَهُ، وَيُقَالَ: هٰذَا أَبُوْ بَكْرٍ يُّدْفَنُ عِنْدَكَ يَا رَسُوْلَ اللّٰهِ! فَإِنْ أَذِنَ لَكُمْ فَادْفَعُوْنِيْ، وَإِنْ لَّمْ يُؤْذَنْ لَّكُمْ فَاذْهَبُوْا بِيْ إِلَى الْبَقِيْعِ، فَأُتِيَ بِهِ إِلَى الْبَابِ، فَقِيْلَ: هٰذَا أَبُوْ بَكْرٍ قَدِ اشْتَهٰى أَنْ يُّدْفَنَ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ أَوْصَانَا، فَإِنْ أُذِنَ لَنَا دَخَلْنَا، وَإِنْ لَّمْ يُؤْذَنْ لَّنَا انْصَرَفْنَا، فَنُوْدِيْنَا أَنْ ادْخُلُوْا وَكَرَامَةً، وَسَمِعْنَا كَلَامًا وَّلَمْ نَرَ أَحَدًا.

Jab mere waalid bimaar hue to unho'n ne wasiyat farmai ke unhe'n (wafaat ke baad) Nabi e Akram ﷺ ki qabr-e-mubaarak par le jaaya jaae aur Aap ﷺ se ijaazat talab karte hue kaha jaae: Allah ke Rasool! Ye Abu Bakr hain aur unhe'n aap ke qareeb dafan kiya jaa raha hai. Agar aap ijaazat de'n to mujhe waha'n dafan kar dena aur agar tumhe'n ijaazat na mile to mujhe baqee mein le

[213] T: (لِقا سَماع) Mulaqaat karna aur Sunna [Rekhta]

jaana. (Jab Syedna Abu Bakar ﷺ faut hue to) unhe'n darwaze par laaya gaya aur kaha gaya: Ye Abu Bakar hain jo ke Rasool Allah ﷺ ke saaths dafan hone ki khwaahish rakhte the aur us hawaale se hame'n wasiyyat kar chuke hain. Agar hame'n ijaazat milegi to ham daakhil honge, warna laut jaaenge. Hame'n aawaz aai ke izzat ke saath daakhil ho jaao. Hame'n aawaaz dene waala dikhaai nahi diya.

(Al Khasaais-ul-Kubra lis Siyuti: V2 P492)

Tabsara:

Be-sanad aur baatil riwayat hai. Haafiz Siyuti ؒ ne ise Khateeb Baghdadi ؒ ki kitab (Ruwaat Maalik) ke hawaale se zikr kiya hai, jo ke mafqood[214] ho chuki hai, nez Siyuti ؒ ne Khateeb Baghdadi ؒ se is riwayat ko "ghareeb jiddan" kehna bhi naqal kiya hai.

Haafiz Ibne Asaakir ؒ (Taareekh Damishq: V30 P436) ne isse milti-julti ek (1) riwayat Syedna Ali ﷺ se naqal ki hai, us mein ye alfaaz hain: "Main sabse pehla shakhs tha, jise darwaze se andar jaane ki ijaazat mili. Maine arz kiya: Aye Allah ke Rasool! Ye Abu Bakar hain aur ijaazat talab kar rahe hain. Maine dekha ke darwaza khula aur maine ek (1) kehene waale ko ye kehte hue suna: Habeeb ko habeeb ke paas le aao, kyounke habeeb apne habeeb se mulqaat ka mushtaaq hai".

Lekin ye riwayat bhi baatil hai.

Haafiz Ibne Asaakir ؒ farmate hain: "Ye munkar riwayat hai. Iska raawi Abu Taahir Musa bin Muhammad bin Ataa Maqdisi kazzaab aur Abdul Jalil majhool hai".

[214] T: Khoya hua, ghaaeb [FL]

❶ Abu Taahir Musa bin Muhammad Maqdisi ke baare mein Imam Abu Haatim Raazi, Musa bin Sahal Ramli, aur Imam Abu Zura'h Raazi ﷺ farmate hain: "Ye (hadees mein) jhoot bolta tha". (Al Jarah wa Taadeel la Ibne Abi Haatim: V8 P161)

Imam Ibne Adi ﷺ farmate hain: "Ye munkir-ul-hadees hai aur ye hadees ka sarqa karta tha". (Al Kaamil Fee Zuafa-ur-Rijaal: V6 P347)

Imam Ibne Hibban ﷺ farmate hain: "Ye siqa raawiyo'n se mansoob karke hadeese'n ghadta tha". (Kitab-ul-Majruheen: V2 P243)

Imam Daraqutni ﷺ farmate hain: "Ye matrook-ul-hadees hai". (Al Elal: V1 P179)

Haafiz Zahbi ﷺ ne ise "kazzaab" aur "mutthim[215]" qarar diya hai. (Al Mughni Fiz Zuafa: V2 P686)

❷ Hiba Arni jamhoor ke nazdeek "zaeef" hai.

Haafiz Ibne Hajar ﷺ ne is riwayat ko baatil qaraar diay hai. (Lisaan-ul-Mizaan: V3 P391)

Tambihaat:

Tambeeh Number ①

Syedna Sahal bin Saad ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

اِشْهَدُوْا لِهٰؤُلَاءِ الشُّهَدَاءِ، عِنْدَ اللهِ عَزَّ وَجَلَّ، يَوْمَ الْقِيَامَةِ، فَأْتُوْهُمْ، وَزُوْرُوْهُمْ، وَسَلِّمُوْا عَلَيْهِمْ، فَوَالَّذِيْ نَفْسِيْ بِيَدِهِ! لَا يُسَلِّمُ عَلَيْهِمْ أَحَدٌ إِلٰى يَوْمِ الْقِيَامَةِ، إِلَّا رَجُوْتُ لَهُ، أَوْ قَالَ: إِلَّا رَدُّوْا عَلَيْهِ.

(Musnad Ali bin-al-Jaad: P433H2945 sanad

Aap qiyaamat ke roz Allah ke yahaa'n-un-shuhada ke liye gawaah ban jaana. Un (ki qabro'n) ke paas aaya kare'n, unki ziyaarat kiya kare'n, aur unko salaam kiya kare'n. Us zaat ki qasam, jiske haath mein meri jaan hai! Qiyaamat tak jo shakhs

[215] T: Kisi par tohmat lagaane waala, badnaam karne waala [Rekhta]

bhi unko salaam kahega, main uske liye (maghfirat ki) ummeed rakhta hoo'n. Ya farmaya: Wo salaam ka jawaab denge.

hasan)

Is hadees mein shuhada ki taraf se salam ka jawaab diye jaane ki baat raawi ne bataur-e-shak bayan ki hai. Jin sanado'n mein bataur-e-jazm jawab dene ka zikr hai, wo saari ki saari "zaeef" hain. Shak ke taur par bayan ki gai baat qaabil-e-hujjat nahi ho sakti.

Doosri bat ye hai ke is hadees mein murdo'n ke sunne aur dekhne ka koi zikr nahi. In alfaaz ko saheeh maan liya jaae to bhi iske maane ye honge ke Allah Ta'ala unko baa-khabar kar deta hoga.

Tambeeh Number ②

Syeda Ayesha ﵂ farmati hain:

كُنْتُ أَدْخُلُ بَيْتِيَ الَّذِيْ دُفِنَ فِيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَأَضَعُ ثَوْبِيْ، فَأَضَعُ ثَوْبِيْ، وَأَقُوْلُ: إِنَّمَا هُوَ زَوْجِيْ وَأَبِيْ، فَلَمَّا دُفِنَ عُمَرُ مَعَهُمْ، فَوَاللّٰهِ! مَا دَخَلْتُهُ، إِلَّا وَأَنَا مَشْدُوْدَةٌ عَلَيَّ ثِيَابِيْ، حَيَاءً مِّنْ عُمَرَ.

(Musnad Imam Ahmad: V6 P202; Al Mustadrak Alaa-as-Saheehain lil Haakim: V3 P62 H4402, V8 P8 H6721 sanad saheeh)

Main apne us hujre mein, jis mein Rasool Allah ﷺ aur mere waalid (Syedna Abu Bakar Siddiq ﵁ madfood the, daakhil hoti to (sar ka) kapda utaar diya karti thi aur (dil mein) ye kehti ke yaha'n mere khawind aur mere waalid hi to hain. Lekin jab unke saath Syedna Umar ﵁ bhi dafan ho gae to Allah ki Qasam! Main us hujre mein sirf usi haalat mein daakhil hui ke main apna (sar ka) kapda sakhti se bandh leti thi. Main ye kaam Syedna Umar ﵁ se haya karte hue karti thi.

Imam Haakim ﵀ ne is hadees ko Saheeh Bukhari aur Saheeh Muslim ki shart par "saheeh" qaraar diya hai.

❁ Ek (1) riwayat ke alfaaz hain: “Main hamesha apne hujre mein apna dupatta utaar deti aur kaam-kaaj ke maamooli kapde pehen leti thi, hatta ke us mein Syedna Umar bin Khattab ﷺ dafan kar diye gae. Us waqt se main apne kapdo’n mein lapti hui rehti thi, yaha’n tak ke maine qabro’n ke saamne ek (1) deewaar banadi, uske baad maine ghar mein kaam-kaaj ke maamooli kapde pehenna shuru kar diye”. (Tabaqaat Ibne Saad: V3 P277; Taareekh-ul-Madina la Ibne Abi Shubba: V3 P945 sanad hasan)

Kuch kaam insan tab-ee[216] taur par be-saakhta karta hai aur unke peeche koi aqeeda-o-nazariya kaar-farma[217] nahi hota. Jaisa ke Syedna Umar ﷺ ne hajr-e-aswad ko choomte hue sunnat ki mohabbat mein be-saakhta use mukhaatib kiya aur farmaya: “Allah ki qasam! Main jaanta hoon ke tu ek (1) patthar hai, tu na nafaa de sakta hai na nuqsaan. Agar maine Nabi e Akram ﷺ ko tujhe choomte na dekha hota to tujhe na choomta”. (Saheeh Bukhari: 1605; Saheeh Muslim: 1270)

Syeda Ayesha ﷺ ke is amal ko bhi usi par mahmool kiya jaaega, warna Syeda Ayesha ﷺ ya kisi bhi sahabi se faut-shudgaan ka zindo’n ko dekhne ya unki baate’n sunne ka aqeeda-o-nazariya saabit nahi. Na khair-ul-quroon ya baad ke aimma-e-ahle sunnat ne is riwaya tse ye masla akhaz kiya. Faut-shudgaan se parda karne ka koi bhi qaael nahi.

Tambeeh Number ③

Syedna Amr bin Aas ﷺ ne wasiyyat farmaai: “Meri qabr par itni der theherna jitni der mein ek (1) oont ko zibah karke uska gosht taqseem kiya jaata hai. You’n mein aap ki (duaao’n ki) badaulat wahshat se bach jaaunga aur mujhe apne Rab bke bheje hue farishto’n ke sawalaat ke jawabaat yaad aajaaenge”. (Saheeh Muslim: 121)

[216] T: (طَبْعی) Zaati, fitri, qudrati, khalqi [FL]
[217] T: (کار فَرْما) Saahib e ikhtiyaar, hukm karna, hukm karne waala, haakim [Rekhta]

Is riwayat mein murde ke sunne ya dekhne ka koi zikr nahi. Syedna Amr bin Aas ka maqsad ye tha ke qabr par khade ho kar dua karne se murda wahshat aur sawaal-o-jawaab mein pareshani se bach jaata hai.

Waise bhi ye baat to musallam hai ke murda dafan karke waapas jaane waalo'n ke qadmo'n ki aahat sunta hai. (Saheeh Bukhari: 1378; Saheeh Muslim: 2870) aur usse murde ko wahshat hoti hai, lehaza jab tak log waapas nahi laut-te murde ko ek (1) qism ki maanoosiyat rehti hai. Syedna Amr bin Aas ka iraada ghaaliban yehi tha ke log ziyaada der tak khade dua-o-astaghfaar karte rahe'n aur sawaal-o-jawaab ka marhala tae ho jaae.

Haafiz Ibnul Jauzi (597h) farmate hain: "Syedna Anas waghaira ki Musnad mein ye baat guzar chuki hai ke dafan karke waapas jaate waqt murda logo'n ke qadmo'n ki chaap sunta hai. Jab aisa hai to ye kehna durust hai ke (meri qabr par thehre rehna) taake main aap ki wajah se maanoos rahoo'n". (Kashf-ul-Mushkil: V4 P111)

Tambeeh Number ④

Amr bin Dinaar bayan karte hain: "Jo bhi banda marta hai, uski rooh farishte ke haath mein hoti hai, wo apne jism ki taraf dekh raha hota hai ke use kaise ghusl-o-kafan diya jaa raha hai aur kaise qabrastan ki taraf le jaaya jaa raha hai. Phir use qabr mein bitha diya jaata hai. Jab wo chaar-paai par hota hai to use kaha jaata hai: Apne baare mein logo'n ki taareef suno". (Heelatul Auliya li Abu Nuaim Asbahaani: V3 P349 sanad saheeh)

Amr bin Dinaar ki is raae ka taalluq aalam-e-barzakh se hai, is par Quran-o-Sunnat s ekoi daleel nahi.

Ghuniyatut Taalibeen Aur Shaikh Abdul Qadir Jilaani ؒ

Ghuniyatut Taalibeen, Abdul Qadir Jilaani bin Abdullah bin Junki Dost ؒ (488-561h) ki tasneef hai. Iski sanad Shaikh Jeelani ؒ tak "saheeh" hai.

① Mohaddis Iraqi Umar bin Ali bin Umar Qazooni ؒ (750h) farmate hain: "Imam, Aarif, Mohiuddin, Abu Muhammad, Abdul Qadir bin Abu Saaleh bin Abdullah Jilaani ؒ ki tamaam tasaneef, masalan Ghuniyatut Taalibeen waghaira aur unki tamaam riwayaat mein darj-e-zail sanad se bayan karta hoo'n: Maine apne Asaatiza Abu Abdullah Muhammad bin Abdullah bin Umar bin Abul Qasim, Abu Bakar bin Abu as-Saadaad bin Mansoor Ambaani Khateeb, Qaazi Sulaiman bin Hamza bin Ahmad Maqdisi waghaira se ijaazatan bayan karta hoo'n. Wo sab Abu Abbas Ahmad bin Yaqoob bin Abdullah Maaristani se isi tarah ijaazatan bayan karte hain aur wo Shaikh Abdul Qadir Jilaani ؒ se isi tarah. Doosri sanad you'n hai ke mere wohi teeno asaatiza Ameer-ul-Momineen Naqeeb-un-Naqba, Mateenuddin, Abul Qasim Hibatullah bin Ahmad bin Abdul Qadir bin Mansoor Billah waghaira se ijaazatan riwayat karte hain aur wo Shaikh Abdul Qadir ؒ se isi tarah bayan karte hain". (Masheekha-al-Qazwaini: P535)

Ab is sanad ke tamaam raawiyo'n ki tauseeq mulaahaza farmaae'n:

❶ Ali bin Umar Qazwaini ke baare mein Haafiz Ibne Hajar ؒ farmate hain: "Aap bohot bade hafiz aur Iraq ke mohaddis the. Aap ka laqab Sirajuddin tha". (Ad Durar-al-Kaaminah Fee Ayaan-al-Maaitha-as-Saaminah: V4 P211)

❷ Abu Abdullah Muhammad bin Abdullah bin Umar bin Abul Qasim Baghdadi ke baare mein khud Qazwaini ؒ farmate hain:

"اَلْشَّيْخُ، الْعَالِمُ، رَشِيْدُ الْدِّيْنِ، الْمُقْرِئُ". (Masheekha-al-Qazwaini: P294)

Haafiz Zahabi ؒ farmate hain:

"اَلْإِمَامُ، الْعَالِمُ، الْمُحَدِّثُ، الْصَّادِقُ، الْخَيِّرُ، بَقِيَّةُ الْسَّلَفِ، رَشِيْدُ الْدِّيْنِ، أَبُوْ عَبْدِ اللهِ بْنُ أَبِيْ الْقَاسِمِ، الْبَغْدَادِيُّ، الْمُقْرِئُ، الْمُحَدِّثُ، شَيْخُ الْمُسْتَنْصِرِيَّةِ". (Mojam ush Shuyookh-al-Kabeer: V2 P204)

❸ Khateeb Abu Bakar Ambaari ke baare mein Haafiz Zahabi ﷺ farmate hain: "اَلْإِمَامُ، نَجْمُ الدِّيْنِ". (Al Ibar: V4 P26)

Haafiz Safdi ﷺ farmate hain:"اَلْإِمَامُ، الْفَاضِلُ، نَجْمُ الدِّيْنِ" . (Al Waafi Bil Wafiyyaat: V17 P99)

❹ Sulaiman bin Hamza bin Ahmad bin Umar ke mutaalliq Haafiz Zahbi ﷺ farmate hain: “Wo daana, mutawaaze, khush-akhlaaq, Jaleel-ul-qadr, aabid, tahajjud-guzaar aur eesaar waale the”. (Al Mojam-al-Mukhatas bil Mohaddiseen: P105; Mojam ush Shuyookh-ul-Kabeer: V1 P268)

Haafis Safdi ﷺ farmate hain: “Wo Shaikh, Imam, apne mazhab ke mufti aur shaam ke mohaddis the”. (Al Waafi bil Wafiyyaat: V15 P228)

Haafiz Ibne Kaseer ﷺ farmate hain: “Wo qaazi the aur badi umar ke mohaddis the. Unho’n ne talab-e-ilm mein bohot ziyaada safar kiye”. (Al Bidaaya wan Nihaaya: V14 P85)

Haafiz Ibne Hajar ﷺ farmate hain: “Masr ke mohaddis the aur apne asbaaq ba-khoobi padhaate the”. (Ad Durar-al-Kaaminah: V2 P241; wa fee nuskha: V2 P285 # 1837)

❺ Abul Abbas Ahmad bin Yaqoob bin Abdullah Maaristaani ke baare mein Haafiz Zahabi ﷺ farmate hain: “Wo shaikh aur mohaddis the. Badi umar ke nek aur deendaar shakhs the. Unka simaa saheeh tha aur wo parhezgaar aadmi the”. (Siyar Elaam an Nubala: V23 P77-78)

Haafiz Ibne Naqta ﷺ farmate hain: “Maine isse ahadees suni hain, iska simaa saheeh hai aur ye nek shakhs tha”. (Taareekh-ul-Islam liz Zahabi: V14 P285)

❻ Hibatullah bin Ahmad bin Abdul Qadir bin Mansoor ke mutaalliq Qazwaini ﷺ farmate hain: "نَقِيْبُ النُّقَبَاءِ، مَتِيْنُ الدِّيْنِ". (Masheekha-al-Qazwaini: P535)

Youn ye saari sanad bilkul saheeh hai, lehaza Ghuniyatut Taalibeen Shaikh Abdul Qadir Jilaani ﷺ se saabit hai. Walhamdulillah!

② Ahmad bin Mutee Abul Abbas Baa Jasraai ke mutaalliq Haafiz Zahabi ؒ farmate hain: “Wo Shaikh Abdul Qadir Jilaani ؒ ke paas rahe aur-un-par unki tasneef Ghuniyatut Taalibeen padhi”. (Taarekh-ul-Islam: V13 P662)

Maaloom hua ke Haafiz Zahabi ؒ bhi Ghuniyatut Taalibeen ko Shaikh Jilaani ؒ ki tasneef samajhte the.

③ Shaikh-ul-Islam Ibne Taimiya ؒ ne bhi Ghuniyatut Taalibeen ko Abdul Qadir Jilaani ؒ ki tasneef qaraar diya hai. (Al Fataawa-al-Hamawiyya: 477; Bayan Talbees-al-Jahmiyya: V1 P214)

④ Haafiz Ibne Kaseer ؒ farmate hain: “Shaikh Jilaani ؒ ne Ghuniyatut Taalibeen aur Fathul Ghaib naami kitaabe’n tasneef kee’n”. (Al Bidaaya wan Nihaaya: V12 P313)

⑤ Haafiz Ibne Rajab ؒ (795h) farmate hain: “Aap ؒ ki kitab Ghuniyatut Taalibeen tareeq-ul-haq maaroof hai”. (Zail Tabaqaat-al-Hanaabala: V2 P198-199)

Nez farmate hain: “Shaikh Abdul Qadir Jilaani ؒ ne tauheed, sifaat-e-Baari Ta’ala, qazaa-o-qadr, aur uloom-e-maarifat ke baare mein sunnat ke muwaafiq guftagu farmaai hai. Aap ؒ sifaat-e-Baari Ta’ala aur taqdeer waghaira ke masaael mein sunnat ko laazim pakadte the aur mukhalifeen-e-sunnat ka sakhti se radd farmate the. Aap ؒ ne apni mashoor kitaab Ghuniyatut Taalibeen mein mein farmaya hai: Allah Ta’ala aasmaano ke oopar apne arsh par mustawi hai. Wo tamaam kaaenaat par haawi hai aur uska ilm tamaam ashiya ko muheet hai.

Farman-e-Baari Ta’ala hai: “اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهٗ” (Surah Faatir: 10).

Nez farmaya: “ يُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَى الْاَرْضِ ثُمَّ يَعْرُجُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗۤ اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ”. (Surah-as-Sajda: 5).

Allah Ta’ala ke har jagah hone ka aqeeda rakhna haraam hai, aqeeda ye rakha jaaega ke Allah Ta’ala aasmaano ke oopar apne arsh par

mustawi hai. Jaisa ke farman-e-Baari Ta'ala hai: "اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى" (Surah Taha: 5)

Shaikh ؒ ne is masla par aur bhi kai aayaat-o-ahadees-e-zikr ki hain. Phir Aap ؒ ne farmaya: Allah Ta'ala ki sifat-e-istiwa jo baghair taaweel ke tasleem kiya jaaega. Ye arsh par zaat-e-Baari Ta'ala ka istiwaa hai. Shaikh Jeelaani ؒ ne ye bhi farmaya ke Allah Ta'ala ka arsh par hona har mursal nabi par naazil-shuda kitaab mein darj hai. Iski koi kaifiyat bayan nahi ki gai. Phir Shaikh ne lambi bahes ki hai, isi tarah unho'n ne baaqi sifaat ke baare mein bhi KoS ke mutaabiq baat ki hai". (Zail Tabaqaat-al-Hanaabala: V2 P199-200)

⑥ ⑦ Allama Ibne Qaiyyim ؒ (Ijtima-ul-Juyoosh: V2 P227) aur Allama Mardaawi ؒ (Al Insaaf: V3 P73) ne bhi Ghuniyatut Taalibeen ko Shaikh ؒ ki tasneef tasleem kiya hai.

⑧ Allama Ibne Muflih Maqdisi ؒ (763h) farmate hain: "Shaikh Abdul Qadir ؒ ne Ghuniyatut Taalibeen mein farmaya hai". (Al Aadaab ush Shariyya: V1 P107)

⑨ Allama Safeeri ؒ (956h) kehte hain: "Aarif Billah Rabbi, Syedi Abdul Qadir Jilaani ؒ ne apni kitab Ghuniyatut Taalibeen mein farmaya hai". (Sharah-al-Bukhari: V2 P100)

⑩ Mohammad bin Yusuf Saalihi Shaami ؒ (942h) farmate hain: "Shaikh Abdul Qadir Jilaani ؒ ne apni kitab Ghuniyatut Taalibeen mein farmaya hai". (Subul-ul-Huda war Rashaad: V7 P282)

⑪ Allama Ibne Imaad ؒ (1089h) farmate hain: "Shaikh Zahid Abdul Qadir Jilaani ؒ jinho'n ne Ghuniyatut Taalibeen kitaab tasneef ki hai". (Shazraat uz Zahab: V6 P45)

⑫ Allama Ibne Hajar Makki ؒ (974h) ne bhi Ghuniyatut Taalibeen ko Shaikh Jilaani ؒ ki tasneef qaraar diya hai. (Al Fataawa-al-Hadeesiyya: 145)

⑬ Allama Mulla Ali Qaari Hanafi ؒ (1014h) farmate hain: "Qutub-e-Rabbani Syed Abdul Qadir Jilaani ؒ ne apni kitab Ghuniyatut Taalibeen mein gumraah firqo'n ka zikr karte hue farmaya hai ke ahnaaf jo ke

Abu Hanifa Noman bin Saabit ﷺ ke ashaab hain, wo (gumraah firqe) murjiyya ka ek (1) giroh hain". (Sharah Musnad Abi Hanifa: 454; Mirqaat-ul-Mafateeh: V4 P1501 H2199)

Is ktiaab ke aur naam bhi mazkoor hain, jaisa ke Yusuf bin Hasan bin Ahmad bin Abdul Haadi Damishqi Saalihi ﷺ (Mojam-ul-Kutub: 91), Haaji Khalifa ﷺ (Kashf uz Zunoon: V2 P1211), Zarkali ﷺ (Al Elaam: V4 P47), aur Haafiz Ibne Rajab ﷺ (Zail Tabaqaat-al-Hanaabala: V2 P198) ne use Shaikh Jilaani ﷺ ki kitaabo'n mein zikr karte hue uska naam "اَلْغُنْيَةُ لِطَالِبِيْ طَرِيْقِ الْحَقِّ" ya "اَلْغُنْيَةُ لِطَالِبِ طَرِيْقِ الْحَقِّ" zikr kiya hai. Baaz ahle ilm ne Haafis Sakhaawi ﷺ ki kutub mein "اَلْبُغْيَةُ فِيْ تَخْرِيْجِ أَحَادِيْثِ الْغُنْيَةِ" bhi zikr ki hai.

Ham unhi hawaalajaat par iktifa karte hain. Ghuniyatut Taalibeen, Shaikh Abdul Qadir Jilaani ﷺ se tawaatur[218] ke saath saabit hai.

Hamare naaqis ilm ke mutaabiq duniya mein sabse pehle Abdul Haq bin Saifuddin dehelwi (1052h) ne is kitab ke Shaikh Jilaani ﷺ ki tasneef hone ka inkaar kiya. Uske radd-o-jawaab mein Allama Abdul Hai Lukhnawi Hanafi ﷺ farmate hain: "Ye daawa kai wajah se mardood hai, pehle ye ke Shaikh Jilaani ﷺ ki taraf Ghuniyatut Taalibeen ki nisbat Haafiz Ibne Hajar ﷺ waghaira jaise akaabir ahle ilm ki kutub mein mazkoor hai, lehaza mutakhkhireen ki taraf se uska inkaar qaabil-e-qubool nahi". (Ar Rifa' wat Takmeel: P380)

Allama Ahmad Raza Khan Barailwi Saahab (1921CE) ne likha hai: "Mohaddis Dehelwi ka to khayaal hai ke Abdul Qadir Jilaani ki tasneef hi nahi, magar ye nafi mujarrad[219] hai". (Fataawa Razwiya: V29 P222)

Mufti Ahmad Yaar Khan Barailwi Saahab (1971CE) likhte hain: "Huzoor ghaus-e-paak, Ghuniyatut Taalibeen Jild Duwam, P48 mein farmate hain … ". (Tafseer Naeemi: Paara Suwam: Aale Imran: 55 P617)

[218] T: (تَواتُر) Kisi baat ya waaqia ko bohot se logo'n ka naqal karna ya kasrat aur tasalsul se naqal kiya jaana ke baais e yaqeen ho [Rekhta]
[219] T: (مُجَرَّد) Sirf, mahez, akela, tanha [Rekhta]

Aqeeda Hayat-un-Nabi ﷺ

Allah Ta'ala ka farman hai:

وَ مَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ؕ اَفَاۡئِنْ مِّتَّ فَهُمُ الْخٰلِدُوْنَ، كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ؕ وَ نَبْلُوْكُمْ بِالشَّرِّ وَ الْخَيْرِ فِتْنَةً ؕ وَ اِلَيْنَا تُرْجَعُوْنَ.

(Surah-al-Ambiya: 34-35)

(Aye Nabi!) Ham ne aap se pehle kisi insan ko baqaa-e-dawaam nahi bakhsha, to kya agar aap faut ho jaae'n, to ye log hamesha rehne waale hain? Har jaan ne maut ka mazaa chakhna hai aur ham tumhe'n buraai aur bhalaai mein aazmaaish ke liye mubtala karte hain aur tum hamari hi taraf paltaae jaaoge.

Sunni Mufassir Imam Ibne Jarir Tabari ؒ (310h) farmate hain: "Allah Rabbul Izzat apne Nabi, Muhammad ﷺ se farmata hai: Aye Muhammad ﷺ! Aap se pehle ham ne is duniya mein kisi aadam ke bete ko hamesha ki zindagi nahi di, ke aap ko hamesha zinda rake'n. Zaroor aap bhi faut honge, jis tarah aap se pehle hamare rasool faut hue". (Tafseer-at-Tabari: V17 P24)

Farman-e-Baari Ta'ala hai:

اِنَّكَ مَيِّتٌ وَّ اِنَّهُمْ مَّيِّتُوْنَ.

(Surah-az-Zumar: 30)

(Aye Nabi!) Bila-shubha aap bhi faut hone waale hain aur yaqeenan ye (kuffaar) bhi mar jaaenge.

Haafiz Ibne Kaseer ؒ (774h) farmate hain: "Ye aayat-un-aayaat mein se hai, jinhe'n Syedna Abu Bakar Siddiq ؓ ne Rasool Allah ﷺ ki wafaat ke waqt bataur-e-daleel pesh kiya tha. Is aayat se logo'n ne Nabi-e-Kareem ﷺ ki wafaat ka yaqeen kar liya. Mazkoora aayat ke saath ye aayat bhi unki daleel thi: "Muhammad ﷺ Rasool hain, unse pehle bhi bohot se rasool guzar chuke hain, pas agar wo wafaat paa jaae'n ya unhe'n shaheed kar diya jaae, to tum islam se phir jaaoge? Jo shakhs apni edhiyo'n ke bal phir jaae, wo Allah ko koi nuqsaan nahi pohoncha

sakega aur Allah Ta'ala anqareeb shukarguzaar bando'n ko badla dene waala hai". (Surah Aale Imran: 144)

Is aayat ke maane ye hain ke sab log duniya se zaroor-biz-zaroor jaane waale hain aur aakhiratm ein Allah Rabbul Izzat ke paas jamaa hone waale hain. Waha'n Allah ke saamne tum tauheed-o-shirk mein apna duniyawi ikhtilaaf zikr karoge. Allah Ta'ala tumhare darmiyan faisla farma dega". (Tafseer Ibne Kaseer: V6 P488)

Mazkoora aayat-e-karima mein duniyawi zindagi ke baad maut ka zikr hai.

Maut ke baad ukhrawi zindagi shuru hoti hai, jo dar-asal jaza-o-saza ka jahaan hai. Jo shakhs us jahan mein chala jaata hai, uska duniya waalo'n se koi duniyawi taalluq qaaem nahi rehta, kyounke ukhrawi zindagi ek (1) alag zindagi hai. Qabar ki zindagi ukhrawi hayaat ka aaghaaz hai. Nabi-e-Kareem ﷺ ki ukhrawi hayaat, duniyawi hayaat se bohot behtar hai. Jaisa Surah-az-Zuha: 4 se saabit hai.

Bohot se log us ukhrawi zindagi ke silsile mein ifraa-o-tafreet[220] ka shikaar ho kar Gumraahi ke andhero'n mein bhatakne lage hain. Baaz ne to tafreet mein mubtala ho kar sire se us zindagi ka inkaar kar diya hai, jabke baaz ne ifraat mein pad kar us zindagi ka is tarah iqraar kiya ke use duniyawi zindagi ki misl samajh liya, lekin ye aam zindagi jo sab ko milti hai, ek (1) makhsoos naara lagaa kar unho'n ne use bila daleel khaas kar diya.

Is silsila mein etedaal ki baat wohi hai jo hame'n Quran-o-Sunnat ne bataai hai. Sharai Dalaael ke mutaabiq qabr ki zindagi nek-o-badd sabko milti hai. Albatta darajaat ke etebaar se us zindagi ke haalaat mukhtalif hote hain. Ambiya-o-shuhada ki zindagi afzal-tareen aur kuffaar ki badtareen hoti hai, behrehaal ye zindagi ukhrawi hoti hai, duniyawi nahi.

[220] T: (اِفْراط و تَفْرِیط) Kami-beshi [Rekhta]

Haani, Maula Usman ؓ bayan karte hain: “Syedna Usman ؓ jab kisi qabr ke paas khade hote, to is qadr rote ke Aap ؓ ki daadhi tar[221] ho jaati. Aap ؓ se poocha gaya ke jannat-o-jahannum ka tazkira hota hai, lekin aap nahi rote, magar qabr ka zikr sunte hi ro padte hain? Us par Aap ؓ ne bayan kiya ke Rasool Allah ﷺ ne farmaya: Beshak qabr aakhirat ki manzilo’n mein se pehli manzil hai. Agar koi shakhs us manzil ko kamiyaabi se uboor kar gaya to uske baad jo bhi manzil aaegi, usse aasaan hogi, lekin agar koi usi manzil mein kamiyaab na ho saka to uske baad waali manzile’n usse bhi ziyaada sakht hain”. (Musnad Ahmad: V1 P63; Sunan Tirmizi: 2308; Sunan Ibne Majah: 4267 sanad saheeh)

Is hadees ko Imam Tirmizi ؒ ne “hasan”, jabke Imam Haakim ؒ (V4 P330) ne “saheeh-ul-isnaad”, aur Haafiz Zahabi ؒ ne “saheeh” qaraar diya hai.

Is hadees se maaloom hua ke maut ke baad duniyawi zindagi khatam ho jaati hai aur aakhirat ki zindagi shuru ho jaati hai. Qabar aakhirat ki ek (1) manzil hai aur qabr ki zindagi ukhrawi zindagi hai, na ke duniyawi zindagi.

Syedna Abdullah bin Umar ؓ bayan karte hain:

Nabi-e-Kareem ﷺ ne apni zindagi ke aakhri hisse mein namaz padhaai.

صَلَّى بِنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ فِيْ آخِرِ حَيَاتِهِ.

(Bukhari: 116; Muslim: 2537)

Is hadees ke alfaaz pataa dete hain ke Sahaba Ikraam ؓ ke nazdeek Nabi-e-Kareem ﷺ ki duniyawi zindagi khatam ho chuki hai, isi liye wo Nabi-e-Kareem ﷺ ke zindagi ke aakhrhi hisse ki baat karte hain.

Syeda Ayesha ؓ Nabi-e-Kareem ﷺ ki wafaat ka zikr karte hue farmati hain:

[221] T: (تَر) Geela, bheega hua [Rekhta]

سَقَطَتْ مِنْ يَّدِهِ، فَجَمَعَ اللّٰهُ بَيْنَ رِيْقِيْ وَرِيْقِهِ فِيْ آخِرِ يَوْمٍ مِّنَ الدُّنْيَا، وَأَوَّلِ يَوْمٍ مِّنَ الْآخِرَةِ.
(Saheeh Bukhari: 4451)

Nabi-e-Kareem ﷺ ke haath mubaarak se miswaak choot gai. You'n Allah Ta'ala ne mere aur Nabi-e-Kareem ﷺ ke luaab-e-dahan ko ek (1) saath jamaa kar diya, ye Aap ﷺ ki duniyawi zindagi ka aakhri aur ukhrawi zindagi ka pehla din tha.

Syeda Ayesha ؓ ka is farman se waazeh hua ke maut ke baad ukhrawi zindagi shuru ho jaati hai.

❁ Syedna Saalim bin Obaid Ashjai ؓ bayan karte hain: "Rasool Allah ﷺ ke marz mein Aap ﷺ par ghashi taari hui, phir ifaaqa ho gaya. Aap ﷺ ne daryaaft farmaya ke kya namaz ka waqt ho gaya hai? Arz kiya gaya: Ji haa'n! Farmaya: Bilal ko hukm de'n ke wo azaan kahe'n aur Abu Bakar ko hukm de'n ke wo logo'n ko namaz padhaae'n. Syeda Ayesha ؓ ne arz kiya: Mere waalid (Abu Bakar ؓ) to nihaayat naram dil hain. Jab wo us musalla-e-imaamat par khade honge, to rone lagenge aur namaz na padha sakenge. Behtar hai ke aap kisi aur ko hukm farma de'n. Aap ﷺ par phir ghashi taari hui. Ifaaqa hua, to farmaya: Bilal ko hukm de'n ke wo azaan kahe'n aur Abu Bakar ko hukm de'n ke wo logo'n ko namaz padhaae'n, Aap to Sawaahib-e-Yusuf[222] ki tarah ho".

"Phir Syedna Bilal ؓ ko hukm diya gaya, unho'n ne azaan kahi aur Syedna Abu Bakar ؓ ko hukm diya gaya, unho'n ne namaz padhaai. Phir Rasool Allah ﷺ ne kuch sukoon mehsoos kiya, to farmaya: Mere sahaare lene (aur masjid jaane) ke liye kisi ko dekhe'n. Syeda Bareera ؓ aur ek (1) aadmi aae. Aap ﷺ ne-un-dono ka sahaara liya (aur masjid mein aagae), jab Syedna Abu Bakar ؓ ne Aap ﷺ ko dekha, to (musalla-e-imaamat se) peeche hatne lage, Aap ﷺ ne unki taraf ishaara farmaya

[222] T:

ke wo apni jagah par rahe'n, yaha'n tak ke Syedna Abu Bakar ﷺ ne namaz poori karli".

"Phir jab Rasool Allah ﷺ ki wafaat hui, to Syedna Umar ﷺ ne kaha: Allah ki qasam! Main kisi ko ye kehte nahi sununga ke Rasool Allah ﷺ faut ho gae hain, magar apni is talwar se qatl kar doonga aur kaha: Log an-padh the, un mein Aap ﷺ se pehle koi nabi nahi tha (jahaalat abhi baaqi hai, phir Rasool Allah ﷺ kaise faut ho sakte hain?). Log sahem gae aur unho'n ne kaha: Saalim! Aap Rasool Allah ﷺ ke saathi (Syedna Abu Bakar ﷺ) ke paas jaae'n aur unhe'n bula laae'n".

"Main Syedna Abu Bakar ﷺ ke paas gaya, Aap ﷺ apni masjid mein the, main Aap ﷺ ke paas rote hue aur dahshat-zada gaya. Jab Aap ﷺ ne mujhe dekha to poochne lage. Kya Rasool Allah ﷺ wafaat paa gae hain? Arz kiya: Syedna Umar ﷺ keh rahe hain ke main kisi ko Rasool Allah ﷺ ki wafaat ka zikr karte hue nahi sununga, magar apni is talwar se use qatl kar dunga. Aap ﷺ ne mujhe farmaya: Chaliye, main Aap ﷺ ke saath chala. Aap ﷺ tashreef laae, to log Rasool Allah ﷺ ke ghar mein daakhil ho chuke the".

"Aap ﷺ ne farmaya: Logo! Mujhe raasta de'n! Logo'n ne Aap ﷺ ko raasta diya. Aap ﷺ aakar Rasool Allah ﷺ par jhuk gae aur Aap ﷺ ko bosa diya, phir ye aayat-e-karima tilaawat farmaai: "(Nabi!) Yaqeenan aap faut hone waale hain aur wo kaafir bhi faut hone waale hain". (Surah-az-Zumar: 30) Phir logo'n ne kaha: Rasool Allah ﷺ ke saathi! Kya Rasool Allah ﷺ faut ho gae hain? Farmaya: Ji haa'n! Logo'n ne yaqeenan kar liya ke Aap ﷺ sch keh rahe hain. Logo'n ne kaha: Rasool Allah ﷺ ke saathi! Kya Rasool Allah ﷺ ka janaza padha jaaega? Farmaya: Ji! Poocha: Kaise? Farmaya: Kuch log (hujra-e-Ayesha mein) daakhil honge aur takbiraat kahenge, durood-o-salaam padhenge aur dua karenge, phir wo nikal aaenge, phir doosre log daakhil honge aur

Allahu Akbar kahenge, durood-o-salaam padhenge aur dua karke nikal aaenge, yahaa'n tak ke (tamaam) log daakhil ho jaaenge".

"Logon ne poocha: Rasool Allah ﷺ ke saathi! Kya Rasool Allah ﷺ ko dafan kiya jaaega? Farmaya: Ji haa'n! Poocha: Kahaa'n? Farmaya: Usi jagah, jaha'n Allah Ta'ala ne unki rooh qabz ki hai, kyounke Allah Ta'ala ne unki rooh umda jagah mein hi qabz farmai hai. Unho'n ne jaan liya ke Aap ﷺ ne sach farmaya hai. Phir Aap ﷺ ne hukm diya ke Aap ﷺ ko aap ke khandaan waale ghusl de'n. Muhaajireen mashwara ke liye jamaa hue, unho'n ne kaha: Aap hamare saath hamare ansaari bhaiyyo'n ki taraf chale'n, taake ham unko bhi is muaamala mein apne saath shaamil kar le'n".

"Ansaar ne kaha: Ek (1) ameer ham mein se aur ek (1) aap (muahijreen) mein se hoga. Is par Syedna Umar bin Khattab ﷺ ne farmaya: Kiske liye-un-teen (3) fazaail jaisi koi fazeelat hai? Us jaisi manqabat[223] kiske liye hai? "Wo (Nabi ﷺ) do (2) mein se doosre the, jab wo dono ghaar mein the, jab wo apne saathi se farma rahe the ke ghabraao nahi, Allah hamare saath hai". Wo dono kaun hain? Phir aap ne haath badhaya aur baet ki aur sab logo'n ne acchi aur khoobsoorat baet ki". (Ash Shamaael-lit-Tirmizi: 396; Musnad Abd bin Humaid: 365; Sunan Kubra (Kitaab-ul-Wafaat) lin Nasai: 42; Al Mojam-ul-Kaber-lit-Tabarani: V7 P65; Dalaael-un-Nubuwwah lil Bayhaqi: V7 P299 (Sanad Saheeh))

Is hadees ko Imam Ibne Khuzaima ﷺ (1514, 1624) ne "saheeh" qaraar diya hai.

Haafiz Boosiri ﷺ farmate hain: "Ye sanad saheeh hai aur uske saare raawi siqa hain". (Misbaah us Zujaajah: V1 P146 H1234)

Haafiz Ibne Hajar ﷺ farmate hain: "Iski sanad saheeh hai, albatta ye qaul sahaabi hai". (Fathul Baari: V1 P523)

[223] T: (مَنقَبَت) Taareef-o-tauseef, madh-o-sanaa [Rekhta]

Lehaza qabr ki zindagi ke jo haalaat Quran-o-Hadees ke zariye hame'n maaloom hue hain, unka inkaar karna jahaalat-o-naadaani hai. Ye baat bhi ilmi duniya mein be-wazan hai ke qabr ki zindagi ko duniyawi zindagi ya usse mushaaba maana jaae. Sabse badi jasaarat ye hai ke maut ke baad kisi khaas hasti ya hasityo'n ki zindagi ka iqraar kar liya jaae, wo bhi use duniyawi zindagi ki tarah tasleem kar ke, jabke baaqi logo'n ki qabr ki zindagi ka sire se inkaar kar diya jaae.

"Hayaat-un-Nabi" ka aqeeda isi silsila ki ek (1) kadi hai. Is aqeeda ke haamileen jin baato'n se ambiya ke liye khusoosi zindagi saabit karte hain, wohi baate'n aam momino'n musalmano ke liye bhi saabit hain.

Iski ek (1) misaal ambiya ke qabro'n mein namaz padhne waali hadees hai. Ise aqeeda Hayaat-un-Nabi ﷺ par bataur-e-daleel pesh kiya jaata hai, un logo'n ne ye samajh liya hai ke namaz choonke duniya mein padhi jaati hai, lehaza Ambiya qabro'n mein namaz padhte hain, to unhe'n qabro'n mein duniyawi ya misl-e-duniyawi zindag haasil hai.

Unki khidmat mein arz hai ke agar qabar mein namaz padhne se duniyawi ya misl-e-duniya zindagi hoti hai, to phir unhe'n chaahiye ke "Hayaat-un-Nabi ﷺ" ke bajaae "Hayaat-ul-Momineen" ka aqeeda rakhe'n, kyounke aam momin ka bhi qabr mein namaz padhna saabit hai.

❁ Syedna Abu Huraira ؓ bayan karte hain ke Rasool Allah ﷺ ne farmaya: "Qabr mein farishte jab momin se ham-kalaam honge to wo baith jaaega. Use sooraj ghuroob hota dikhaai dega. Use kaha jaaega: Us aadmi ke baare mein bataaiye jo aap mein mab-oos hue the. Aap unke baare mein kya kehte hain aur kya gawaahid ete hain? Us par:"

يَقُوْلُ: دَعُوْنِيْ حَتّٰى أُصَلِّيَ، فَيَقُوْلُوْنَ: إِنَّكَ سَتَفْعَلُ، أَخْبِرْنِيْ عَمَّا نَسْأَلُكَ عَنْهُ.

Momin kahega: Mujhe chodo, main asr ki namaz padh loo'n. Farishte kahenge: Aap namaz bhi padh le'nge, magar pehle hamein us sawaal ka jawaab de'n

jo ham aap se kar rahe hain.

(Saheeh Ibne Hibban: 3113; Mustadrak lil Haakim: V1 P379-380 sanad hasan)

Imam Haakim ﷺ ne is hadees ko “Imam Muslim ﷺ ki shart par saheeh” kaha hai aur Haafiz Zahabi ﷺ ne unki muwaafaqat[224] ki hai.

Allama Haithami ﷺ ne iski sanad ko “hasan” kaha hai. (Majmua-az-Zawaaed: V3 P51-52)

Qabr mein namaz padhne ko daleel bana kar agar ambiya ke liye duniyawi ya misl-e-duniyawi zindagi saabit[225] ki jaae, to momino ke liye bhi duniyawi ya misl-e-duniyawi zindagi saabit karna padegi, halaanke uska koi bhi qaael nahi.

Tambeeh-e-Baleegh:

Riwayat

Ambiya apni qabro’n mein zinda hain aur namaz padh rahe hain.

اَلْأَنْبِيَاءُ أَحْيَاءٌ فِيْ قُبُوْرِهِمْ يُصَلُّوْنَ.

(Musnad Abi Yaala: 3425; Hayaat-ul-Ambiya lil Bayhaqi: 1)

Waghairahuma mein aati hai. Iski sanad zaeef hai.

① Al Hajjaaj bin-al-Aswad majhool hai.

② Al Hajjaaj bin-al-Aswad aur Al Hajjaaj-al-Aswad mein farq hai.

Al Hajjaaj-al-Aswad se muraad Al Hajjaaj bin Abi Ziyaad-al-Aswad Qasmali ha, jo ke siqa hai. Jabke Hajjaaj bin-al-Aswad majhool hai, use Ibne Abi Ziyaad-al-Qasmali qarar dena durust nahi. Is hadees mein Al Hajjaj ke shaagird Mustalim bin Saeed hain, jo ke Al Hajjaaj bin-al-Aswad ke shagird hain, kisi ne Al Hajjaaj bin Abi Ziyaad ke talaamizah mein Mustalim bin Saeed ko Zikr nahi kiya.

[224] T: (مُوافَقَت) Ittefaaq, baraabari, saath [Rekhta]

[225] T: Urdu pdf mein typing karte hue saabit lafz choot gaya tha, jise maine add kar diya hai. [Rehan Syed Barey]

③ Is hadees ki sanad mein Al Hajjaaj ko Al Hajjaaj bin Abi Ziyaad nahi kaha gaya, balke Al Hajjaaj bin-al-Aswad hi kaha gaya hai. Wallahu Aalam!

Ahle Ilm Aur Aqeeda Hayaat-un-Nabi ﷺ:

Ahle ilm ne ye baat badi wazaahat se bayan kardi hai ke barzakhi (qabr ki) zindagi ek (1) mustaqil aur alag zindagi hai, ye duniyawi ya misl-e-duniyawi hargiz nahi. Aaiye ham chand ahle ilm ke iqtibasaat[226] pesh karte hain:

Haafiz Ibne Abdul Haadi ؒ (744h) farmate hain: “Maaloom hona chaahiye ke maut ke baad rooh ka jism mein lautna istimraar-e-hayaat[227] ka mutaqaazi[228] nahi hai, na isse qabl-az-qiyaamat aisi zindagi laazim aati hai, jo duniyawi zindagi ki tarah ho. Barzakh mein rooh ka jism mein lautna saraasar barzakhi muaamal ahai. Jiski wajah se marne waale se maut ka naam zaael nahi ho sakta. Qabr mein jaza-o-saza aur marne waale ke haalaat ke baare mein Syedna Bara bin Aazib ؓ se jo mashoor taweel hadees (Abu Dawood: 4753; Al Mustadrak lil Haakim: V1 P95 (sanad hasan)) manqool hai. Isse ye saabit hota hai ke murde ki rooh uske jism mein lautaai jaati hai. Nez ye bhi maaloom hota hai ke wo rooh us jism mein hamesha nahi rehti, na hi uske lautne se aisi zindagi saabit hoti hai, jiski wajah se maiyyat par lafz-e-maut ka itlaaq hi khatam ho jaae. Balke ye hayaat-e-barzakhiya ki aqsaam mein se ek (1) qism hai.

Maut aur barzakhi zindgi ek (1) hi cheez ke do (2) naam hain, maut ki kuch aqsaam aisi hain, jo zindagi ke manaafi nahi, jaisa ke Nabi-e-Kareem ﷺ se saheeh hadees mein saabit hai. Jab Aap ﷺ neend se bedaar hote, to ye dua padhte: “Har qism ki taareef us zaat ke liye hai,

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[226] T: (اِقْتِباس) Wo ibaarat jo kisi mazmoon ya kitaab waghaira se min-o-a’n ya ikhtisaar-o-intikhaab ke saath naqal ki jaae [Rekhta]

[227] T: Hamesha rehne waali zindagi [RSB]

[228] T: Taqaaza ya talab karne waala, maange waala [FL]

jisne hame'n maut ke baad zindagi bakhshi hai, usi ki taraf ham ne laut kar jaana hai".

Rooh ka taalluq badan se kai qism ka hota hai: ① Is duniya mein haalaat-e-bedaari aur neend mein rooh ka jism se taalluq. ② Barzakh mein rooh ka jism se taalluq. Ye taalluq faut-shudgaan ke lehaaz se mukhtalif hota hai. Ambiya-e-Ikram aur Rasoolo'n ki zindagi shuhada ke muqaable mein ziyaada kaamil hoti hai, isi liye unke mubaarak ajsaad boseeda nahi hote aur shuhada ki zindagi-un-momineen se kaamil hoti hai, jo sharf-e-shahaadat nahi paate. ③ Qiyaamat ke din rooh ka jism se taalluq hone aur barzakh mein rooh ke jism mein lautaae jaane se duniyawi tarz ki zindagi laazim nahi aati. Jo shakhs usse duniyawi zindagi ke saabit hone ka daawa karta hai, wo bohot se muqamaat par hiss[229], shariyat, aur aqal ki khilafwarzi ka murtakib hoga". (As Saarim-al-Munki Fir Radd Alaa-as-Subki: P223)

Allama Nasiruddin Albani (1420h) farmate hain: "Nabi-e-Kareem ﷺ ki wafaat ke baad ki zindagi, wafaat se qabl ki zindagi se mukhtalif hai, is liye ke barzakhi hayaat ek (1) ghaibi muaamala hai. Allah Ta'ala ke alaawa kisi ko uski kaifiyat ka ilm nahi. Albatta itni baat maaloom hai ke wo duniyawi zindagi se mukhtalif hai aur duniyawi qawaneen ke taabe'[230] nahi. Duniya mein to insaan khaata peeta, saans leta aur shadi karta hai, naql-o-harkat aur bol-o-baraaz karta hai, bimaar hota aur guftagu karta hai, lekin koi insaan ye saabit nahi kar sakta ke maut ke baad isi ko yahaan tak ke Ambiya-e-Ikraam, jin mein sar-e-fehrist hamare Nabi-e-Kareem ﷺ hain, ye umoor pesh aate ho'n". (At Tawassul Anwaauhu wa Ahkaamuhu: P65)

Nez farmate hain: "Jaan leejiye! Is hadees se Ambiya-e-Ikraam ki jo hayaat saabit hoti hai wo sirf barzakhi hayaat hai, duniyawi zindagi se uska koi taalluq nahi. Lehaza us zindagi par you'n imaan laana zaroori hai ke uske baare mein misaale'n na di jaae'n, uski kaifiyat bayan na ki

[229] T: Jumbish, halchal, harkat [Rekhta]
[230] T: Farma-bardaar, mutee, paaband, hukm maanne waala [Rekhta]

jaae, aur use hamari duniyawi zindagi se tashbeeh na di jaae. Yehi moqif har momin ke liye ikhtiyaar karna laazim hai ke us baare mein ahadees mein jitni baat mazkoor hai, sirf usi par imaan laae, is silsila mein qiyaas aur raae ko dakhal na de, jaisa ke ahle bidat ne kiya hai. Baaz ne yahaan tak daawa kar diya hai ke qabr mein Nabi-e-Kareem ﷺ ki hayaat, haqeeqi (yaane duniyawi) hai, wo kehte hain: Qabr mein Nabi-e-Kareem ﷺ khaate peete aur apni azwaaj se mujaama-at karte hain (al-ayaaz Billah), halaanke ye sirf barzakhi hayaat hai, jiski haqeeqat ko Allah Subhanahu wa Ta'ala ke alaawa koi nahi jaanta". (Silsila-al-Ahadees us Saheeha: V2 P190 H621)

Shaheedo'n Ki Zindagi:

Ye sawaal agar tamaam logo'n ko qabr ki zindagi haasil hai aur uska duniyawi zindagi se koi taalluq nahi, to phir islami taalimaat mein shuhada ki zindagi ki khusoosiyat se bayan karne ki aakhir kya wajah hai? Is sawaal ka jawaab ye hai ke aisa sirf shuhada ki zindagi ko aala saabit karne ke liye kiya gaya hai, na ke is liye ke shuhada ko qabr mein zindagi milti hai, baaqi logo'n ko nahi, na hi is liye ke shuhada ki zindagi duniyawi ya misl-e-duniyawi hoti hai.

Yaha'n ye baat bhi yaad rahe ke Ummat-e-Muhammadiya ﷺ ke wo shuhada jinhe'n sharf-e-shaabiyat haasil nahi hai, unki qabr ki zindagi har Sahaba Ikraam ki barzakhi zindagi se behtar aur Afzal nahi.

Tambeeh:

Ham bayan kar chuke hain ke maut ke baad barzakhi zindagi milne ke hawaale se nek-o-badd tamaam log baraabar hain, kisi ko usse istishna nahi, albatta mukhtalif logo'n ke liye us zindagi ke haalaat mukhtalif honge. Nek logo'n ki zindagi acchi aur badd-kirdaar logo'n ki buri hogi. Nek logo'n mein se Ambiya Ikraam ki barzakhi zindagi sabse behtareen hoti hai.

Yehi wajah hai ke Ambiya Ikraam ke ajsaad-e-mubaaraka ko zameen nuqsaan nahi pohonchaati. Wo apni asli haalat mein salaamat rehte hain.

Syedna Anas bin Maalik ﷺ bayan karte hain:

إِنَّهُمْ لَمَّا فَتَحُوْا تُسْتَرَ، قَالَ: فَوَجَدَ رَجُلًا أَنْفُهُ ذِرَاعٌ فِيْ التَّابُوْتِ، كَانُوْا يَسْتَظْهِرُوْنَا وَيَسْتَمْطِرُوْنَ بِهِ، فَكَتَبَ أَبُوْ مُوْسٰى إِلٰى عُمَرَ بْنِ الْخَطَّابِ بِذٰلِكَ، فَكَتَبَ عُمَرُ: إِنَّ هٰذَا نَبِيٌّ مِّنَ الْأَنْبِيَاءِ، وَالنَّارُ لَا تَأْكُلُ الْأَنْبِيَاءَ، وَالْأَرْضُ لَا تَأْكُلُ الْأَنْبِيَاءَ، فَكَتَبَ أَنْ انْظُرْ أَنْتَ وَأَصْحَابُكَ، يَعْنِيْ أَصْحَابَ أَبِيْ مُوْسٰى، فَادْفِنُوْهُ فِيْ مَكَانٍ لَّا يَعْلَمُهُ أَحَدٌ غَيْرُكُمَا، قَالَ: فَذَهَبْتُ أَنَا وَأَبُوْ مُوْسٰى، فَدَفَنَّاهُ.

(Musannaf Ibne Abi Shaiba: V13 P27 sanad saheeh)

Jab Sahaba Ikraam ne Tastar[231] ko fatah kiya, to wahaa'n taaboot mein ek (1) shakhs ka jism dekha, unki naak hamare ek (1) haath ke baraabar thi. Wahaan ke log us taaboot ke waseele se ghalba-o-baarish talab karte the. Syedna Abu Musa Ashari ﷺ ne Ameer-ul-Momineen Syedna Umar bin Khattab ﷺ ki taraf khat likh kar saara waaqia bayan kiya. Syedna Umar bin Khattab ﷺ ne jawaab mein likha ke ye Allah Ta'ala ke nabiyyo'n mein se ek (1) nabi hain. Na aag nabi ko khaati hai na zameen. Phir farmaya: Tum aur tumhare saathi koi aisi jagah dekho jiska tum dono ke alaawa kisi koi lm na ho, wahaa'n us taaboot ko dafan kar do. Syedna Anas bin Maalik ﷺ bayan karte hain: Main aur Syedna Abu Musa Ashari ﷺ gae aur unhe'n (ek (1) gumnaam jagah mein) dafan kar diya.

[231] T: Shushtar, located in south west Iran 165km from Iraq border [Rehan Syed Barey]

Haafiz Ibne Kaseer ؒ ne iski sanad ko “jaiyyad” kaha hai. (Al Bidaaya wan Nihaaya: V2 P377)

Abu Aaliya ؒ farmate hain: “Bila shubha Ambiya Ikram ke ajsaab ko na zameen mein bosida karti hai, na darinde use khaate hain”. (As Seerah la Ibne Ishaq: 66-67; Dalaael-un-Nubuwwah lil Bayhaqi: V1 P382 sanad hasan)

Maaloom hua ke Ambiya Ikraam ke ajsaad-e-muqaddasa ko mitti nahi khaati, lekin unse aisi koi baat saabit nahi hoti ke ambiya ikraam qabro’n mein duniyawi zindagi ya uski misl zinda hain.

Tambeeh:

Syedna Abu Musa Ashari ؓ bayan karte hain:

أَتَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَعْرَابِيًّا، فَأَكْرَمَهُ، فَقَالَ لَهُ: ائْتِنَا، فَأَتَاهُ، فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: سَلْ حَاجَتَكَ، فَقَالَ: نَاقَةً نَّرْكَبُهَا، وَأَعْنُزًا يَّحْلُبُهَا أَهْلِيْ، فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: عَجِزْتُمْ أَنْ تَكُوْنُوْا مِثْلَ عَجُوْزِ بَنِيْ إِسْرَائِيْلَ؟ قَالَ: إِنَّ مُوْسٰى لَمَّا سَارَ بِبَنِيْ إِسْرَائِيْلَ مِنْ مِّصْرَ، ضَلُّوْا الطَّرِيْقَ، فَقَالَ: مَا هٰذَا؟ فَقَالَ عُلَمَاؤُهُمْ: إِنَّ يُوسُفَ لَمَّا حَضَرَهُ الْمَوْتُ، أَخَذَ عَلَيْنَا مَوْثِقًا مِّنَ اللهِ أَنْ لَّا نَخْرُجَ مِنْ مِّصْرَ حَتّٰى نَنْقُلَ عِظَامَهُ مَعَانَا، قَالَ: فَمَنْ يَّعْلَمُ مَوضِعَ قَبْرِهِ، قَالَ: عَجُوْزٌ مِّنْ بَنِيْ إِسْرَائِيْلَ، فَبَعَثَ إِلَيْهَا، فَأَتَتْهُ، فَقَالَ: دُلِّيْنِيْ عَلٰى قَبْرِ يُوْسُفَ، قَالَتْ: حَتّٰى تُعْطِيَنِيْ حُكْمِيْ، قَالَ: مَا حُكْمُكِ؟ قَالَتْ: أَكُوْنُ مَعَكَ فِيْ الْجَنَّةِ، فَكَرِهَ أَنْ يُّعْطِيَهَا ذٰلِكَ، فَأَوْحَى اللهُ إِلَيْهِ أَنْ أَعْطِهَا حُكْمَهَا، فَانْطَلَقَتْ بِهِمْ إِلٰى بُحَيْرَةٍ، مَوْضِعِ مُسْتَنْقَعِ مَاءٍ

Nabi-e-Kareem ﷺ ek (1) dehaati ke paas tashreef laae, usne Aap ﷺ ki bohot mehmaan-nawaazi ki. Nabi-e-Kareem ﷺ ne uske baare mein farmaya: Use hamare paas lekar aao. Wo Aap ﷺ ki khidmat mein haazir hua, to aap ne usse farmaya: Apni zaroorat ka mutaalab karo. Usne arz kiya: Ek (1) oontni chaahiye jis par ham sawaar ho sake’n, aur kuch bakriyo’n ki zaroorat hai jin ka doodh mere ghar waale doh liya kare’n. Nabi-e-Kareem ﷺ ne irshad farmaya: Kya tum log is qadr aajiz ho gae ho ke tum bani Israel ki boodhiyo’n ki maanind bhi nahi ho sakte? Jab Musa ؑ bani Israel ko saath lekar misr se rawaana hue, to wo log raasta bhool gae. Musa ؑ ne daryaaft kiya: Iski wajah kya hai? Unke

فَقَالَتْ: أَنْضِبُوْا هٰذَا الْمَاءَ، فَأَنْضَبُوْا، قَالَتِ: احْتَفِرُوْا وَاسْتَخْرِجُوْا عِظَامَ يُوْسُفَ، فَلَمَّا أَقَلُّوْهَا إِلَى الْأَرْضِ، إِذَا الطَّرِيْقُ مِثْلُ ضَوْءِ النَّهَارِ.

(Musnad Abi Yaala: 7254; Tafseer Ibne Abi Haatim [Tafseer Ibne Kaseer: V5 P183-184 Surah-ash-Shuaraa: 52] sanad hasan)

ulama ne bataya: Yusuf ﷺ ki wafaat ka waqt jab qareeb aaya tha, to unho'n ne Allah Ta'ala ki taraf se ham se ye pukhta ahd liya tha ke jab ham log misr se niklenge to apne saath unki maiyyat ko bhi lekar jaaenge. Musa ﷺ ne poocha: Unki qabr ki jagah kisko maaloom hai? Ek (1) shakhs ne bataya: Ek (1) boodhi aurat jiska taalluq bani Israel se hai. Musa ﷺ ne us aurat ko bulwaaya, wo khatoon aap ki khidmat mein haazir hui. Musa ﷺ ne use kaha: Tum hame'n Yusuf ﷺ ki qabr bataao. Usne kaha: Jab tak aap mujhe muaawaza nahi denge (main ye kaam nahi karungi). Musa ﷺ ne daryaaft kiya: Tumhara muaawaza kya hai? Usne jawaab diya: Main Jannat mein aap ke saath rehna chaahti hoo'n. Musa ﷺ ko ye baat acchi na lagi. Allah Ta'ala ne Musa ﷺ ki taraf wahee farmai ke wo jo maang rahi hai use de do. Phir wo aurat-un-logo'n ko lekar ek (1) chashme par aai. Aurat ne kaha: Is paani ko khushk karo aur Yusuf ﷺ ka jism nikaalo. Jab wo Yusuf ﷺ ke jism ko utha kar misr ki taraf aae to raasta you'n din ki raushni ki tarah waazeh tha.

Is hadees ko Imam Ibne Hibban ﷺ: (723h) ne “saheeh” aur Imam Haakim ﷺ: (V2 P404-405) ne “Imam Bukhari ﷺ ki shart par saheeh” kaha hai. Haafiz Zahabi ﷺ ne unki muwaafaqat ki hai.

Imam Haakim ﷺ (V2 P252) ne iski sanad ko “saheeh” bhi kaha hai.

Haafiz Haithami ﷺ farmate hain: “Musnad Abu Yaa’la ke ruwaat Saheeh Bukhari ke raawi hain”. (Majmua-az-Zawaaed: V10 P170)

Is hadees se ba-zaahir ye maaloom hota hai ke Syedna Yusuf ﷺ ke jism-e-mubaarak ko mitti ne nuqsaan nahi pohonchaya tha aur sif haddiyaa’n baaqi reh gai thee’n, lekin haqeeqat mein aisa nahi. Is hadees mein Izzaam-e-Yusuf se muraad Syedna Yusuf ﷺ ki haddiyaa’n nahi, balke jism-e-mubaarak hai. Majaazan badan ko azaam keh diya gaya hai. Aisa arbi zabaan mein umooman ho jaata hai. Jaisa ke:

Syedna Abdullah bin Umar ﷺ bayan karte hain:

إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَدَّنَ، قَالَ لَهُ تَمِيْمٌ الدَّارِيُّ: أَلَا أَتَّخِذُ لَكَ مِنْبَرًا. يَا رَسُوْلَ اللهش. يَجْمَعُ، أَوْ يَحْمِلُ، عِظَامَكَ؟ قَالَ: بَلٰى، فَاتَّخَذَ لَهُ مِنْبَرًا مِرْقَاتَيْنِ.

(Abu Dawood: 1081; Sunan Kubra lil Bayhaqi: V3 P195 sanad hasan)

Jab Nabi-e-Kareem ﷺ ka jasad-e-athar bhaari ho gaya to Syedna Tamam Daari ﷺ ne arz kiya: Allah ke Rasool! Kya main aapke liye ek (1) mimbar taiyyaar na karwa doo’n, jis par Aap ﷺ apni haddiyaa’n (yaane jism-e-mubaarak) rakh sake’n. Aap ﷺ ne farmaya: Kyoun nahi. Chunache unho’n ne Aap ﷺ ke liye do (2) seedhiyo’n waala mimbar taiyyaar karwa diya.

Is hadees mein Syedna Tamam Daari ﷺ ne Nabi-e-Kareem ﷺ ke jism-e-mubaarak ke liye majaazan izzaam (عِظام) ka lafz istemaal kiya hai.

Allama Albani ﷺ (1420h) farmate hain: “Mujhe is hadees se ye maaloom hua hai ke arab log lafz-e-izaam bol kar poora jism muraad

lete hain. Ye juz se kul ko muraad lene ke qabeel se hai, jaisa ke A ka farman hai: "وَ قُرْاٰنَ الْفَجْرِ" (Surah-al-Isra: 78) yaha'n fajr ke quran se muraad namaz-e-fajr hai. Alhamdulillah ishkaal zaael ho gaya". (Silsila Ahadees us Saheeha: 313)

Al Haasil:

Ahle Sunnat wal Jamaat ka ye ittefaaqi aqeeda hai ke marne ke baad har ek ko zindagi haasil hoti hai. Ye zindagi ambiya-e-ikraam-o-shuhada-e-azzaam ke saath khaas nahi, albatta ambiya-o-shuhada ki zindagi paakiza, taiyyab aur aala zaroor hai. Momino'n ko qabr mein nemate'n ataa hoti hain, jabke kaafir aur faasiq azaab-e-qabr se do-chaar hote hain.

Baaz log hayaat-e-barzakhiya ka inkaar karte hain, jabke baaz Nabi-e-Kareem ﷺ ki barzakhi hayaat ko duniyawi, yaane maaddi aur badani zindagi ki misl qaraar dete hain. Ye dono nazariyaat ifraat-o-tafreet hain. Ye nazariyaat Quran-o-Hadees se bilkul saabit nahi, sabeel-e-momineen mein unka koi zikr nahi. Matlab ye hai ke aslaaf-e-ummat mein koi in nazariyaat ka haamil nahi raha. Chunache hayaat-o-mamaat ki buniyad par tafraqa-baazi naa-munaasib fe'l aur ahle sunnat ke muttafaqa aqeede se inheraaf hai.

Ye ukhrawi zindagi ka muaamala hai, jo islami aqaaed se mutaalliq hai. Aise muamalaat sirf aur sirf Quran-o-Hadees aur Ijmaa-e-Ummat par mauqoof hain, in mein qiyaas-aaraai ka koi amal-dakhal nahi hota.

Quran-o-Sunnat se maakhuz etedaal-pasandaana nazariya-o-aqeeda ye hai ke har shakhs ko barzakhi zindagi milti hai. Is mein kisi ki takhsees nahi, albatta ye zindagi ukhrawi hoti hai. Ambiya-o-Shuhada ki barzakhi zindagi ko duniyawi aur misl-e-duniyawi qaraar dena Quran-o-Sunnat ke khilaaf hai.

Allah Ta'ala islaah ki taufeeq ataa farmaae. Aameen!

Barzakh Kya Hai?

Wafaat se lekar ba's[232] tak ke darmiyaani arsa ko barzakh kehte hain. Ye aakhirat ka hissa hai. Iske muamalaat ka wahee ke baghair aqal se idraak karna muhaal hai. Ye aakhirat ki manzil hai. Hayaat-e-barzakhiya har ek ko haasil hoti hai. Is mein kisi ki takhsees nahi. Barzakhi zindagi ko duniyaawi zindagi par qiyaas karna durust nahi. Hayaat-e-barzakhiya par maut ka lafz mahez duniyawi etebaar se bola jaata hai, warna ye bhi ek (1) alag zindagi hai.

- Allah Ta'ala ka farman hai:

وَ لَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ؕ بَلْ اَحْيَآءٌ وَّ لٰكِنْ لَّا تَشْعُرُوْنَ.

(Surah-al-Baqara: 154)

Allah ki raah mein Shaheed hone waalo'n ko murda mat kaho, wo yaqeenan zinda hain, magar tum (unki zindagi ko) samajh nahi sakte.

- Nez farman-e-Ilaahi hai:

وَ لَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ؕ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ.

(Surah Aale Imran: 169)

Allah ki raah mein Shaheed hone waalo'n ko murda mat khayaal kare'n, wo apne Rabb ke yahaa'n zinda hain aur rizq paate hain.

Jab Sahaba Ikraam ﷺ ne kuffaar ke khilaaf qitaal kiya aur baaz ne jaam-e-shahaadat nosh kiya, to munafiqeen kehne lage ke ye to mar-maraa gae hain, unka naam-o-nishaan mit gaya hai. Lahu-luhaan jismo'n ke saath dafan kar diye gae hain. Kate hue aazaa ke saath muat se do-chaar ho chuke hain, unho'n ne apni zindagi gawaadi, waghaira.

To Allah Ta'ala ne-un-munafiqeen ki tardeed mein farmaya ke ye mat sajho ke maut aane se wo mit gae hain, hargiz nahi, agarche unki duniyawi zindagi khatam ho chuki hai, magar unhe'n maut ke baad aisi zindagi naseeb hui hai, jo duniya ki zindagi se kahee'n behtar hai, wo

[232] T: (بَعْث) Maut ke baad waali zindagi (aakhirat) [RSB]

nemato'n se lutf-andoz ho rahe hain. Lehaza unhe'n murda mat samjho, wo to tumse behtar zindagi ji rahe hai aur wo zindagi barzakhi hai.

Shuhada ka bataur zikr ka maqsad ek (1) to shuhada ke ezaaz ko bayan karna hai, doosra munafiqeen ki tardeed karna hai, teesra ye ke jihaad ka anjaam-e-zindagi hai, na ke maut.

Maiyyat ka qabr mein raahat paana ya azaab ki mukhtalif soorato'n se do-chaar hona, nek maiyyat ka ye kehna ke mujhe jaldi le chale'n aur faasiq-o-faajir ka ye kehna ke haae-waae, mujhe kahaa'n le jaa raheho? Jahaa'n-jahaa'n Quran-o-Hadees ne maiyyat ke liye sunne ka suboot diya hai, jaise qaleeb-e-badar ka waaqia, murde ka dafan ke baad qadmo'n ki chaap sunna, isi tarah Nabi-e-Kareem ﷺ ka Syedna Ibrahim aur Syedna Musa ﷺ ko qabr mein namaz padhte dekhna, khud Nabi-e-Kareem ﷺ ka meraaj ki raat tamaam Ambiya ﷺ ki baitul muqaddas mein imaamat karwaana, uske baad baaz ambiya se aasmaano par mulaqaat karna, maiyyat ka qabr mein bithaya jaana, usse sawaal-o-jawaab hona, qabr ka tang ho jaana, waghaira. Ye ghaibi umoor hain, jo ke Quran-o-Hadees ki nusoos par mauqoof hain, faqat-un-par imaan laana hai.

Mufassir-e-Quran, Haafiz Ibne Kaseer ؒ (774h) farmate hain: "Qabr mein barzakhi azaab ke isbaat par ye aayat ahle usnnat ki azeem daleel hai: "Wo subah-o-shaam aag par pesh kiye jaate hain"". (Tafseer Ibne Kaseer: V6 P146)

Haafiz Ibne Rajab ؒ (795h) farmate hain: "Barzakh ki zindagi aisi mukammal aur mustaqil zindagi nahi, jaise duniya ki zindagi hai aur marne ke baad aakhirat mein ji uthne ki zindagi hai, balke ye rooh aur badan ka aisa taalluq hai ke jisse badan mein shaoor aajaata hai aur nemato'n ya azaab waghaira ka ehsaas paeda ho jaata hai. Ye koi mukammal zindagi nahi ke jis mein rooh ke juda hone ko mukammal maut kaha jaae, ye to usi tarah hai jaise soe hue shakhs se rooh judaa

hoti hai aur phir waapas laut aati hai, kyounke us par bhi maut aur zindagi ka lafz bola gaya hai". (Tafseer Ibne Rajab: V2 P101)

Allama Ibne Abi al-Izz Hanafi (792h) farmate hain:

"Ibne Hazam waghaira ka ye nazariya ke qabr mein sirf rooh ko sawaal hoga, durust nahi. Unka nazariya to aur bhi bura hai, jo kehte hain ke azaab sirf jism ko hoga, rooh ko nahi. Ahadees-e-saheeha se dono nazariyaat ka butlaan[233] saabit hota hai. Ahle Sunnat ka ijmaa hai ke azaab-e-qabr rooh aur badan dono ko hoga, jaza-o-saza rooh ko alag se bhi milegi aur jab badan ke saath hogi tab bhi. Yaad rakhiye! Ke azaab-e-qabr hi azaab-e-barzakh hai, har mustahiq-e-azaab marne ke baad apni saza paa lega, use qabr mein dafnaya jaae ya na dafnaya jaae, darindo'n ki khuraak ban jaae, jal jaae, mitti ban jaae, hawaa mein bikhar jaae, ya paaniyo'n mein garq ho jaae, uski rooh aur badan ko wo azaab pohonchta rahega jo qabr mein hona tha".

"Nabi-e-Kareem ﷺ ki hadees par bila-kami beshi imaan le aaiye, aap ki hadees mein be-wajah ehtemalaat[234] na paeda keejiye, uske hidaayat par mabni mafhoom mein jhol[235] na laaiye. Allah hi jaanta hai ke-un-logo'n ki taadaad kya hai, jo Hadees-e-Nabawi ﷺ ke saath is tarah ka rawaiyya apna kar jaadah-e-haq[236] se bhatak gae. Yaad rakhiye! Ulta fahem hi har bidat-o-zalaalat ki maa hai, ye har khataa ki asal-e-usool hai. Go ke bura irada bhi-un-buraaiyo'n ka mojib hai".

"Haasil kalaam ye hai ke jahaan teen (3) hain, duniya, jahaan-e-barzakh, aur jahaan-e-qaraar, Allah Ta'ala ne har jahaan ke ahkaam banaae hain, jo uske saath khaas hain. Insaan badan-o-rooh ka murakkab hai, to ahkaam-e-duniya, badan-o-rooh par laahu honge, ahkaam-e-barzakh bhi badan-o-rooh par laagu hain, jab hashr ka din

[233] T: Baatil karna ya hone ka amal, mansookh kiye jaane ya ho jaane ki misaal, tardeed, takzeeb, baatil hona [Rekhta]
[234] T: Shak-o-shubha, wahem, gumaan [FL]
[235] T: (جهول) Bhool, ghalati, khaami, tircha-pan [Rekhta]
[236] T: (جادَۂ حَق) Saccha tariqa, siraat-e-mustaqeem [Rekhta]

hoga to azaab-o-sawaab badan aur rooh dono par hoga. Aap jaan chuke hain ke qabr ka bagheecha Jannat hona ya paataal-e-jahannum hona aqal ke aen muwaafiq hai. Haq wo[237] hai jis mein shak ki gunjaaish nahi, usi se momin-o-ghair-momin ki tameez hoti hai".

"Laaziman jaan leejiye! Ke qabr ki jaza-o-saza duniya ki jaza-o-saza se alag hain. Mumkin hai ke Allah qabr ki mitti aur pattharo'n hi ko marne waale ke liye itna garam kar de ke wo angaare se ziyaada takleef-dah ho, jabke zinda use haath lagaae'n to unhe'n mehsoos bhi na ho, ye bhi ho sakta hai ke ek (1) saath lete do (2) shakhs ek (1) naar-e-jahannum mein ho, doosra baagh-e-Jannat mein. Usko pados se jahannum ki aag na lapete, jahannum waale ko padosi ki Jannat se mas[238] na ho, Allah ki qudrat isse bhi buland aur baala hai. Lekin musibat hai ke insaan-un-cheezo'n ka inkaari ho jaata hai jo uski aqal mein samaa na paae'n, halaanke Allah ne hame'n is duniya mein hi aise ajaaib dikha rakhe hain jo azaab-e-qabr se bhi ziyaada taajjub-khez hain".

"Jab Allah chaahta hai apne bando'n par baaz cheeze'n zaahir kar deta hai, agar Allah har bande par ye cheeze'n zaahir karde, to mukallaf banaane aur imaan bil ghaib ki hikmat baaqi na rehti, log murdo'n ko dafnaana chod dete, jaisa ke Nabi ﷺ ne farmaya: "Agar mujhe darn a hota ke aap murdo'n ko dafnaana chod doge, to main Allah se dua karta ke wo aap ko qabr mein azab diye jaane waalo'n ki aawaaz suna deta". (Sharah Aqeeda-at-Tahaawiya: P400-401)

Haafiz Siyuti (911h) farmate hain: "Ulama kehte hain ke azaab-e-qabr hi azaab-e-barzakh hai. Iski nisbat qabr ki taraf is liye ki gai hai ke ye aksar qabr hi mein hota hai. Maiyyat qabr mein ho ya na ho, gharq ho jaae, darinde khaa le'n, jal kar raakh ho jaae, ya hawaa mein udaa diya jaae, jab Allah chaahega, use azaab dega. Azaab rooh aur badan

[237] T: Urdu pdf mein shayad typing karte hue wo lafz choot gaya tha [Rehan Syed Barey]
[238] T: (مَس) Kisi cheez ko haath lagaane ka amal [Rekhta]

dono ko diya jaaega. Us par Ahle Sunnat ka ijmaa hai, yehi muaamala nemato'n ka hai". (Sharah us Sudoor bi Sharah Haal-al-Mauta: P81)

Faaeda:

Allama Abul Abbas Qurtabi ﷺ (656h) farmate hain:

"Ye hadees dalaalat-kunaa'n hai ke Nabi-e-Kareem ﷺ ne haalat-e-bedaari mein Musa ﷺ ko haqeeqi taur par dekha. Musa ﷺ apni qabr mein zinda the aur namaz padh rahe the. Qabr mein wohi namaz padh rahe the, jo apni (duniyawi) zindagi mein padhte the. Ye sab kuch mumkin hai, is mein se kuch muhaal nahi hai. Ye bhi saabit hai ke shuhada zinda hote hain aur rizq diye jaate hain. Kai shuhada to qabro'n mein kais aalo'n tak sahi salaamat paae gae hain, unke badan mein koi taghaiyyur nahi aaya, jaisa ke ham zikr kar chuke hain. Jab shuhada ke saath aisa ho sakta hai, to Ambiya-e-Ikraam ke haq mein to bil-oola aisa hai".

"Agar koi eteraaz uthaae ke qabr mein namaz kyou'n, ab to wo mukallaf nahi rahe? To jawab hai ke ye namaz-e-hukm takleef ke liye nahi hai, balke ye to unke ikraam aur sharf ki badaulat hai ke unhe'n duniyawi zindagi mein Allah ki ibaadat se bada lagaao tha, duniya mein namaz ko laazim kiya, to maut ke baad bhi usi haalat par rahe aur Allah ne unki izaat-afzaai is tarah ki ke unke liye wo amal baaqi rakha, jinhe'n wo (duniya mein) pasand karte the aur jo unka odhna bichona the. Is tarah unki ibaadat farishto'n ki tarah ilhaami hai, na ke takleefi[239]" (Al Mufhim Limaa Ashkal Min Talkhees Kitab Muslim: V6 P192)

Do (2) Zindagiyaa'n:

Allah Ta'ala ka farman hai:

قَالُوْا رَبَّنَآ اَمَتَّنَا اثْنَتَيْنِ وَ اَحْيَيْتَنَا اثْنَتَيْنِ.

(Surah Ghaafir: 11)

Kuffaar kahenge: Hamare Rabb! Toone hame'n do (2) zindagiyaa'n aur do (2) maute'n

[239] T: (تَكْلِيفی) Ehtemaam, zahmat, musibat [Rekhta]

dee'n.

❁ Is aayat ki tafseer bil-quran ye hai:

كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَ كُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ۚ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ.

(Surah-al-Baqara: 28)

Tum Allah ke saath kufr kaise kar sakte ho, jabke (isse pehle) tum murda the, usne tumhe'n zinda kiya, phir maarega, phir zinda karega, phir usi ki taraf lautaae jaaoge.

❁ Allama Ibne Qaiyyim ؒ is aayat ke tahat farmate hain: "Wo apne baap ki peeth mein aur maa ke rehm mein nutfa ki soorat mein murda the, uske baad Allah ne unhe'n zinda kiya, phir unhe'n maut di, phir roz-e-qiyaamat unhe'n zinda karega". (Kita bur Rooh: P35; Sharah-al-Aqeeda-at-Tahaawiya la Ibne Abil-al-Izz: P396)

❁ Nez farmate hain: "Raha aayat-e-mubaaraka: "(Kuffaar) Kahenge: Hamare Rabb! Toone hame'n do (2) zindagiyaa'n aur do (2) maute'n dee'n" se istidlaal, to isse ye nafi nahi hoti ke rooh waqti taur par badan mein nahi laut sakti, jaisa ke bani Israel ke ek (1) maqtool ko Allah Ta'ala ne dobaara zinda kiya tha, phir use maut de di. Us shakhs ko jo (Qaatil ka naam) poochne ke liye waqti taur par zindagi di gai, usko (mustaqil zindagi par) daleel nahi banaya jaata, kyounke wo shakhs ek (1) lamha ke liye zinda hua tha. … Farman-e-Nabawi ﷺ: "Phir uski rooh uske jism mein lautaai jaati hai". Ye mustaqhi zindagi par daleel nahi, balke ye to rooh ka badan mein lautne aur usse taalluq qaaem hone par daleel hai, badan chaahe kitna bhi bosida ho jaae aur gal-sadd jaae, rooh ka uske saath taalluq qaaem rehta hai". (Kitab-ur-Rooh: P43)

❁ Nez farmate hain: "Ye jaanna zaroori hai ke azaab-e-qabr hi azaab-e-barzakh hai, har marne waala, jo azaab-e-qabr ka mustahiq hai, use apne hisse ka azaab mil jaaega, khwah use qabr mile ya na mile, agar use darinde khaa jaae'n, ya jo jal kar raakh ban jaae aur hawaa mein udaa diya jaae, ya wo sooli par latka reh jaae, ya wo samandar mein

doob jaae, to uski rooh aur badan ko wo azaab pohonch jaaega jo qabro'n mein pohonchta hai". (Kitab-ur-Rooh: P58)

Kya Rasool Allah ﷺ Durood Sunte Hain?

Is silsile mein teen (3) aara paai jaati hain:

① Nabi-e-Kareem ﷺ qabr mein durood-o-salaam sunte hain.

② Aap ﷺ salaam sunte hain.

③ Qabr par salaam kaha jaae, to Aap ﷺ khud sunte hain, door se kaha jaae to farishte pohoncha dete hain.

Ye teeno aara az-rooe shariyat durust-o-sawaab[240] nahi, qaaileen ke Dalaael mulaahaza ho'n.

① Syedna Abu Huraira ؓ se mansoob hai ke Rasool Allah ﷺ ne farmaya:

مَنْ صَلّٰى عَلَيَّ عِنْدَ قَبْرِيْ سَمِعْتُهُ، وَمَنْ صَلّٰى عَلَيَّ نَائِيًا أُبْلِغْتُهُ.

Meri qabr ke paas durood padhenge, main use sununga aur door se mujh par durood bhejenge, to mujhe pohoncha diya jaaega.

(Shobul Iman: 1481; Hayaat-ul-Ambiya Fee Quboorihim lil Bayhaqi: 19; Az Zuafaa-ul-Kabeer lil Uqiali: V4 P136; Taareekh Khateeb: V3 P292; At Targheeb wat Tarheeb lil Asbahani: 1666)

Manghadat riwayat hai.

❶ Muhammad bin Marwan Sadi "kazzaab" aur "matrook" hai. Is par ijmaa hai.

Imam Ahmad bin Hambal, Imam Abu Haatim Raazi, Imam Yahya bin Maeen, Imam Bukhari, Imam Nasai, Imam Jozjaani, aur Imam Ibne Adi ؒ waghaira ne is par sakht jarah kar rakhi hai.

❷ Amash "mudallis" hain, simaa ki tasreeh nahi ki.

Mohaddiseen Amash ki Abu Saaleh se a'n (عن) waali riwayat ko "zaeef" hi samajhte hain.

[240] T: Neki, bhalaai, sawaab, saheeh [Rekhta]

Haafiz Ibne Hajr ؒ (852h) Amash ki tadlees ke mutaalliq farmate hain: “Mere khayal mein jis hadees ko Ibne Qattaan ne “saheeh” kaha hai, wo ma’lool (zaeef) hai, kyounke raawiyo’n ke siqa hone se hadees ka saheeh hona laazim nahi aata. Is mein Amash “mudallis” hain aur unho’n ne Ataa se simaa ka zikr nahi kiya, ye ehtemaal bhi hai ke is sanad mein mazkoor Ataa, khorasaani ho’n. You’n Amash ki tadlees taswiya[241] ban jaaegi, kyounke us soorat mein unho’n ne Ataa aur Ibne Umar ﷺ ke darmiyan Naafe ka waasta bhi gira diya hai”. (At Talkhees-ul-Habeer: V3 P19)

Imam Uqaili ؒ is riwayat ke baare mein farmate hain: “Ye hadees Amash ki sanad se be-asal hai. Mehfooz bhi nahi. Muhammad bin Marwan ki mataaba-at usse bhi kamzor raawi kar raha hai”. (Az Zuafa-ul-Kabeer: V4 P137)

Sunan Bayhaqi mein Abu Abdur Rahman, Amash se bayan karta hai.

Haafiz Bayhaqi ؒ farmate hain: “Mere mutaabiq Abu Abdur Rahman, Muhammad bin Marwan Sadi hai aur us par kalaam hai”. (Hayaat-ul-Ambiya Fee Quboorihim: P103)

Haafiz Ibnul Jauzi ؒ farmate hain: “Ye hadees aabit nahi”. (Al Mauzuaat: V1 P303)

Haafiz Ibne Dahya ؒ farmate hain: “Ye manghadat hadees hai”. (Takhreej Ahadees-ul-Kasshaaf liz Ze’li: V3 P135)

Shaikh-ul-Islam Ibne Taimiya ؒ farmate hain: “Mohaqqiqeen ka ijmaa hai ke ye hadees ghad kar Amash se mansoob kardi gai hai”. (Majmua-al-Fataawa: V27 P241)

Haafiz Ibne Abdul Haadi ؒ farmate hain: “Ye hadees Rasool Allah ﷺ par jhoot hai, iski koi asal nahi”. (As Saarim-al-Munki Fir Radd Alaa-as-Subki: P215)

[241] T: (تَسوِیَہ) Baraabar karna, durusti, theek karna [Rekhta]

Haafiz Ibne Kaseer ؒ farmate hain: “Iski sanad mein kalaam hai, ye sirf Muhammad bin Marwaan Sadi sagheer ne bayan ki hai, aur wo matrook hai”. (Tafseer Ibne Kaseer: V5 P228)

② Riwayat hai:

مَنْ صَلّٰى عَلَيَّ عِنْدَ قَبْرِيْ، سَمِعْتُهُ، وَمَنْ صَلّٰى عَلَيَّ نَائِيًا، وُكِّلَ بِهَا مَلَكٌ يُبَلِّغُنِيْ، وَكُفِيَ بِهَا أَمْرُ دُنْيَاهُ وَآخِرَتِه، وَكُنْتُ لَهُ شَهِيْدًا أَوْ شَفِيْعًا.

(Shobul Iman lil Bayhaqi: 1481; Taareekh Baghdad lil Khateeb: V3 P291-292 wal lafza lahu; At Targheeb wat Tarheeb li Abil Qasim-al-Asbahani: 1698)

Meri qabr ke paas durood padhenge, to main sunu’nga, aur door se padhenge, to us par ek (1) farishta muqaraar kar diya jaaega, jo durood mujh tak pohonchaega. Durood padhne waale ke duniya-o-aakhirat ke muamalaat sudhar jaaenge aur main uske liye gawaah aur sifaarishi ban jaaunga.

“Mauzoo” hai.

❶ Muhammad bin Marwan Sadi sagheer aur Muhammad bin Yunus bin Musa Kadeemi “wazzaa” hain.

❷ Amash ka “a’nana” hai.

Tambeeh:

Sadi Sagheer ki mataaba-at Abu Muaawiya Muhammad bin Khaazim Zareer ne ki hai, jiske alfaaz ye hain: “Meri qabr ke paas durood padhenge, to main khud sununga aur agar durood bhejenge, mujhe bata diya jaaega”. (As Salaat Alan Nabi li Abish Shaikh Naqlan a’n Jilaa-ul-Afhaam li Ibnul Qaiyyim: P19; As Sawaab li Abish Shaikh naqlan a’an Al Laali-al-Masnooah lis Siyuti: V1 P283)

Sanad zaeef hai.

1. Abu Saaleh Abdur Rahman bin Ahmad bin Abi Yahya Arj ki tauseeq nahi, agarche Imam Abu-ash-Shaikh ؒ (At Tabaqaat: V3 P451) aur Imam Abu Nuaim Asbahani ؒ (Akhbaar Asbahaan: V3 P113) ne iske haalaat-e-zindagi darj kiye hain.

2. Amash ka a'nana bhi hai.

③ Syedna Abu Darda ﷺ se mansoob hai ke Rasool Allah ﷺ ne farmaya:

أَكْثِرُوْا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ، فَإِنَّهُ يَوْمٌ مَّشْهُوْدٌ، تَشْهَدُهُ الْمَلَائِكَةُ، لَيْسَ مِنْ عَبْدٍ يُّصَلِّيْ عَلَيَّ، إِلَّا بَلَغَنِيْ صَوْتُهُ حَيْثُ كَانَ.

Juma ke din mujh par ba-kasrat durood padhna, us din farishte haazir hote hain. Jo mujh par durood padhta hai, wo jahaan bhi ho, mujhe uski aawaaz pohonch jaati hai".

Ham ne arz kiya: Aap ki wafaat ke baad bhi aisa kare'n? Farmaya:

وَبَعْدَ وَفَاتِيْ، إِنَّ اللهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ.

(At Tabarani naqalan a'n Jilaa-ul-Afhaam li Ibnul Qaiyyim: P63)

Haa'n! Meri wafaat ke baad bhi, Allah ne zameen par ambiya ke ajsaad ko haraam qaraar diya hai.

Sanad "inqitaa[242]" ki wajah se "zaeef" hai. Saeed bin Abu Hilal ka Syedna Abu Darda ﷺ se simaa-o-liqaa nahi.

Haafiz Ibne Hajar ﷺ ne tabaqa-e-saadisa (chatte tabqa) mein zikr kiya hai. (Taqreeb-ut-Tehzeeb: 2410)

Is tabaqa ke raawiyo'n ki kisi sahabi se mulaqaat saabit nahi hoti.

Haafiz Iraqi ﷺ farmate hain: "Sanad saabit nahi". (Al Qaul-ul-Badee lis Sakhaawi: P164)

④ Nabi-e-Kareem ﷺ se poocha gaya: log aap par door-o-nazdeek se durood bhejte hain, aainda bhi bhejenge, ye sab durood aap par pesh kiye jaaenge? Farmaya:

أَسْمَعُ صَلَاةَ أَهْلِ مَحَبَّتِيْ، وَأَعْرِفُهُمْ.

(Dalaael-ul-Khairaat: P32)

Main ahle mohabbat ka durood sunta aur unhe'n pehchaanta hoo'n.
Besanad jhooti riwayat hai.

[242] T: (اِنْقِطاع) Munqata hona [Rekhta]

⑤ Syedna Abu Umama ﷺ se mansoob hai: “Allah Ta’ala ne mujhse waada farmaya hai ke jab mujhe maut aajaaegi, to wo jo mujh par durood padhega, Allah mujhe uska durood suna dega, halaanke main Madina mein hunga, meri ummat mashriq-o-maghrib mein phaeli hogi”. (Aab-e-Kausar-az-Muhammad Ameen Barailwi Faislabadi: P87)

❁ Doosri riwayat mein hai: “Juma ke din main apne kaano’n se us shakhs ka durood sunta hoon jo mujh par durood padhta hai”. (Aab-e-Kausar-az-Muhammad Ameen Barailwi Faislabadi: P88)

Besanad riwayaat hain, aisi riwayaat se hujjat nahi li jaa sakti.

⑥ Sulaiman bin Suhaim ﷺ se manqool hai: “Khwaab mein Nabi-e-Kareem ﷺ ki ziyaarat hui, to maine arz kiya: Allah ke Rasool! Ye kuch log aap ki qabr-e-mubaarak ke paas aakar salaam pesh kar rahe hain, aap unka salaam samajhte hain? Farmaya: Ji haa’n! Main jawaab bhi deta hoo’n”. (Shobul Iman lil Bayhaqi: 3868; Hayaat-ul-Ambiya Fee Quboorihim lil Bayhaqi: 19)

Riwayat “zaeef” hai.

❶ Abdur Rahman bin Abir Rijaal ka Sulaiman bin Suhaim ﷺ se simaa nahi.

❷ Suwaid bin Saeed Had saani ke baare mein Haafiz Ibne Hajar ﷺ farmate hain: “Sudooq hai, naabina hua, to wo aisi baato’n ki talqeen qubool karne laga jo uski bayan-karda nahi thee’n”. (Taqreeb-ut-Tehzeeb: 2690)

Imam Ibni-ad-Duniya ﷺ ka Suwaid se qabl ikhtilaat riwayat lena saabit nahi ho saka.

⑦ Syedna Ammar bin Yasir ﷺ se mansoob hai ke Nabi ﷺ ne farmaya:

إِنَّ اللّٰهَ وَكَّلَ بِقَبْرِيْ مَلَكًا أَعْطَاهُ أَسْمَاعَ الْخَلَائِقِ، فَلَا يُصَلِّيْ عَلَيَّ أَحَدٌ إِلٰى يَوْمِ الْقِيَامَةِ،

Allah meri qabr par ek (1) farishta muqarrar farmaega, jis main tamaam makhluqaat ki aawaaze’n sunne ki salaahiyat

إِلَّا بَلَّغَنِيْ بِاسْمِهِ وَاسْمِ أَبِيْهِ، هٰذَا فُلَانُ بْنُ فُلَانٍ، قَدْ صَلّٰى عَلَيْكَ.

hogi. Taa roz-e-qiyaamat jo mujh par durood padhega, farishta uska aur uske waalid ka naam maujh tak pohonchata rahega.

(Musnad-al-Bazzaar: V4 P254 H1425; At Taareekh-ul-Kabeer lil Bukhari: V6 V416; Musnad-al-Haaris: V2 P962 H1063; At Targheeb li Abil Qaasim-at-Taimi: V2 P319 H1671)

Imam Abu-ash-Shaikh Asbahani ﷺ (Al Azmah: V2 P263) aur Imam Tabarani ﷺ (Al Mojam-ul-Kabeer naqalan a'n Jila-ul-Afhaam la Ibnul Qaiyyim: P84; Al Gharaaeb-al-Multaqah la Ibne Hajar: V1 P321; Majmua-az-Zawaaed lil Haithami: V10 P162; Az Zuafa-ul-Kabeer lil Uqaini: V3 P249) ke alfaaz hain: "Ek (1) farishta hai, jise tamaam makhluqaat ki aawaaze'n sunne ki salaahiyat di gai hai. Meri wafaat ke baad qiyaamat tak wo meri qabr par khada rahega. Jo ummat mujh par ek (1) dafa durood padhega. Wo arz karega: Muhammad ﷺ! falaa'n bin falaa'n ne aap par itna-itna durood bheja hai. Allah uspar ek (1) durood ke ewaz dus (10) rahmate'n naazil farmaaega".

Sakht "zaeef" hai:

❶ Imran bin Hameeri Jo'fi ko sirf Ibne Hibban ﷺ ne (As Suqaat: V5 P223) mein zikr kiya hai, lehaza "majhool-ul-haal" hai.

Imam Bukhari ﷺ farmate hain: "Iski mataaba-at nahi". (At Taareekh-ul-Kabeer: V6 P416)

Imam Ibne Abi Haatim ne koi jarah-o-taadeel zikr nahi ki.

Haafiz Zahabi ﷺ farmate hain: "Majhool hai". (Meezaan-ul-Etedaal: V3 P236)

Haafiz Munziri ﷺ ne bhi yehi farmaya hai. (Al Qaul-ul-Badee lis Sakhaawi: P119)

Haafiz Haithami ﷺ farmate hain: "Saaheb-e-Mizaan-ul-Etedaal (Haafiz Zahabi ﷺ kehte hain ke ye majhool hai". (Majmua-az-Zawaaed: V10 P162)

Allama Abdur Rauf Munaawi ﷺ farmate hain: "Main use pehchaan nahi paaya". (Faiz-ul-Qadeer: V2 P612)

❷ Nuaim bin Zamzam “zaeef” hai.

Haafiz Zahabi ؒ farmate hain ke zaeef-ul-hadees hai. (Al Mughni Fiz Zuafaa: V2 P701)

Haafiz Haithami ؒ farmate hain: “Nuaim bin Zamzam zaeef hai”. (Majmua-az-Zawaaed: V10 P162)

Iski tauseeq saabit nahi.

Is riwayat ke baare mein Haafiz Ibne Abdul Haadi ؒ farmate hain: “Ye hadees saabit nahi”. (As Saarim-ul-Munki Fir Radd Alaa-as-Subki: P205)

Haafiz Zahbi ؒ ne is hadees ko “ghair maaroof” qaraar diya hai. (Meezaan-ul-Etedaal: V3 P236)

Faaeda:

Hammaad bin Abi Sulaiman Kufi ؒ farmate hain: “Koi shakhs jab Nabi e Akram ﷺ par durood padhta hai, to wo durood uske naam ke saath aap par pesh kiya jaata hai”. (Az Zohd war Riqaaq lil Imam Ibnul Mubaarak: 1029 sanad saheeh)

⑧ Syedna Abu Bakar Siddiq ؓ se mansoob hai ke Rasool Allah ﷺ ne farmaya:

أَكْثِرُوْا الْصَّلَاةَ عَلَيَّ، فَإِنَّ اللّٰهَ وَكَّلَ بِيْ مَلَكً عشنْدَ قَبْرِيْ، فَإِذَا صَلّٰى عَلَيَّ رَجُلٌ مِّنْ أَمَّتِيْ، قَالَ لِيْ ذٰلِكَ الْمَلَكُ: يَا مُحَمَّدُ، إِنَّ فُلَانَ ابْنَ فُلَانٍ صَلّٰى عَلَيْكَ الْسَّاعَةَ.

(Al Gharaaeb-al-Multaqatah la Ibne Hajar: V1 P320)

Mujh par ziyaada se ziyaada durood padha karna. Allah Ta’ala meri qabr ke paas ek (1) farisht maamoor karega. Jab koi ummati mujh par durood bhejega to ye farishta meri jaanib mein arz karega: Muhammad ﷺ! Falaa’n bin falaa’n ne abhi aap par durood bheja hai.
Ye sanad zaeef hai.

❶ Bakar bin Khadaash (kharaash) “majhool-ul-haal” hai, sirf Ibne Hibban ﷺ ne (As Suqaat: V8 P148) mein zikr kiya hai. Nez farmaya: “(Siqa raawiyo’n ki) mukhalifat bhi kar leta tha”.

❷ Muhammad bin Abdullah bin Saaleh Maroozi ke haalaat-e-zindagi nahi mil sake.

Is riwayat ke baare mein Haafiz Sakhaawi ﷺ farmate hain: “Sanad mein zof hai”. (Al Qaul-ul-Badee: P161)

⑨ Syedna Abdullah bin Abbas ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya:

إِنَّ لِلّٰهِ مَلَائِكَةً سَيَّاحِيْنَ، يُبَلِّغُوْنِّيْ عَنْ أُمَّتِيْ الْسَّلَامَ، قَالَ: وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ: حَيَاتِيْ خَيْرٌ لَّكُمْ، تُحَدِّثُوْنَ وَنُحَدِّثُ لَكُمْ، وَوَفَاتِيْ خَيْرٌ لَّكُمْ، تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ، فَمَا رَأَيْتُ مِنْ خَيْرٍ حِمِدْتُّ اللّٰهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللّٰهَ لَكُمْ.

(Musnad-al-Bazzaar: V5 P308 H1925)

Zameen aur farishte gasht karenge, jo meri ummat ka salaam mujh tak pohonchaaenge. Meri zindagi aap ke liye behtar hai ke ham aapas mein ham-kalaam hote rehte hain aur meri wafaat bhi behtar hogi ke aap ke aamaal mujh par pesh kiye jaaeng. Jo bhalaai dekhunga, us par Allah Ta’ala ki taareef karunga aur jo buraai dekhunga, us par aap ke liye astaghfaar karunga.

Sanad “zaeef” hai.

❶ Sufyan Soori ﷺ mudallis hain, simaa ki tasreeh nahi ki.

❷ Abdul Majeed bin Abi Rawaad bhi “mudallis” hai, simaa ki tasreeh nahi ki.

❸ Abdul Majeed bin Abi Rawaad jamhoor ke nazdeek “zaeef” aur majrooh hai. Is par Imam Humaidi (Az Zuafa-ul-Kabeer lil Bukhari: 307) Imam Abu Haatim Raazi (al Jarah wat Taadeel la Ibne Abi Haatim: V6

P65), Imam Ibne Hibban (Kitab-ul-Majruheen: V2 P160), Imam Daraqutni (Sawalaat-al-Burqaani: 317), Imam Muhammad bin Yahya bin Abu Umar (Az Zuafa-ul-Kabeer lil Uqaili: V3 P96 sanad saheeh), Imam Ibne Saad (At Tabaqaat-ul-Kubra: V5 P500), Imam Ibne Adi (Al Kaamil Fiz Zuafa-ur-Rijaal: V5 P346) aur Imam Abu Zura'h ﷺ (Asaami-az-Zuafa: 637) waghaira, ki sakht jurooh hain.

Haafiz Iraqi ﷺ farmate hain: "Jamhoor ne zaeef qaraar diya hai". (Al Mughni a'n Hamalal Asfaar Fee Takhreej-al-Ihya: V4 P144)

⑩ Syedna Anas bin Maalik ﷺ se mansoob hai ke Nabi-e-Kareem ﷺ ne farmaya:

مَنْ صَلّٰى عَلَيَّ فِيْ يَوْمِ الْجُمُعَةِ وَلَيْلَةِ الْجُمُعَةِ مِئَةً مِّنَ الصَّلَاةِ، قَضَى اللّٰهُ لَهُ مِئَةَ حَاجَةٍ، سَبْعِيْنَ مِنْ حَوَائِجِ الْآخِرَةِ، وَثَلَاثِيْنَ مِنْ حَوَائِجِ الدُّنْيَا، وَوَكَّلَ اللّٰهُ عَزَّ وَجَلَّ بِذٰلِكَ مَلَكًا يُّدْخِلُهُ عَلٰى قَبْرِيْ كَمَا يُدْخِلُ عَلَيْكُمُ الْهَدَايَا، إِنَّ عِلْمِيْ بَعْدَ مَوْتِيْ كَعِلْمِيْ فِيْ الْحَيَاةِ.

(Al Fawaaed la Ibne Mandah: 56; At Targheeb wat Tarheeb lil Asbahaani: V2 P320 H1674)

Juma ke din ya raat jo mujh par sau dafa durood padhega, Allah Ta'ala uski sau haajate'n poori kardega, sattar (70) aakhirat ki aur tees (30) duniya ki. Allah ek (1) farishta muqarrar kardega, jo wo durood is tarah meri qabr mein pesh karega, jis tarah aap ko tahaaef pesh kiye jaate hain. Wafaat ke baad mera ilm waisa hi hoga, jaise zindagi mein hai.
Riwayat baatil hai.

❶ Hakaama bint Usman majhoola hai.

Imam Ibne Hibban ﷺ farmate hain: "Iski riwayat be-waq-at hai". (As Suqaat: V7 P194)

Haafiz Uqaili ﷺ farmate hain: "Usman bin Dinaar se uski beti Hakaama ne baatil riwayate'n bayan ki hain, jinki koi asal nahi". (Az Zuafa-ul-Kabeer: V3 P200)

Nez farmate hain: "Hakaama ki byaan-karda ahadees qisse kahaniyo'n jaisi hain, unki koi asal nahi". (Az Zuafa-ul-Kabeer: V3 P200)

❷ Usman bin Dinaar “majhool-ul-haal” hai, use sirf Imam Ibne Hibban ﷺ ne “As Suqaat: V7 P194” mein zikr kiya hai.

Haafiz Zahabi ﷺ farmate hain: “Kisi kaam ka nahi”. (Mizaan-ul-Etedaal: V3 P33)

⑪ Syedna Anas bin Maalik ﷺ se mansoob hai ke Nabi-e-Kareem ﷺ ne farmaya:

إِنَّ أَقْرَبَكُمْ مِنِّيْ يَوْمَ الْقِيَامَةِ فِيْ كُلِّ مَوْطِنٍ أَكْثَرُكُمْ عَلَيَّ صَلَاةً فِيْ الدُّنْيَا، مَنْ صَلّٰى عَلَيَّ فِيْ يَوْمِ الْجُمُعَةِ وَلَيْلَةِ الْجُمُعَةِ، قَضَى اللهُ لَهُ مِئَةَ حَاجَةٍ، سَبْعِيْنَ مِنْ حَوَائِجِ الْآخِرَةِ، وَثَلَاثِيْنَ مِنْ حَوَائِجِ الدُّنْيَا، ثُمَّ يُوَكِّلُ اللهُ بِذٰلِكَ مَلَكًا يُدْخِلُهُ فِيْ قُبْرِهِ كَمَا يُدْخَلُ عَلَيْكُمُ الْهَدَايَا، يُخْبِرُنِيْ مَنْ صَلّٰى عَلَيَّ بِاسْمِهِ وَنَسَبِهِ إِلَى عَشِيْرَتِهِ، فَأُثْبِتُهُ عِنْدِيْ فِيْ صَحَفَةٍ بَيْضَاءَ.

(Shobul Iman: 2773; Hayaat-ul-Ambiya Fee Quboorihim: 13; Fazaael-ul-Auqaat lil Bayhaqi: 276; Taareekh Dimishq la Ibne Asaakir: V54 P301)

Qiyaamat ke din sabse ziyaada mere qareeb wo hoga, jo sabse ziyaada dord padhega. Jo shab juma aur juma ke din durood padhega, Allah uski sau haajate’n poori kardega, sattar (70) aakhirat ki aur tees (30) duniya ki. Phir Allah Ta’ala ek (1) farishta muqarrar kar dega, jo wo durood is tarah meri qabr mein pesh karega, jis tarah aap ko tahaaef pesh kiye jaate hain. Wo mujhe us shakhs ka naam aur silsila-e-nasab bataaega, main ye saari maalumaat ek (1) raushan kitabmein mehfoz kar loonga.

Sakht “zaeef” hai.

❶ Hakaama bint Usman majhoola hai.

❷ Usman bin Dinaar “majhool-ul-haal” hai.

⑫ Haatim bin Wardaan se manqool hai: “Umar bin Abdul Aziz ﷺ ek (1) qaasid ko daak de kar Madina ki taraf rawaana kart eke wo unki taraf se Nabi e Akram ﷺ ko salaam pesh kare”. (Shobul Iman lil Bayhaqi: 3869)

Riwayat zaeef hai. Muhammad bin Saaleh bin Waleed raazi narsi “majhool” hai.

⑬ Yazeed bin Abu Saeed Maqburi ؒ se manqool hai: “Umar bin Abdul Aziz ؒ ke zamana-e-khilaafat mein unke paas shaam gaya, waapas hone laga to unho’n ne farmaya: Aap se ek (1) kaam hai, wo ye ke jab Madina Munawwara jaao aur qabr-e-rasool ﷺ ki ziyaarat karo, to mera islaam pesh karna”. (Shobul Iman lil Bayhaqi: 3870; Taareekh Ibne Asaakir: V65 P203)

Sanad “zaeef” hai. Rabaah bin Basheer majhool-ul-haal hai.

Imam Abu Haatim Raazi ؒ ne “majhool” qaraar diya hai. (Al Jarah wa Taadeel la Ibne Abi Haatim: V3 P490)

Ise sirf Imam Ibne Hibban ؒ ne “As Suqaat: V8 P242” mein zikr kiya hai.

⑭ Nubaiya bin Wahab ؒ se mansoob hai ke Kaab Ahbaar ؒ syeda Ayesha ؓ ki khidmat mein haazir hue. Syeda ؓ ne Nabi e Akram ﷺ ka zikr kiya, to Kaab ؒ kehne lage: “Jab bhi din tuloo hota hai, 70,000 farishte utarte hain. Wo Nabi ﷺ ki qabar-e-mubaarak ko gher lete hain aur qabar par apne par lagaate hain aur Aap ﷺ par durood padhte hain”. (Az Zuhud lil Imam Abdullah bin Mubaarak: 1600; Musnad-ad-Daarmi: V1 P47 H94; Fazl us Salaat Alaa an Nabi lil Qazi Ismail: 102; Heelatul Auliya li Abi Nuaim: V5 P390)

Sanad muqata hai. Nubaiya bin Wahab ka Kaab Ahbaar se simaa-o-liqaa nahi.

Imam Tahawi ؒ ek (1) “munqata” riwayat ke baare mein farmate hain: “Munqata riwayaat ko mohaddiseen hujjat nahi jaante”. (Sharah Mushkil-ul-Aasaar: V10 P36 H4140)

Al Haasil:

Deen Quran-e-Kareem aur Saheeh Ahadees se saabit-shuda taalimaat ka naam hai. Sanad ummat-e-Muhammadiya ﷺ ka imtiyaaz wasf aur khaas shanaakht hai. Musalmano ka poora deen saheeh ahadees mein maujood hai. Islam ko zaeef aur manghadat riwayaat ki haajat nahi.

Nabi e Akram ﷺ ka qabr mein durood sunna kisi saheeh-o-sareeh hadees se saabit nahi.

Ghairullah Ke Naam Par Zibah Karna

Buth-parasti apni asal mein auliya-parasti hi thi. Mushrikeen-e-Makka ke buth AuliyaAllah ke naam aur unki soorato'n par hi mutshakkl[243] kiye gae the. Quran-e-Kareem ne saaf taur par uska Radd kiya aur Rasool-e-Akram ﷺ buth-parasti ko mitaane ke liye tashreef laae. Islam ki asaas[244] buth-parasti ke qila-qama[245] par qaaem hui, lekin bad-qismati se usi ko baad ke musalmano ne aqeedat-o-mohabbat-e-auliya ka naam de kar deen ka hissa bana liya. Aaj baaz musalmano ne mushrikeen-e-Makka se bohot se mushrikaana afaal musta-aar[246] le liye hain.

AuliyaAllah ke naam par jaanwar zibah karna bhi usi silsile ki ek (1) kadi hai. Jis tarah mushrikeen-e-Makka apne buzurgo'n ke naamo'n aur moortiyo'n par mabni butho'n ke naam par jaanwar chod dete the, unki taqleed mein aaj ke baaz musalman bhi buzurgo'n se mansoob karke jaanwar chodte hain. Ye naam-zad[247] jaanwar aam jaanwaro'n ki tarah nahi hote, balke-un-logo'n ke nazdeek wo badi "hurmat[248]" waale hote hain.

Wojis khet mein ghus jaae'n, uske maalik ke khayaal mein uske liye accha shgun saabit hote hain, wo jidhar chaahe jaae'n, koi rok-tok nahi hoti. Unse koi kaam bhi nahi liya jaata aur unki apni ek (1) pehchaan hoti hai. Log jaante hote hain ke ye falaa'n dargah ya falaa'n mazaar ka jaanwar hai.

Kabhi ghaur keejiye ke kisi jaanwar ko asaaf, naaela, manaat waghaira se mausoom kar diya jaae aur use baheera, saaeba, waseela, haam ka naam de diya jaae, ya ye ke diya jaae ke ye oont aur gaae ajmer ki

[243] T: (مُتَشَكّل) Banaya gaya, banaya hua, paida kiya hua [Rekhta]
[244] T: (اَساس) Buniyaad, neev [Rekhta]
[245] T: (قَلع قَمع) Tod-phod, ukhaad, masmaar karna, iradication, removal [Rekhta]
[246] T: (مُسْتَعار) Maanga hua, udhaar liya hua [Rekhta]
[247] T: Mausoom, muaiyyan, makhsoos [Rekhta]
[248] T: (حُرْمَت) Izzat, aabru, badaai, azmat [Rekhta]

“chatti shareef” ke liye mukhatas[249] hai, yak eh diya jaae ke ye giyaarwee’n ka bakra hai, ya ye falaa’n ki mannat aur niyaaz hai, to in dono mein buniyaadi farq kaunsa baaqi reh jaata hai?

Qadeem zamaane mein bhi buzurgo’n ki khushnoodi aur unka taqarrub haasil karne ke liye aisa kiya jaata tha, aur aaj bhi ye sab kuch AuliyaAllah ki taazeem aur unke taqarrub ke husool ke liye kiya jaata hai. Is liye ke jaane-anjaane mein-un-Aliya ko khudaai taaqato’n ka mazhar samajh liya gaya aur keh diya gaya ke mera ya kaam ho gaya to main falaa’n mazaar par kaala bakra zibah karunga ya kaale murgh ki mannat aur chadhaawa chadhaunga.

Ghairullah ke naam se mansoob karna aur unke naam par zibah karna shirk-o-kufr hai. Aise jaanwar aur aisi ashiya khaana haraam hai, ye jaanwar aur ye rupiya paisa Allah Ta’ala ki ataa hai, Allah Ta’ala ka waajib haq hai ke ye cheeze’n usi ke nazraane aur shukrane mein sarf ho’n.

❁ Allah Ta’ala ka farman hai:

قُلْ اِنَّ صَلَاتِیْ وَ نُسُكِیْ وَ مَحْیَایَ وَ مَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ، لَا شَرِیْكَ لَهٗۚ وَ بِذٰلِكَ اُمِرْتُ وَ اَنَا اَوَّلُ الْمُسْلِمِیْنَ.

(Surah-al-Anaam: 162-163)

(Nabi!) Keh deejiye ke meri namaz, meri qurbani, meri zindagi, aur meri maut Allah hi ke liye hai, jo tamaam jahaano ka Rabb hai. Uska koi shareek nahi. Mujhe yehi hukm diya gaya hai aur main sabse pehla mutee’ hoo’n.

In aayaat-e-karima mein Allah Ta’ala ne apne Habib ﷺ se elaan karwaaya ke main namaz, jo ke deen ka sutoon aur rukn hai, qalbi ibaadaat, jaise khushoo aur tawajjo Ilallah, qauli ibaadaat, jaise takbeer-o-tahmeed, Quran-e-Kareem ki tilaawat waghaira, amali ibaadaat, jaise qiyaam, rukoo, sajda, juloos waghaira, khaalis Allah

[249] T: (مُخْتَص) Muntakhab kiya hua, chuna hua, khaas, makhsoos [Rekhta]

Rabbul Izzat ke liye adaa karta hoo'n. Main sirf aur sirf Allah Ta'ala ka taqarrub haasil karne ke liye jaanwar zibah karta hoo'n, mushrikeen ki tarah ansaab-o-asnaam[250] ke liye nahi. Main saari zindagi apne Allah ki bandage aur niyaazmandi mein guzaarunga aur usi par faut hunga. Main iqraari hoo'n ke ibaadaat ki tamaam anwaa-o-aqsaam mein Allah Rabbul Izzat ka koi shareek-o-saheem[251] nahi.

Haafiz Ibne Kaseer ﷺ (774h) farmate hain:

"Allah Ta'ala apne Nabi ﷺ ko hukm farma raha hai ke wo Ghairullah ki ibaadat karne waale aur Allah ke siwa kisi aur ke naam par jaanwar zibah karne waale mushriko'n ko bata de'n ke Aap ﷺ in kaamo'n mein unke mukhaalif hain, ke Aap ﷺ ki namaz sirf Allah Ta'ala ke liye hai, zibah usi ke naam par karte hain, wo (Allah) akela hai, uska koi shareek nahi. Jaisa ke Farman-e-Baari Ta'ala hai:"

فَصَلِّ لِرَبِّكَ وَ انْحَرْ.

Sirf apne Rabb ke liye namaz padhe'n aur usi ke naam par zibah kare'n. (Surah-al-Kausar: 2)

"Yaane apni namaz aur zibah Allah ke liye khaas kar de'n, kyounke mushrikeen-e-Makka butho'n ki ibaadat karte the aur unke liye jaanwar zibah karte the. Allah Ta'ala ne Nabi e Akram ﷺ ko hukm farmaya ke aap unki mukhaalifat kare'n, unki us rawish se alag rahe'n aur apni niyyat-o-qasd aur azm ke saath is baat par qaaem rahe'n ke har kaam khaalis Allah Ta'ala ke liye karna hai". (Tafseer Ibne Kaseer: V3 P128)

Ibaadat ki tamaam anwaa jaise dua-o-pukaar aur iltija, mohabbat, khauf, ummeed-o-rajaa, tawakkal-o-bharosa, raghbat-o-rahbat, khushoo-o-khuzoo, rujoo-o-inaabat, istiaanat-o-istighaasa, zibah aur nazr-o-niyaaz khaalis Allah ke liye baja laae'n. Un mein Allah Ta'ala ke saath kisi ko shareek mat thehraae'n. Ye Allah Ta'ala ka waajib haq hai,

[250] T: Buth (jo Allah ki taraf jaane ki raah mein haael ho'n), moortiyaa'n [Rekhta]
[251] T: (سَہیم) Shareek, hissadaar, misl [Rekhta]

jo zaroori hai ke usi ke liye poora kiya jaae. Taa-hayaat us par date rehna aur taa-zeest uski daawat har musalman ka fariza hai.

❁ Syedna Ali Abi Taalib ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

Ghairullah ke liye zibah karne waale par Allah ki laanat hai.

لَعَنَ اللّٰهُ مَنْ ذَبَحَ لِغَيْرِ اللّٰهِ.
(Saheeh Muslim: 1978)

Makhlooq ke naam par jaanwar zibah karna ghair-islami amal hai. Allah ke alaawa kisi ki taazeem-o-taqarrub ke liye zibah karna shirk hai aur aisa zabiha haraam hai aur uska gosht khana mamnoo hai.

❁ Allah Ta'ala ne haraam cheezo'n ke bayan mein farmaya:

Jo cheez Allah ke alaawa kisi aur ke naam (ba-niyyat-e-ibaadat-o-taazeem) mansoob ho.

وَ مَآ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ.
(Surah-al-Baqara: 173)

Is aayat-e-karima se maaloom hua:

① Jaanwar ya kisi aur cheez ko ghairullah ke liye naam-zad kiya jaae, khwah zibah ke waqt Allah ka naam hi kyoun na pukaara jaae, tab bhi haraam hai.

② Zibah ke waqt ghairullah ka naam pukaara jaae, to haraam hai.

③ "بِسْمِ اللهِ وَاللهُ أَكْبَرُ" Keh kar zibah kiya jaae aur saathi ye bhi keh diya jaae ke Aye Allah! Falaa'n wali ya buzurg ke taqarrub ke liye ye jaanwar zibah kiya gaya hai, tab bhi ye jaanwar haraam hai.

④ Allah Ta'ala ke liye zibah kiya jaae aur ba-waqt-e-zibah naam ghairullah ka pukaara jaae to haraam hai.

⑤ Zibah Allah ke liye kiya jaae, lekin Allah Ta'ala ke mubaarak naam ke saath ghairullah ka naam shaamil kar diya jaae, tab bhi haraam hai.

❁ Ulama-e-Ahnaaf farmate hain: "Agar koi banda ba-waqt-e-zibah kahe: "Allah ke naam ke saath aur falaa'n ke naam ke saath" ya "Allah

aur falaa'nke naam ke saath", ya "Allah aur Muhammad-ur-Rasool Allah ﷺ ke naam ke saath", to zabiha haraam ho jaata hai, kyounke us par ghairullah naam pukaara gaya hai". (Badaae us Sanaae lil Kaasaani: V5 P48; Al Hidaaya lil Marghinaani: V2 P435)

Shubhaat Aur Unka Izaala:

Is masla mein ek (1) makhsoos maktaba-e-fikr ka moqif ye hai ke agar kisi jaanwar ko auliya se mansoob kar diya jaae aur waqt-e-zibah Allah ka naam le liya jaae to halaal ho jaata hai. Is liye wo aayat-e-karima " وَمَا أُهِلَّ بِهِ لِغَيْرِ اللهِ" ki tafseer-o-taaweel ye karte hain ke wo jaanwar haraam hai, jis par zibah ke waqt ghairullah ka naam pukaara jaae. Halaanke is aayat-e-karima ko waqt-e-zibah ke saath khaas karne ki koi daleel nahi. Is aayat ke mutaabiq kisi jaanwar par kisi bhi waqt ghairullah ka naam pukaarne se wo haraam ho jaata hai, waqt-e-zibah bhi usi hurmat ka ek (1) mauqa aur mahal hai.

① Waqt-e-Zibah Ki Qaid Nahi:

(إِهْلَال) ke maane (رَفْعُ الْصَّوْتِ) "Aawaaz buland karna" hai, yaane zibah ke waqt ya zibah se pehle ghairullah ka naam pukaara jaae to jaanwar haraam ho jaata hai. Agarche mufassireen ne zibah ke waqt naam pukaarne ko (إِهْلَال) kaha hai, lekin iska matlab ye nahi ke aam auqaat mein jaanwar ko ghairullah ke naam mansoob kiya jaa sakta hai. Choonke mushrikeen ki aam aadat ye thi ke jo jaanwar unho'n ne ghairullah, yaane buzurgo'n ke taqarrub-o-taazeem mein chod hote the, zibah ke waqt-un-par unhi ka naam pukaarte the. Lehaza agar kisi jaanwar par ba-gharz-e-taazeemo taqarrub kisi ka naam pukaara jaae aur waqt-e-zibah Allah ka naam le kar zibah kar diya jaae to bhi wo haraam hi hoga.

Isi liye Mufti Ahmad Yaar Khan Naeemi Saahab ka ye kehna durust nahi: "Pukaarne se muraad waqt-e-zibah pukaarna hai". (Jaa-al-Haq: V1 P359)

Mulla Jeewan Hanafi (1130h) likhte hain: “Isse maaloom hua ke wo gaae jise auliya ke liye nazr maana gaya hai, jaisa ke hamare zamane mein riwaaj hai wo halaal aur paakiza hai, kyounke ba-waqt-e-zibah us par ghairullah ka naam nahi liya gaya, agarche use ghairullah ki nazr kiya gaya hai”. (At Tafsiraat-al-Ahmadiya: P45)

Is shubha ke jawaab mein aalam-e-islam ke azeem scholar, mumtaz ahle hadees aalim, Allama Doctor Shamsuddin Salafi Afghani (1420h) farmate hain:

“Ulama-e-Ahnaaf ne is shubhe ka jawaab ye diya hai ke ghairullah ki nazr maanne mein etebaar niyyat ka hoga, na ke nazr kiye gae jaanwar ko zibah karte waqt Allah ka naam zikr karne ka. Jis shakhs ne kisi maiyyat ke liye gaae nazr maani to wo mahez nazr karne hi se mushrik ho jaaega, khwah use zibah karte waqt us maiyyat ka naam le ya na le. Etebaar to us nazr maanne waale ki niyyat ka hai jo us maiyyat ka taqarrub haasil karn chaahta hai aur us nazr ke zariye maiyyat se mushkilaat door karne aur bhalaiyaa’n qareeb karne ka taalib hai”.

“Kyounke “وَ مَآ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ” “Aur jis ghairullah ke liye pukaara jaae” (Surah-al-Baqara: 173), “وَ مَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ” “Aur Jise Ghairullah ke liye pukaara jaae”. (Surah an Nahl: 115), “أَوْ فِسْقًا أُهِلَّ لَغَيْرِ اللّٰهِ بِهٖ” “Yaa wo fisq ho ke us par Allah ke alaawa kisi aur ka naam pukaara gaya ho”. (Surah-al-Anaam: 145)”

“In sab farameen-e-Baari Ta’ala mein ghairullah ke liye pukaara jaana aam hai, use ghairullah ka naam le kar zibah kiya jaae ya na kiya jaae, jis cheez par ghairullah ka naam pukaara jaae, wo basa-auqaat mashrubaat, malbusaat, ya atariyaat se taalluq rakhti hai. Balke basa-auqaat ma’daniyaat[252], masalan sona, chaandi, yaqoot-o-marjaan waghaira hoti hai aur kabhi to khaane ki aisi cheez hoti hai jise zibah karne ki zaroorat hi nahi hoti, jaisa ke machli, tel, ghee, aur shahed waghaira (to kya ghairullah ki aisi nazr jaaez ho jaaegi?)”.

[252] T: (مَعْدَنِيّات) Wo cheeze’n jo kaan (mines) se nikle’n [Rekhta]

“(إِهْلَال) ke maane aawaaz buland karna hai, zibah karna nahi. Jiska daawa hai ke farman-e-Baari Ta’ala: “وَمَا أُهِلَّ بِهِ لِغَيْرِ اللهِ” se muraad wo jaanwar hai jis par ba-waqt-e-zibah ghairullah ka naam liya jaae, usen badi fahash-ghalati ki hai aur Quran-e-Kareem ki ek (1) mutlaq aayat ko baghair kisi daleel ke muqaiyyid[253] aur ek (1) aam aayat ko baghair daleel ke khaas kar diya hai. Usne arbi zaban mein aisi baat shaamil karne ki koshish ki hai, jise arab jaante tak nahi. Ahle arab ke yahaa’n (إِهْلَال) zibah ke maane mein nahi hota. Baaz mufassireen ne is aayat ki tafseer mein jo ye kaha hai ke aisa jaanwar jo butho’n aur taaghooto’n ke liye zibah kiya jaae … to unho’n ne us lafz ke poore lughawi maane nahi kiye, balke unka maqsood is aayat-e-karima mein muraad li gai cheezo’n mein se ek (1) cheez bayan karna tha”.

“Kyounke pehli ummato’n ke mushrikeen jab kisi jaanwar ko apne maaboodo’n ke liye nazr karte the to umooman apni qabr-parasti ke liye heela karte hue auliya ki nazr kiye gae jaanwar ko zaahiri taur par Allah ke naam par zibah kar dete hain, lekin dar-haqeeqat ye jaanwar usi murda wali ke naam par zibah hota hai. Ye log agarche zaahiri taur par zabaan se us wali ka naam nahi lete, lekin unke dilo’n mein us jaanwar ko zibah karne se pehle, zibah karte waqt, aur zibah karne ke baad usi ka zikr hota hai. Unka us jaanwar ko maiyyat ki nazr karna, dil mein jaanwar ko us maiyyat se mansob karna, jaanwar ka nazraana pesh karke us wali ke taqarrub ke husool ki koshish aur usse masaaib door karne aur aasaaisho’n ko qareeb lane ki fariyaad karna, ye sab cheeze’n is baat ki waazeh daleel hain. Maaloom hua ke jab jaanwar ko ghairullah ki nazr kiya gaya ho, us waqt zabaani taur par Allah Ta’ala ka naam zikr karna koi maane nahi rakhta”.

“Allah ka naam lekar zibah karna to qabar-parasti ka ek (1) heela hai, jo unhe’n shirk karne aur haraam khaane se bari nahi kar sakta, kyou’nke etebaar to niyyat ka hai, na ke zabaani Allah ka naam le kar zibah karne ka. Aisi nazr maanne waala mushrik hai aur aisa nazr kiya gaya jaanwar

[253] T: Paaband, mashroot [Rekhta]

haraam hai, agarche zibah karte waqt Allah Ta'ala ka naam zikr kiya jaata rahe". (Juhood Ulama-al-Hanafiyya Fee Ibtaal Aqaaid-al-Qubooriya: V3 P1561-1562)

Shaikh-ul-Islam Ibne Taimiya ﷺ (728h) farmate hain:

"Farman-e-Baari Ta'ala "Aur jo ghairullah ke liye pukaara jaae". (Surah-al-Maaida: 3) se waazeh taur wo jaanwar muraad hai jo ghairullah ke liye zibah kiya jaae, masalan kaha jaae ke ye jaanwar falaa'n ke liye zibah kiya gaya hai. Jab maqsad ye ho to zabaan se adaa karne ya na karne se koi farq nahi padta. Uski hurmat us jaanwar ki hurmat se ziyaada waazeh hai jise gosht khaane ki niyyat se zibah kiya jaae, lekin zibah karte waqt us par Maseeh ka naam liya jaae. … Jab Maseeh ya kisi sitaare ka naam lekar zibah kiya gaya jaanwar haraam hai, to wo jaanwar bil-oola haraam hai. Jiske baare mein keh diya jaae ke ye maseeh ya kisi sitaare ke liye hai ya aisi niyyat karli jaae. Isse maaloom hota hai ke-un-logo'n ki baat kamzor hai jo kehte hain ke ghairullah ka naam lekar zibah kiya gaya jaanwar to haraam hai, lekin ghairullah ke liye zibah kiya gaya jaanwar haraam nahi. … Is liye jo jaanwar ghairullah ka taqarrub haasil karne ke liye zibah kiya jaae, wo haraam hai, agarche use zibah karte waqt Allah hi ka naam liya jaae. Jaisa ke is ummat ke munaafiqo'n ka ek (1) giroh karta hai, ye log AuliyaAllah ya sitaaro'n ka taqarrub haasil karne ke liye jaanwar zibah karte hain aur atariyaat waghaira ke zariye unki nazre'n maante hain". (Iqtida-as-Siraat-al-Mustaqeem li Mukhaalifath Ashaab il Jaheem: V2 P64)

Haafiz Ibne Hajar ﷺ (852h) farmate hain: "Is farman-e-Baari Ta'ala se muraad wo jaanwar hai jo Allah ke alaawa kisi aur ke liye zibah kiya jaae. (إِهْلَال) ke asal maane ye hain ke zibah karne waala us hasti ka buland aawaaz se zikr kare, jiske liye jaanwar zibah kiya jaa raha ho". (Hudi us Saari: P202)

Kutub Ahnaaf mein likha hai: "Ameer ya is tarah ke kisi bade aadmi ki aamad par jaanwar zibah karna haraam hai, kyounke us par ghairullah ka naam pukaara gaya hai. Agarche us par (ba-waqt-e-zibah) Allah Ta'ala ka naam zikr kiya gaya ho". (Ad Dur-al-Mukhtar lil Haskafi: V2 P320; Raddul

Mohtaar la Ibne Aabideen: V6 P195; Majmua-al-Fataawa li Abdil Hai-al-Lucknawi-al-Hanafi: V2 P306, V3 P223)

Maaloom hua ke ghairullah ka taqarrub maqsood ho, to zibah kiya gaya jaanwar haraam hota hai, khwah zibah ke waqt ghairullah ka naam na pukaara jaae, balke use Allah ka naam lekar zibah kiya jaae.

In ibaarato'n se (إِهْلَال) ke maane waazeh ho jaate hain, yaane wo jaanwar haraam hai, jis par taazeem-e-ghairullah ki niyyat ho, waqt-e-zibah ki koi qaid nahi.

Allama San-aani ﷺ (1182h) farmate hain: "Agar kisi ne zibah par ghairullah ka naam pukaara to uske haraam hone mein koi ikhtilaaf nahi, agar qabar par wali ki taazeem ke liye zibah kare, to ye ghairullah ke liye pukaarna qaraar paaega, agarche wo Allah ka naam pukaare, kyounke usne zibah mein ghairullah ki taazeem ka qasd kiya hai". (At Tanweer Sharah-al-Jaame us Sagheer: V9 P569)

Shah Abdul Aziz Dehelwi bin Shah Waliullah ﷺ (1239h) farmate hain: "Agar ye niyyat ho ke ghairullah ka taqarrub haasil ho to agarche zibah ke waqt Allah Ta'ala ka naam lekar zibah kare'n, tab bhi wo zabiha haraam hoga". (Fataawa Aziziya: V1 P47)

Ahmad Sarhindi, al-mulaqqab bih "Mujaddid Alf Saani" (1034h) farmate hain: "Buzurgo'n ke liye jo nazre'n haiwanaat ki maante hain aur unko qabro'n par lejaa kar zibah karte hain, fiqhi riwayaat ne is amal ko shirk mein daakhil kiya hai". (Maktubaat Imam Rabbani: P73, maktoob number: 41, daftar 3)

Allama Shaukani ﷺ (1250h) iski tafseer mein farmate hain: "Is aayat-e-karima mein wo jaanwar muraad hai, jis par ghairullah ka naam liya jaae, jaisa ke agar zibah karne wala buth-parast ho to wo laat-o-uzza ka naam lega aur agar majoosi ho to aag ka. Is tarah ke jaanwaro'n ki hurmat mein koi ikhtilaaf nahi. Murda-parasto'n ki taraf se qabro'n par jo jaanwar zibah kiye jaate hain, wo bhi usi tarah haraam hain, kyounke-un-par bhi ghairullah ka naam pukaara gaya hota hai. Qabro'n

par aur butho'n ke astahaano'n par jaanwar zibah karne mein koi farq nahi". (Fathul Qadeer: V1 P196)

Maaloom hua ke jo jaanwar butho'n, deviyo'n, devtaao'n, aastaano'n, qabro'n aur AuliyaAllah ke liye naamzad ho gaya ho, use Bismillah padh kar zibah kiya jaae tab bhi haraam hi rehta hai. Kyounke use ghairullah ke liye muqarrar karne waale ka maqsad gosht na tha, balke ghairullah ka taqarrub tha.

Mufti Ahmad Yar Khan Naeemi Barailwi Saahab likhte hain:

"Agar kisi ne jaanwar maiyyat ke naam par paala, baad mein usse taaeb ho gaya aur khaalis niyyat se usko zibah kiya to ye bil-ittefaaq halaal hai. Halaanke (أُهِلَّ) mein to ye bhi daakhil ho gaya. Agar ek (1) baar bhi ghairullah ka naam us par bol diya (مَا أُهِلَّ) ki had mein aagaya. Ab maanna pada ke waqt-e-zibah Allah ka naam pukaarna motabar hai, na ke qabl ka". (Jaa-al-Haq: V1 P363-364)

Jis wajah se us halaal jaanwar ka khaana haraam hua tha, jab wo wajah hi khatam ho gai to uska khaana jaaez ho gaya. Jab ek (1) shakhs ne apne dil se ghairullah ki nazr-o-niyaaz ki niyyat hi khatam kardi to wo jaanwar ghairullah se mansoob raha hi nahi. Isse waqt-e-zibah ki qaid saabit nahi ho sakti.

② Nazr-o-Niyaaz Waali Nisbat Shirk Hai:

Kisi cheez ko AuliyaAllah ki taraf mansoob kiya jaae to ye nisbat nazr-o-niyaaz ki hogi, jo ke Allah Ta'ala ke siwa aur ke liye karna shirk, haraam aur naa-jaaez hai. Iske bar-aks koi jaanwar apne maalik ki taraf mansoob ho to ye nisbat nazr-o-niyaaz ki nahi, balke milkiyati[254] hai. Isi tarah agar use kisi mauqa ke saath mansoob kar diya jaae, masalan eid ka bakra, to ye nisbat Allah Ta'ala ke liye nazr-o-niyaaz ki hai, jo ke aen ibaadat hai aur walima ki gaae waghaira. Ye nisbat ghairullah ke liye nazr-o-niyaaz ki nahi. Itni si baat baaz logo'n ki samajh mein nahi aati.

[254] T: (مِلْكِيَّت) Malikaana Haq, tasarruf, qabza [Rekhta]

Naeemi Saahab likhte hain:

“Jab (أُهِلَّ) ke lughawi maane muraad hue, yaane jaanwar par uski zindagi mein ya ba-waqt-e-zibah ghairullah ka naam pukaarna jaanwar ko haraam kar deta hai to laazim aaya ke jaanwar ke siwa doosri ashiya bhi ghairullah ki taraf nisbat karne se haraam ho jaawe’n, kyounke Quran mein aata hai: “وَمَا أُهِلَّ بِهِ لِغَيْرِ اللهِ” “Har wo cheez jo ke ghairullah ke naam par pukaari jaae”. مَا mein jaanwar ki qaid nahi. Phir khwah taqarrub ki niyyat se pukaara ya kisi aur niyyat se, behrehaal hurmat aani chaahiye to Zaid ka bakra, Amr ki bhains, Zaid ke aam, Bakar ke phal, falaa’n ki biwi ….” (Jaa-al-Haq: V1 P363)

Rasool-e-Akram ﷺ ne jo farmaya hai ke ghairullah ke liye jaanwar zibah karna baais-e-laanat hai, aakhir uska koi misdaaq bhi hai ya nahi? Zaahir hai jo jaanwar ghairullah ke liye nazr-o-niyaaz ki niyyat se mansoob karke zibah kiya jaaega, wohi haraam hoga, aur yehi nisbat shirk ki hogi. Iske alaawa baaqi saari nisbate’n jaaez hongi.

Saaf zaahir hai ke jo jaanwar ya cheeze’n ashaab-e-quboor aur AuliyaAllah ki taraf mansoob hoti hain, wo unki nazr-o-niyaaz par mansoob hoti hain. Agar koi kahe ke ye ghaus-e-paak ki gaae hai ya ye shaikh saddu ka bakra hai, to ye ghairullah ke liye nazr-o-niyaaz hi to hai.

Mufti Naeemi Saahab likhte hain: “Giyaarwee’n ka bakra ghaus-e-paak ki gaae waghaira, ye shar-an halaal hai, jaisa ke walima ka jaanwar”. (Jaa-al-Haq: V1 P358-359)

Hillat-o-hurmat ka ikhtiyaar Allah ke paas hai, kisi insaan ko use apne haath mein rakhne ki ijaazat nahi hai. Sawaal ye hai ke walima ke jaanwar ki nisbat to shariyat se saabit hai, lehaza walima ka jaanwar shar-an halaal hua, lekin giyaarween ka bakra ya ghaus-e-paak ki gaae waali nisbat kis shariyat se saabit hai? Zaahir hai ye nisbat shariyat-e-islamiya se saabit hogi to hi aisa jaanwar shar-an halaal hoga. Kisi

Sahabai ne Nabi-e-Kareem ﷺ ke naam ki gaae chodi ya zibah ki? Yaqeenan nahi.

Kahan ghairullah ki nazr-o-niyaaz ke liye unse jaanwar mansoob karne ka shirkiya amal aur kahaan walima jaise masnoon amal ke liye mansoob jaanwar. In mein to bohot saara bo'd[255] hai bhaiyya!

③ Gosht Khana ya Na Khaana Muassir Nahi:

Ghiarullah ke liye zibah kiye jaane waale jaanwar ka gosht khaane ka iraada ho ya na ho, use khaya jaae na khaya jaae, wo haraam hi hota hai.

Mufti Nameei Barailwi Saahab likhte hain:

"Ghair-e-khuda ko raazi karne ke liye sirf khoon bahaane ki niyyat se zibah karna ke us mein gosht maqsood na ho, jaise ke hindu log butho'n ya devi ki bhet chadhaate hain ke usse sirf khoon de kar butho'n ko raazi karna maqsood hai. Ye jaanwar agar bismillah kehkar bhi zibah kiya jaawe, jab bhi haraam hai, ba-sharte ke zibah zibah karne waale ki niyyat bhent ki ho, na ke zibah karaane waale ki. In fiqhi ibaaraat se yehi muraad hai". (Jaa-al-HAq: V1 P364-365)

Ham is ibaarat par koi tabsara karne ke bajaae isi ibaarat ko hasb-e-haal "hindu" ki jagah baaz musalman aur "butho'n" ki jagah qabro'n waghaira ke alfaaz lagaa kar likh rahe hain, aur faisla arbaab-e-fikr-o-nazar par chodte hain ke wo khud hi insaaf kar de'n.

Mulahaza farmaae'n: "Ghair-e-khuda ko raazi karne ke liye sirf khoon bahaane ki niyyat se zibah karna ke us mein gosht maqsood na ho, jaise ke baaz musalman qabro'n, aastaano'n aur AuliyAllahki bhent chadhaate hain ke usse sirf khoon de kar ashaab-e-quboor ko raazi karna maqsood hai. Ye jaanwar agar bismillah padh kar bhi zibah kiya jaawe, jab bhi haraam hai".

[255] T: (بُعد) Faasla, doori, farq [Rekhta]

Raha Mufti Saahab ka ye shart zikr karna: “Ba-sharte ke zibah karne waale ki niyyat bhent ki ho, na ke zibah karwaane waale ki”. To Quran-o-Hadees aur Aasaar-e-Sahaaba-o-Taabaeen mein is shart ka zikr nahi. Salaf-o-Saaliheen aur Aimma-e-Huda mein se koi bhi inka ham-khayaal nahi.

Baaz musalman jab buzurgo’n ke naam par jaanwar zibah karte hain to kya unka maqsood gosht khaana hota hai? Kya qabro’n par jaanwar is liye zibah kiye jaate hain taake gosht khaya jaae. Unka jawaab yaqeenan nafi mein hai.

Syedna Salman Farsi ﷺ bayan karte hain: “Ek makkhi ki wajah se ek (1) shakhs Jannat mein daakhil hua aur doosra jahannum mein, logo’n ne arz kiya: Wo kaise? Farmaya: Pichli ummato’n mein do (2) aadmi safar par jaa rahe the, ke raaste mein chand logo’n ko dekha ek (1) buth ki pooja kar rahe hain aur shart laga rakhi hai ke yahaa’n se wohi guzar paaega jo is buth par chadhawa dega. Ek (1) shakhs se kaha chadhaawa chadaa do, kehne laga: Mere paas to kuch bhi nahi. Kehne lage: Chadhawa zaroor do, bhale ek (1) makkhi hi kyoun na ho, usne ek (1) makkhi ka chadhaawa de diya, uski jaan-khalaasi[256] ho gai, isi baais jahannum mein chal gaya. Doosre se kaha chadhaawa do, kehne laga: Main ghairullah ke liye chadhaawa nahi de sakta, buth-parasto’n ne use qatl kar diya, Allah ne use jannat ka waaris bana diya”. (Heealatul Auliya li Abi Nuaim-al-Asbahani: V1 P203 sanad saheeh)

Maaloom hota hai ke shirk har daur mein mamnoo, haraam aur Rabb-e-Karim ke nazdeek mabghooz[257] raha hai, isi liye to majboori ke aalam mein ek (1) makkhi chadhawa dene waale ko jahannum mein jaana pada, aastaano par bakre qurban karne se pehle is hadees ko baar-baar padh lena chaahiye.

Baaz Ghair-sanjida Aara:

[256] T: Jaan choot jaana [RSB]

[257] T: (مَبْغُوض) Jisse bughz ya keena rakha jaae, jisse dushmani ki jaae [Rekhta]

① Baaz Fuqaha Ne Likha Hai: “Musalman ne majoosi ki aatish-kada ke liye khaas-karda bakri ya kaafir ki maaboodo’n ke liye makhsoos bakri zibah ki, wo halaal hai, kyounke us musalman ne Allah ka naam liya hai, magar ye kaam musalman ke liye makrooh (naa-pasandida) hai”. (Fatawa Aalamgiri: V3 P115)

Sharai Nusoos ki haraam-karda cheeze’n halaal nahi ho sakti, us par Allah ka naam lena sood-khooro’n ke maqole “هٰذَا مِنْ فَضْلِ رَبِّيْ” ki qabeel se hai.

② Ek (1) aur masla mulaahaza farmaae’n: “Fataawa Ahle Samarqand mein hai ke jab apna kutta zibah kare aur uska gosht farokht kare, to jaaez hai. Isi tarah jab apna gadha zibah kare aur uska gosht farokht kare. (To jaaez hai). Is masle mein mashaaikh ka ikhtilaaf hai aur uski wajah zibah hone ke baad us gosht ke paak hone mein ikhtilaaf hai. Sadr shahad ne is gosht ke paak hone ko ikhtiyaar kiya hai”. (Fatawa Aalamgiri: V3 P115)

Ye fatwa islami shariyat ke mutaabiq hargiz nahi hai, ye sahib-e-fatwa ki khata hai.

③ Ek (1) kitaab mein likha hai: “Agar dhimmi wasiyyat kare ke kalise ya, girja ya aatish-kada banaya jaae, ya wasiyyat kare ke dhimmiyo’n ki eid ke mauqa par ya unke kalisa ke liye ya unke aatish-kade ke liye jaanwar zibah kiya jaae to Imam Abu Hanifa ke mutaabiq ye kaam jaaez hai, jabke Qazi Abu Yusuf aur Muhammad bin Hasan Shaibani ne is mein se kisi kaam ko bhi jaaez qaraar nahi diya”. (Al Mabsoot lis Sarkhasi: V28 P94)

Kalisa, girja-ghar, aur aatish-kada marammat karna bilkul bhi jaaez nahi hai, isi tarah aatish-kado’n ke liye jaanwar zibah karna bhi shariyat ke mizaaj ke khilaaf hai.

④ Mufti Ahmad Yaar Khan Naeemi Barailwi Saahab likhte hain: “Dekhiye jaanwar paalne waala kaafir hai aur zibah bhi karaata hai, buth ya aag ki ibaadat ki niyyat se, goya maalik ka paalna aur zibah

karana dono faasid, magar choo'nke ba-waqt-e-zibah musalman ne bismillah keh kar zibah kiya hai, lehaza jaanwar halaal hai. Kahiye giyaarwee'n ya milaad ka bakra us buth-parast ke bakre se bhi gaya-guzra hai ke wo to halaal magar ye haraam? Walhamdulillah! Ba-khoobi saabit hua ke ye giyaarwee'n waghaira ka jaanwar halaal hai aur ye fe'l baais-e-sawaab". (Jaa-al-Haq: V1 P361)

Giyaarwee'n ya milaad ka bakra us buth-parast ke bakre se gaya-guzra nahi, balke usi ke jaisa hai, wo bhi haraam hai, ye bhi haraam hai. Buth ya aag ki ibaadat ki niyyat se jaanwar zibah kiya jaae ya Shaikh Abdul Qadir Jilaani ؒ ke liye nazr-o-niyaaz ki niyyat se, dono haraam hain, khwah unhe'n musalman Allah ka naam le kar zibah kare, kyounke ye dono jaanwar ghairullah ki nazr-o-niyaaz ke liye zibah kiye gae hain.

Nazr-o-niyaaz ibaadat hai, jaise namaz-o-roza waghaira ibaadat hai. Kisi buth ke liye namaz padhe'n ya kisi nek wali ke liye, dono soorato'n mein shirk aur haraam hai. Majoosiyo'n ke aatish-kado'n aur aag ke liye waqf bakre ko Allah ka naam le kar halaal karne ka ye tariqa aslaaf-e-ummat ne behrehaal nahi apnaya, shariyat aur saahe be shariyat bhi isse naa-waaqif hain.

⑤ Allama Anwar Shah Kashmiri Saahab kehte hain: "Jaan log ke ghairullah ke liye zibah karna agarche haraam hai, lekin agar us jaanwar ko sharaaet ke mutaabiq zibah kiya jaae to halaal hota hai. Isi tarah wo mithaai jo butho'n ke taqarrub ke liye rakhi jaati hai, wo bhi asal ki binaa par jaaez hai". (Faiz-ul-Baari: V4 P180)

Dekhne mein aaya hai ke baaz dost haraam maante hue bhi mazraat ki nazr-o-niyaaz aur giyaarwee'n ke halwe khaa lete hain, to shayad-un-ko is qism ke fatwo'n se shae[258] mil jaati hai.

⑥ Kashmiri Saahab zikr karte hain: "Abu Munzir kehte hain ke hame'n ye baat pohonchi ke Nabi e Akram ﷺ ne ek (1) din butho'n ka zikr kiya

[258] T: Cheez [RSB]

aur farmaya: Maine Uzza ke liye ek (1) matyaale rang ki bakri ka chadhawa chadhaya. Us waqt mein apni qaum (quraish) ke deen par tha". (Faiz-ul-Baari: V4 P238)

Kya Nabi-e-Kareem ﷺ kisi daur mein shirk bhi karte rahe hain? Yaqeenan nahi, to zaahir hua ke ye aur is qabeel ki koi si bhi doosri riwayat qubool nahi ki jaa sakti.

Ahnaaf Aur Ghairullah Ki Nazr-o-Niyaaz:

Fataawa Shaami mein likha hai: "Makhlooq ke liye nazr-o-niyaaz dena jaaez nahi, kyounke ye ibaadat hai aur ibaadat makhlooq ke liye nahi ho sakti". (Fatawa Shaami: V2 P439)

Jaanwaro'n Ki Ghairullah Ki Taraf Nisbat Aur Quran:

Allah Ta'ala ne haraam cheezo'n ka tazkira karte hue farmaya:

وَ مَا ذُبِحَ عَلَى النُّصُبِ.

Aur jo jaanwar aastaano par zibah kiya gaya ho.

(Al Maaida: 3)

Yaane qabro'n aur mazaaro'n par zibah kiya gaya jaanwar haraam hai, agarche us par ba-waqt-e-zibah Allah ka naam pukaar diya jaae, use khaane se rok diya gaya hai.

Nez irshad-e-Baari Ta'ala hai:

وَ يَجْعَلُوْنَ لِمَا لَا يَعْلَمُوْنَ نَصِيْبًا مِّمَّا رَزَقْنٰهُمْ ؕ تَاللّٰهِ لَتُسْـَٔلُنَّ عَمَّا كُنْتُمْ تَفْتَرُوْنَ.

Wo Allah ke diye gae rizq se-un-(maabudaan-e-baatila) ka hissa muqarrar karte hain, jinhe'n ye jaante tak nahi. Allah ki qasam! Tum se tumhare jhooto'n ke baare mein zaroor baaz-purs hogi.

(Surah an Nahl: 56)

Haafiz Ibne Kaseer ؒ (774h) farmate hain: "Allah Ta'ala mushrikeen ki badkaaro'n ke baare mein khabar de rahe hain, jinho'n ne uske siwa aur maaboodo'n ki ibaadat shuru kar rakhi thi aur unho'n ne Allah ke

diye hue rizq mein se-un-maaboodo'n ke liye hissa muqarrar kiya hua tha. Wo apne khayal mein kehte the ke ye hissa Allah Ta'ala ka hai aur ye hamare shareko'n ka. Wo laa-ilmi mein ye kehte the ke jo hissa unke shareeko'n ka hai, wo Allah Ta'ala ko nahi pohonchta, jabke Allah Ta'ala ka hissa unke shareeko'n ko pohonchta hai. Yaane, unho'n ne Allah Ta'ala ke muqaable mein apne maaboodo'n ka hissa muqarrar kar rakha tha, aur unhe'n Allah Ta'ala ke haq par haawi bhi kiya hua tha. Allah Ta'ala ne apni zaat-e-mubaaraka ki qasam uthaai aur farmaya ke unho'n ne jo iftira-pardaaziya'n ki hain aur jhoot baandhe hain, unke baare mein wo zaroor unse poochega aur unhe'n zaroor us jurm ki saza aur jahannum mein uska poora-poora badla dega.

Farman-e-Baari Ta'ala hai: "Allah ki qasam! Tum jo jhoot baandhte the, uske baare mein tum se zaroor sawaal hoga". (Surah an Nahl: 56)". (Tafseer Ibne Kaseer: V4 P45)

- Allah Ta'ala ka farman hai:

مَا جَعَلَ اللّٰهُ مِنۡۢ بَحِيۡرَةٍ وَّ لَا سَآئِبَةٍ وَّ لَا وَصِيۡلَةٍ وَّ لَا حَامٍ ۙ وَّ لٰكِنَّ الَّذِيۡنَ كَفَرُوۡا يَفۡتَرُوۡنَ عَلَى اللّٰهِ الۡكَذِبَ ؕ وَ اَكۡثَرُهُمۡ لَا يَعۡقِلُوۡنَ.

(Surah-al-Maaida: 103)

Allah Ta'ala ne baheera, saaeba, waseela, aur haam muqarrar nahi kiye, balke kaafir Allah Ta'ala par jhoot bolte hain, aur-un-mein se aksar log aqal nahi rakhte.

Is aayat-e-karima mein Allah Ta'ala ne ghairullah ke naam mansoob jaanwaro'n ki sharai haisiyat ki nafi ki hai, kuffaar ye kehte th eke ye jaanwar Allah Ta'ala ke muqarrar karda tariqa ke mutaabiq mansoob kiye jaate hain. Maaloom hua ke ghairullah ke naam par jaanwar chodna kuffaar ka tarz-e-amal tha.

Yaad rahe ke is aayat mein sirf is taassur ki nafi ki gai hai ke ghairullah ke naam par jaanwar chodna jaaez hai, yahan-un-jaanwaro'n ki hillat-o-hurmat ka koi tazkira nahi.

Mufti Naimi Barailwi Saahab likhte hain: “Ye chaar (4) jaanwar, bahira waghaira wo the, jin ko kuffaar arab butho’n ke naam par chod dete the aur unko haraam samajhte the. Quran ne usko haraam samajhne ki tardeed farmadi, halaanke-un-par zindagi mein butho’n ka naam pukaara gaya tha aur unke khaane ka hukm diya ke farmaya: “Khaao usko jo tumhe’n Allah ne diya aur shaitan ke qadmo’n ki paerawi na karo” (Surah-al-Anaam: 142)”. (Jaa-al-Haq: V1 P362)

Baheera waali aayat mein sirf ye bataya gaya hai ke ye jaanwar Allah Ta’ala ke muqarrar karda nahi, balke is baare mein mushrikeen ne Allah Ta’ala par jhoot bandha hai. In jaanwaro’n ki hillat-o-hurmat ka is aayat mein koi zikr nahi kiya gaya, jabke (وَمَا أُهِلَّ بِهِ لِغَيْرِ اللهِ) waali aayat se maaloom ho gaya ke ye jaanwar haraam hain. Mufti Saahab ne jo aayat zikr ki hai, us mein baheera-o-saaeba waghaira ki hillat ka koi zikr nahi. Is aayat mein to ye bayan kiya gaya hai ke Allah ke diye hue rizq ko kisi ke naam mansoob karke haraam karna kuffaar ka kaam hai, aap aisa na karna, agar tum kuffaar ki taqleed mein aise jaanwar muqarrar karoge to shaitan ki paerawi karoge.

Kisi bhi mufassir ne is aayat-e-karima ki roo se baheera waghaira ko halaal qaraar nahi diya aur ye nahi kaha ke is aayat mein baheera waghaira ko khaane ka hukm diya gaya hai. Zaahir haike jo baheera waghaira kuffaar ne muqarrar kiye the, wo unhi ki milkiyat the aur unho’n ne apne butho’n ke naam kiye hue the, musalmano ko kaise hukm diya jaa sakta tha ke wo unhe’n khaae’n?

Rahe Haafiz Nawavi ؒ to unka ye qaul Quran-o-Sunnat aur faham-e-salaf ke khilaaf hone ki binaa par khataa hai. Salaf-o-saaliheen aur aimma-e-deen-o-mohaddiseen mein se koi bhi unka ham-nawaa nahi.

Kya Sahaba Ikraam, Taabaeen-e-azzaam aur aimma-e-deen se ghairullah ke liye jaanwar chodna aur buzurgo’n ki nazr karne unhe’n zibah karna saabit hai? Kisi Sahabi ne Rasool Allah ﷺ ke naam par koi jaanwar choda? Kisi taabai ne Syedna Abu Bakar Siddiq ؓ samet kisi

sahaabi ke naam par koi jaanwar choda ho? Kisi taba-taabai ne kisi taabai ke naam par ya koi jaanwar mansoob kiya ho? Agar ye jaaez hota aur ye neki ka kaam hai, to Sahaba Ikraam se badh kar kaun nekiyo'n ka mutalaashi tha? Kya Sahaba ko Nabi ﷺ se itni bhi mohabbat nahi thi, jitni baad ke logo'n ko apne buzurgo'n aur peero'n se hai? Sahaba-o-taabaeen aur aimma-e-deen is "kaar-e-khair" se kyounkar mehroom rahe?

Ham ye bhi poochenge ke jab ghairullah, masalan murdo'n aur ghaayab peero'n ko pukaarne ki nafi ki jaati hai aur is silsile mein aayaat-e-quraniya pesh ki jaati hain to unka jawaab kuch you'n hota hai: "Ye aayaat to butho'n ke liye hain, jo aap AuliyAllah par fit kar rahe hain. AuliyaAllah bhala ghairullah hote hain? Wo ghairullah nahi, balke Allah ke dost hain …" waghaira.

Lekin yaha'n par unka tarz-e-amal mukhtalif hai. Jab ghairullah ke naam ke zaibhe ki baat aati hai to wo keh dete hain ke zibah karte waqt Allah ke alaawa kisi ka naam liya jaae, to wo haraam ho jaata hai. Us mauqa par unhe'n shayad ye yaad nahi rehta ke unke nazdeek AuliyaAllah ghairullah nahi hote. Unhe'n chaahiye ke wo zibah karte waqt bhi AuliyAllah ka naam lena jaaez qaraar de de'n, warna pukaar ke hawaale se bhi apne ghairullah ke nazariye par nazr-e-saani kar le'n.

Dua hai ke Allah Ta'ala aqeeda-e-tauheed ko salaf-o-saaliheen ke faham ke mutaabiq samajhne aur usi par qaaem rehne ki taufeeq ataa farmaae. Nez, usi par maut naseeb farmaae. Aameen

AuliyaAllah Ke Naam Ki Nazr-o-Niyaaz

Nazr-o-niyaaz ibaadat hai aur ibaadat sirf Allah ki jaaez hai. Makhlooq ke naam par nazr dena haraam hai. Agar koi insaan kisi buzurg ya wali ke naam par mannat ya nazr karta hai, saaliheen aur AuliyaAllah ki qabro'n par chadhaawe chadhaata aur samajhta hai ke use saaheb-e-qabr ka taqarrub haasil ho jaaega, wo uski mushkil-kushaai aur haajat-rawaai karega ya uski faryaadrasi ya Allah Ta'ala ke yahaa'n uski sifaarish karega, ya wo uski qabr se faiz paaega to bila-shak ye shirk fil-ibaadat hai.

- Allah Ta'ala ka farman hai:

وَ جَعَلُوْا لِلّٰهِ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَ الْاَنْعَامِ نَصِيْبًا فَقَالُوْا هٰذَا لِلّٰهِ بِزَعْمِهِمْ وَ هٰذَا لِشُرَكَآئِنَا ۚ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ اِلَى اللّٰهِ ۚ وَ مَا كَانَ لِلّٰهِ فَهُوَ يَصِلُ اِلٰى شُرَكَآئِهِمْ ؕ سَآءَ مَا يَحْكُمُوْنَ.

(Surah-al-Anaam: 136)

Unho'n ne Allah ki paeda ki hui kheti aur cho paayo'n mein se Allah ke liye ek (1) hissa muqarrar kiya, phir ba-zo'm-e-khaweesh kehne lage: Ye Allah ke liye hai ke ye hamare devtaao'n ke liye hai, phir unke devtaao'n ka hissa to Allah ke paas nahi pohonchta, lekin Allah ka hissa unke devtaao'n ke paas pohonch jaata hai. Ye log kitna bura faisla karte hain.

- Nez irshad-e-Baari Ta'ala hai:

وَ مَآ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ.

(Al Baqara: 173)

Wo cheez (bhi haraam hai) jis par ghairullah ka naam pukaara jaae.

Mazaaro'n aur aastaano'n pe nazr ke naam par jaahilaana rusumaat aur nafsaani-o-haiwaani khwahishaat ki takmeel jis andaaz mein hoti hai, wo kisi se makhfi nahi. Uske bawujood baaz halqo'n se qabro'n par nazr-o-niyaaz ka jawaaz pesh kiya jaata hai.

- Mufti Ahmad Yaar Khan Naeemi Saahab (1391h) likhte hain:

“AuliyaAllah ke naam ki jo nazr maani jaati hai, ye nazr-e-sharai nahi, nazr lughawi hai, jiske maane hain nazraana, jaise ke main apne ustaz se kahoo’n ke ye aap ki nazr hai, ye bilkul jaaiz hai aur fuqaha usko haraam kehte hain, jo ke Auliya ke naam ki nazr-e-sharai maani jaae. Is liye farmate hain ‘تَقَرُّبًا إِلَيْهِمْ’ Nazr-e-sharai ibaadat hai, wo ghairullah ke liye maanna yaqeenan kufr hai”. (Jaa-al-Haq: V1 P307)

Nazr ki sharai-o-lughawi taqseem kisi ahle sunnat imam ne nahi ki, kya Rasool Allah ﷺ se bhi koi buzurg hasti makhlooq mein maujood hai? Aur kya Sahaba Ikraam, Rasool-e-Akram ﷺ se itni bhi mohabbat nahi rakhte the, jitni baad ke logo’n ko apne baad waale buzurgo’n se hai? Kya kabhi kisi qabarparast ne ghaur kiya ke agar ghairullah aur fauth-shudgaan ke naam par nazr-o-niyaaz jaaez hoti, to Sahaba Ikraam us kaar-e-khair se kabhi mehroom na rehte. Koi shakhs Sahaba Ikraam mein kisi se bhi aisa amal pesh kar sakta hai?

Aam logo’n ka tohfa aur hadiya ke liye nazraane ka lafz istemaal karna iski daleel nahi ban sakta, kyounke jo log qabro’n par nazr pesh karte hain, is aqeede se pesh karte hain ke wo daafe’-ul-balaa hain, unke pesh-e-nazr lughawi nahi, sharai aur urfi nazr hoti hai. Tab hi to uske baare mein “Nazr Allah aur Niyaaz-e-Hussain” ke alfaaz sunne ko milte hain.

Isse badh kar ye bhi ke agar mujhe muqaddama mein fatahyaabi hui ya marz se shifa hui, ya dushman zer[259] ho gaya ya mujhe aulaad-e-narina mil gai, ya karobaar chamak gaya, to falaa’n mazaar par jaa kar nazr-o-niyaaz ka langar chadhaaunga, nange paao’n jaakar salaam karunga, mazaar par taaki baandhunga, waghaira.

Munsif mizaaj dosto’n se guzarish hai ke kya ye sab kuch lughawi nazr-o-niyaaz ke liye kiya jaata hai? Ye sab umoor taazeem-o-taqarrub ke nuqta-e-nazr se kiye jaate hain, jis mein nazr maanne waala apne ijz-o-inkisaari ka izhaar karta hai. Tohfa-o-hadiya mein aisi soorat nahi hoti.

[259] T: (زیر) Kamzor, neeche, tahat [Rekhta]

Allama Ibne Qaiyyim (751h) farmate hain: “Mushrikeen Allah ke siwa kisi bhi cheez ko maabood thehraane mein kitne jaldbaaz waaqe hue hain. Wo kehte hain: Ye patthar, ye darakht, aur ye shakhs nazr-o-niyaaz ke laayaq hai. Doosre lafzo’n mein unke nazdeek Allah Ta’ala ke alaawa ye shakhs bhi ibaadat ke laayaq hai, kyounke nazr-o-niyaaz ibaadat-o-taqarrub hai. Jiske zariye nazr dene waala kisi ka taqarrub haasil karta hai”. (Ighaatha-al-Lahfaan Min Masaaid-ash-Shaitaan: V1 P212)

Allama Shah Waliullah Dehelwi (1176h) farmate hain: “Mushrikeen apni haajaat, masalan: Marz mein shifa aur faqeeri mein khush-haali ke liye ghairullah se madad maangte hain aur unke naam ki nazr-o-niyaaz dete hain. Unhe’n ye ummeed hoti hai ke is nazr-o-niyaaz ki wajah se apne maqaasid mein kamiyaab honge, wo barkat ki ummeed par ghairullah ke naamo’n ka wird bhi karte hain. Halaanke Allah Ta’ala ne-un-par har namaz mein ye kehna farz kiya hai: “Ham teri hi ibaadat karte hain aur tujh hi se madad talab karte hain”. (Al Faatiha: 5) Nez farmaya: “Allah ke saath kisi ko na pukaaro” (Surah-al-Jinn: 18). Is aayat mein dua se muraad ibaadat nahi, jaisa ke (aam) mufassireen ne kaha hai, balke muraad istiaanat hai, jaisa ke farman-e-Baari Ta’ala hai: “Tum sakht musibat ke waqt usi Allah ko pukaarte ho, chunache wo tumhari musibate’n door karta hai””. (Hujjtaullahil Baaligha: V1 P185)

Allama San-aani (1182h) farmate hain: “Is daur mein qabro’n, mazaaro’n aur faut-shudgaan ke naam ki jo nazre’n maani jaati hain, unke haraam hone mein koi ikhtilaaf nahi, kyounke nazr maanne waala saaheb-e-qabr ke mutaalliq ye aqeeda rakhta hai ke wo nafa-o-nuqsaan de sakta hai. Bhalaai laa sakta hai, shar door kar sakta hai, pareshan haal ko aafiyat de sakta hai, aur mareez ko shifa de sakta hai. Butho’n ki pooja karne waale bhi bilkul aisa hi karte the. Lehaza ye nazr bhi usi tarah haraam hai, jis tarah butho’n ki naam ki nazr haraam hai. Nez aisi nazr (ki cheez) lena bhi haraam hai, kyounke ye shirk ki hausla-afzaai hai, balke usse rokna waajib hai aur ye bataana bhi zaroori hai ke

ye bohot bada haraam kaam hai aur butho'n ke pujari bhi isi tarah karte the". (Subul us Salaam: V2 P558)

Allama Aaloosi ﷺ (1270h) ne likha hai:

"Farman-e-Baari Ta'ala hai:"

Allah ke alaawa jinhe'n bhi tum pukaarte ho, wo ek (1) makhkhi bhi paeda nahi kar sakte.

اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا.
(Surah-al-Hajj: 73)

"Is aayat-e-karima mein unki mazammat ki gai hai, jo auliya ke baare mein ghuloo ka shikaar ho gae hain. Wo Allah Ta'ala se ghaafil ho kar musibat mein auliya se madad talab karte hain aur unke naam par nazr-o-niyaaz dete hain. Baaz 'daanishwar' to kehte hain ke AuliyaIkraam, Allah ki taraf wasila hain, nazr-o-niyaaz ham Allah ke liye dete hain, albatta uska sawaab us wali ko pohonchaate hain. Is mein shubha nahi ke unka pehla daawa buth-parasto'n jaisa hai, jo kehte the ke ham butho'n ki ibaadat sirf is liye karte hain ke wo hame'n Allah ke qareeb kar de'n. Raha doosra daawa to is mein koi harj na hota agar wo buzurgo'n se apne marizo'n ke liye shifa aur ghaaeb hone waalo'n ki waapsi waghaira ka mutaalaba na karte (halaanke shar-an ye bhi naajaaez hai, az-naaqil) unki haalat se yehi zaahir hota hai ke wo buzurgo'n se maangne ke liye unke naam ki nazr-o-niyaaz dete hain. Agar unse kaha jaae ke Allah ke naam ki nazr-o-niyaaz do aur uska sawaab (auliya) ki bajaae apne waalidain ko pohonchaao, kyounke tumhare waalidain-un-auliya se badh kar sawaab ke mohtaaj hain to aisa karne ke liye taiyyaar nahi hote. (Isse maaloom ho jaata hai ke unka maqsad buzurgo'n se maangna hi hota hai) maine bohot se mushrikeen ko dekha jo auliya ki qabro'n ke pattharo'n par sajda kar rahe hote hain. Baaz mushrikeen to sab auliya ke liye unki qabro'n mein tasarruf (qudrat) bhi saabit karte hain, albatta maraatib ke etebaar se ye tasarruf saabit karte hain, lekin jab unse daleel ka mutaalaba kiya jaata hai to kehte hain ke ye cheez kashf se saabit hai. Allah Ta'ala unhe'n tabaah-o-barbaad kare, ye kitne jaahil aur jhoote

hain! Baaz daawa karte hain ke auliya apni qabro'n se nikalte hain aur mukhtalif shakle'n ikhtiyaar kar lete hain, jabke unke 'ahle ilm' ka kehna hai ke auliya ki sirf roohe'n mukhtalif shaklo'n mein zaahir hoti hain aur jahaa'n chaahti hain jaati hain. Unke baqaul basa-auqaat auliya ke roohe'n sher, hiran waghaira ki shakl bhi ikhtiyaar kar leti hain. Ye tamaam baate'n jhoot hain, KoS aur Aslaaf-e-Ummat ke kalaam mein inka koi suboot nahi. Unho'n ne (saada-looh) logo'n ka deen bhi barbaad kar diya hai. Aise log yahood-o-nasaara, deegar adiyaan-e-baatila ke paerukaaro'n aur be-deen logo'n ke saamne mazaaq ban gae hain. Ham Allah Ta'ala se (deen-o-duniya ki) aafiyat aur salaamati ka sawaal karte hain". (Rooh-ul-Maani: V2 P212-213)

Nez farmate hain: "Un mein se baaz wo hain, jo qabro'n ke pujari hain, un par nazr-o-niyaaz dete hain aur unse nafaa-o-nuqsaan ka etiqaad rakhte hain, jin ki apni haalat Allah hi behtar jaanta hai ke kya hai? Maujooda daur mein aise mushrikeen keede makodo'n se bhi ziyaada ho gae hain". (Rooh-ul-Maani: V17 P67)

Allama Haskafi (1088h) farmate hain: "Maaloom hona chaahiye ke aksar awaam jo murdo'n ke naam ki nazr-o-niyaaz dete hain aur jo ruqoom, chiraagh aur tel waghaira auliya ikraam ki qabro'n par taqarrub ki niyyat se laae jaate hain, wo bil-ijmaa baatil aur haraam hain". (Ad Durar-al-Mukhtar: P155; Raddul Mohtaar: V2 P439)

Allama Ibne Aabideen Shaami Hanafi (1252h) farmate hain: "Auliya ke liye nazr-o-niyaaz ki soorat ye hoti hai ke koi kahe: Aye mere falaa'n peer! Agar mera ghayab rishtedaar waapas aagaya, mera mareez shifayaab ho gaya, yam era kaam ho gaya, to itna sona, itni chaandi, itna khaana, chiraagh ya itna tel aap ki nazr karunga. Ye nazr-o-niyaaz kai wujooh se baatil aur haraam hai. Ek (1) wajah to ye hai ke ye makhlooq ke liye nazr-o-niyaaz hai, halaanke nazr-o-niyaaz ibaadat hai aur ibaadat kisi makhlooq ke liye jaaez nahi. Doosri wajah ye ke jiske naam ki nazr-o-niyaaz di jaa rahi hoti hai wo murda hota hai aur murda kisi cheez ka maalik nahi ban sakta. Teesri wajah ye ke nazr-o-niyaaz

dene waala Allah ko chod kar ye etiqaad rakhta hai ke ye wali umoor mein tasarruf kar sakta hai, uska ye etiqaad kufr hai". (Fataawa Shaami: V2 P439)

Allama Qasim Qatlu Baghaa Hanafi ﷺ (879h) farmate hain: "Jo ruqoom[260], shame'n, aur tel waghaira auliya ki qabro'n par unke taqarrub ke liye laae jaate hain, unke haraam hone par musalmano ka ijma hai". (Al Bahrur Raaiq li Ibne Nujaim: V2 P298; Al Fataaw-al-Hindiyya-al-Maaroof bih Fatawa Aalamgiri: V1 P216; Haashiyat-at-Tahaawi: P378)

Fataawa Aalamgiri mein likha hai: "Aksar awaam jo is tarah nazr maante hain ke kisi nek shakhs ki qabr par aakar you'n faryaad karte hain: Aye mere falaa'n peer! Agar tu meri ye zaroorat poori karde, to meri taraf se itna sona teri nazr, ye bil-ijma baatil hai". (Fataawa Aalamgiri: V1 P216)

Allama Barkawi ﷺ, Allama Abu Shaama ﷺ (665h) se naqal karte hain: "Phir ye mushrikeen isse bhi aage badhte hain aur apne dilo'n mein-un-muqamaat ki taazeem bitha lete hain. Wo-un-jagaho'n ki taazeem bhi karte hain aur-un-par nazr-o-niyaaz chadha kar apne bimaaro'n ki shifa aur apni haajaat ki bar-aawari ki ummeed bhi karte hain. Aisi jagahe'n darakhto'n, pattharo'n, baaghaat, aur chashmo'n par waaqe hoti hain". (Ziyaarat-ul-Quboor: P546-547)

Ek Taaweel Aur Uska Jawaab:

Qaraeen! Ahle Sunnat ke ulama-e-ikraam, kutub-e-fiqa aur fuqaha-e-ahnaaf ke aqwaal ki raushni mein aap ne buzurgo'n ke naam ki nazr-o-niyaaz ka haraam aur shirk hona mulaahaza farma liya. Itni wazaahat-o-saraahat ke bawujood baaz hazraat ghairullah ki nazr-o-niyaaz ko taawilaat ki roo mein jaaez kehne ki koshish karte hain. Mulaahaza keejiye:

Mufti Ahmad Yar Khan Naeemi Barailwi Saahab likhte hain: "Koi kehta hai ke Ya Huzoor Ghaus-e-Paak! Aap dua kare'n, agar mera

[260] T: (رُقُوم) Bohot rupiya-paisa [Rekhta]

mareez accha ho gaya to main aap ke naam ki degh pakaaunga. Uska matlab ye hargiz nahi ke aap mere khuda hain, us mareez ke accha hone par main aap ki ye ibaadat karunga, balke matlab ye hota hai ke main pulaao ka sadqa karunga Allah ke liye. Us par jo sawaab milega, aap ko bakhshunga, jaise koi shakhs kisi tabeeb se kahe ke agar bimaar accha ho gaya to 50 rupiya aapki nazr karunga". (Jaa-al-Haq: V1 P307)

Allama Ghulam Rasool Saeedi Barailwi Saahab iska jawaab kuch youn dete hain: "Aaj kal jis tarah an-padh awaam apni haajaat mein AuliyaAllah ki nazre'n aur mannate'n maante hain aur haajaat poori hone ke baad mazaraat par nazre'n pesh karte hain aur baaz log usko lughawi nazr keh kar sanad-e-jawaaz pesh karte hain, iska Quran-e-Majeed, Ahadees-e-Sahiha aur Aasaar-e-Sahaaba mein koi suboot nahi hai. Kutub-e-Fataawa mein is nazr ko haraam kaha gaya hai. Ye ek (1) khaalis fiqhi masla hai, is mein kutub-e-fiqhiya ko chod kar baaz ghair maasoom aur ghair maaroof soofiyo'n ke aqwaal aur ahwaal se istidlaal karna koi faqaahat nahi hai. Balke adl-o-insaaf se baeed[261] hai" (Sharah Saheeh Muslim: V4 P543)

Saeedi Saahab ne waazeh alfaaz mein bataya ke Quran-o-Sunnat, Afaal-e-Sahaaba Ikraam aur Fiqa-e-Hanafi ki roo se buzurgo'n ke naam ki nazr-o-niyaaz haraam hai.

Ghaur-o-fikr ka muqaam hai ke jin afaal par Quran-o-Hadees ne koi nas qaaem nahi ki aur jin se salaf-o-saaliheen, yaane Sahaaba-o-Taabaeen be-khabar the, unhe'n sharai jawaaz faraaham karna kahaa'n ki ilmi dayaanat hai?

Aammatun Naas jab giyaarwee'n dete hain, unki niyyat mein niyaaz pesh karna hi hota hai. Agar koi kehta hai ke main falaa'n buzurg ke naam ki degh pakaaunga, to uska waazeh matlab hota hai ke wo uske naam ki nazr-o-niyaaz dega, aur nazr-o-niyaaz ibaadat hai. Jo ghairullah ke liye qatan jaaez nahi hai.

[261] T: (بَعِيد) Door, judaa, alag, naa-mumkin, muhaal [Rekhta]

Jo ahbaab ye kehte hain ke ek (1) tabeeb ko ilaaj-o-muaalaja par ijurat dene aur Shaikh Abdul Qadir Jilaani ke naam ki niyaaz dene min koi farq nahi. Unse guzaarish hai ke kya kabhi kisi ne tabeeb ke naam par degh pakaai aur sadqa karke uska sawaab tabeeb ko pohonchaya?

Murdo'n Ka Tasarruf:

Ek (1) etiqaad ye bhi paaya jaata hai ke mrude sunte, dekhte, umoor mein tasarruf karte, ghaib jaante, duaae'n sunte aur nawaazte hain.

Imam Barailwiyat Ahmad Raza Khan Saahab (1340h) kehte hain: "Syed Abdul Wahaab akaabir-e-auliya-e-ikraam mein se hain. Hazrat Syedi Ahmad Badawi Kabeer ke mazaar par ek (1) taajir ki kaneez par nigaah padi. Wo aap ko pasand aai. Jab mazaar shareef mein haazir hue, to saaheb-e-mazaar ne irshad farmaya: Abdul Wahaab! Wo kaneez tumhe'n pasand hai? Arz kiya: Haa'n! Shaikh se koi baat chupaana nahi chaahiye. Irshad farmaya: Accha ham ne wo kaneez tum ko hiba ki. Aap sukoot mein hain ke kaneez to us taajir ki hai aur huzoor hiba farmate hain. Wo taajir haazir hua aur usne wo kaneez mazaar-e-aqdas ki Nazar ki, khaadim ko irshad hua. Unho'n ne aap ki nazr kardi. (Saaheb-e-mazaar ne) irshad farma: Ab der kaahe ki hai? Falaa'n hujra mein le jaao aur apni haajat poori karo". (Malfuzaat Ahmad Raza: P275-276)

Kya aap use bhi lughawi nazr qaraar de kar baddkaari ko aam kartne mein mumid-o-muaawin banna chaahenge? Mazkoor tamaam cheeze'n shariyat-e-muhammadiya ke khilaaf hain, masalan:

① Ahle Quboor se guftagu hona.

② Ahle Quboor dilo'n ke bhed se waaqif hain.

③ Qabr waale umoor-e-duniya sar-anjaam dete hain.

Ye aqaaed Quran, Hadees, aur Ahle Sunnat ke sakht mukhaalif to hain hi, unse fahaashi aur uryaani jaise "umoor-e-khair" bhi sar-anjaam diye jaate hain.

Ek Aur Taaweel:

۞ Mufti Ahmad Yar Khan Naeemi Saahab likhte hain: “Shaami (V2 P439) ne kitab us saum, bahes amwaat mein is tarah bayan farmaya:” “Segha nazr ka Allah ki ibaadat ke liye ho aur shaikh ki qabr par rehne waale fuqara uska masraf[262] ho’n”.

Ye mahez jaaez hai to you’n samjho ke ye sadqa Allah ke liye hai, uske sawaab ka hadiya rooh-e-shaikh ke liye, us sadqa ka masraf mazaar-e-buzurg ke khuddam fuqara jaise ke Hazrat Maryam ki waalida ne maani thi ke apne pet ka bacha khudaya tere liye nazr karti hoo’n, jo bait-ul-muqaddas ki khidmat ke liye waqf hoga, nazr Allah ki aur masraf bait-ul-muqaddas. (Jaa-al-Haq: V1 P307)

Kahaan wo nazr, jo Syeda Maryam (alaihassalam) ki waalida ne Allah Ta’ala ke naam par ki aur Quran-e-Kareem ne bataur-e-madh uska zikr kiya aur kahaan murdo’n ke naam ki wo nazr-o-niyaaz jo Quran-o-Sunnat, Ijmaa-e-Ummat, Fuqaha-e-Ahnaaf aur sab musalmano ke nazdeek baatil aur haraam hai. Syeda Maryam (aza) ki waalida maajida ne nazr maani thi ke mere batn[263] mein jo bacha hai, maine use Allah Ta’ala ki ibaadat aur masjid-e-aqsa ki khidmat ke liye waqf kar diya hai. Unho’n ne nazr poori ki, to Allah Ta’ala ne farmaya:

Chunace Allah ne unki nazr ko husn-e-qubooliyat bakhsha.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ.
(Surah Aale Imran: 37)

ع *Dil saahib-e-idraak se insaaf talab hai.*

Qabro’n Par Nazr-o-Niyaaz Aur Ahadees-e-Nabawiya ﷺ

Raha Allah ke liye nazr maan kar mujaawaro’n par kharch karna, to ye shar-an mamnoo aur naajaaez hai.

[262] T: Kharch karne ki jagah [FL]
[263] T: (بَطْن) Bade khandaan ka chota qabila [RKT]

❁ Syedna Saabit bin Zahack ﷺ bayan karte hain: “Rasool Allah ﷺ ke ahd-e-mubaarak mein ek (1) shakhs ne “buwaana” naami muqaam par oont zibah karne ki nazr maani. Wo Nabi e Akram ﷺ ki khidmat mein haazir hua aur arz kiya: Maine “Buwaana” naami muqaam par oont zibah karne ki nazr maan li hai. Aap ﷺ ne poocha: Kya us jagah jaahiliyat ka koi asthaan tha, jiski ibaadat ki jaati ho? Sahaba Ikraam ne arz kiya: Nahi. Farmaya: Kya us jagah ahle jaahiliyyat ka koi mela lagta tha? Arz kiya: Nahi. Farmaya: Apni nazr poori kar le’n, Allah ki naa-farmaani mein koi nazr poori karna jaaez nahi”. (Abu Dawood: 3313; Al Mojam-ul-Kabeer-lit-Tabarani: V2 P75-76 sanad saheeh)

❁ Syedna Kardam bin Sufyan Saqafi ﷺ ne ye alfaaz bayan kiye hain:

هَلْ بِهَا وَثَنٌ أَوْ عِيْدٌ مِّنْ أَعْيَادِ الْجَاهِلِيَّةِ؟

(Abu Dawood: 3315 sanad hasan)

Kya us jagah koi buth ya koi jaahili mela tha?

❁ Ek (1) Sahabiya ne Rasool Allah ﷺ se arz kiya:

إِنِّيْ نَذَرْتُ أَنْ أَذْبَحَ بِمَكَانِ كَذَا وَكَذَا، مَكَانٌ كَانَ يَذْبَحُ فِيْهِ أَهْلُ الْجَاهِلِيَّةِ، قَالَ: لِصَنَمٍ؟ قَالَتْ: لَا، قَالَ: لِوَثَنٍ؟ قَالَتْ: لَا، قَالَ: أَوْفِيْ بِنَذْرِكِ.

(Abu Dawood: 3312 sanad hasan)

Maine falaa’n jagah par jaanwar zibah karne ki nazr maani hai. Us jagah ahle jaahiliyat jaanwar zibah karte the. Aap ﷺ ne poocha: Wo kisi buth ke liye zibah karte the? Arz kiya: Nahi. Farmaya: Kisi moorti ke liye zibah karte the? Arz kiya: Nahi. Us par Aap ﷺ ne farmaya: Apni nazr poori kar le’n.

Maaloom hua ke jin muqamaat par shirk aur kufr hota ho, wahaa’n jaaez nazr poori karna bhi mamnoo aur haram ho jaata hai. Balke shirk tak pohonchne ka zariya ban jaata hai. In ahadees mein kisi jagah nazr ko poora karne ke liye Nabi e Akram ﷺ ne do (2) sawaal pooche:

① Kya waha’n ghairullah ki ibaadat hoti hai?

② Kya waha'n mushriko'n ka saalaana akth[264] ya mela hota hai?

Dono sawaalo'n ka jawaab nafi mein milne par Aap ﷺ ne wahaa'n nazr poori karne ki ijaazat di. Agar ek (1) sawaal ka jawaab bhi isbaat[265] mein mil jaata, to ijaazat nahi milni thi, kyounke aisa karna Aap ﷺ ki zabaani Allah ki naa-farmaani hai. Kisi jagah nazr poori karne ke liye yehi nabawi zaabta aajb hi barqaraar hai.

Agar maan liya jaae ke baaz hazraat buzurgo'n ki qabro'n par jo nazr-o-niyaaz pesh karte hain, use buzurgo'n ke bajaae Allah hi ke naam karte hain, to aisa karna bhi haraam aur mamnoo hai, che-jaaeke unki niyyat hi ghairullah ki nazr-o-niyaaz ki ho.

Shaikh-ul-Islam Ibne Taimiya ؒ (728h) farmate hain: "Maaloom hua ke mushrikeen ki mela-gaaho'n aur unke asthaano'n par jaanwar zibah karna Allah Ta'ala ki naafarmaani hai". (Iqtida Siraat-al-Mustaqeem: V1 P495)

Nez farmate hain: "Jab mushrikeen ke mele ki jagah par jaanwar zibah karna mamnoo hai, to khaas unke mele mein jaanwar zibah karna kaise jaaez ho gaya?". (Iqtida Siraat-al-Mustaqeem: V1 P497)

Tambeeh Number ①

Naeemi Barailwi Saahab ne mazkooratul sadr hadees you'n zikr ki hai: "Mishkat, Baab-un-Nuzoor mein hai ke kisi ne nazr maani thi ke main buwaana muqaam mein oont zibah karunga, to farmaya gaya ke agar koi wahaa'n buth waghaira na ho to nazr poori karo". (Jaa-al-Haq: V1 P308)

Yaane hadees mein maujood mele ke alfaaz zikr hi nahi kiye. Inna lillahi wa inna ilaihi raajioon!

Tambeeh Number ②

[264] T: (اکٹھ) Togetherness [Urdupoint]
[265] T: Saabit karna, suboot pohonchaana, daleel dena [Rekhta]

Mufti Saahab ne ek (1) hadees you'n likhi hai: "Ek (1) shakhs ne nazr maani thi ke main bait-ul-muqaddas mein chiragh ke liye tel bhejunga, Huzoor ﷺ ne farmaya ke us nazr ko poora karo". (Jaa-al-Haq: V1 P307-308)

Lekin ye riwayat zakheera-e-hadees mein maujood nahi. Mufti Saahab to ab duniya mein rahe nahi ke unse pooche'n, unke halqa-e-ahbaab se albatta guzaarish ki jaati hai ke ye hadees kahan hai? Agar mile to muttala keejiyega.

Aakhir mein ek (1) guzaarish ba-sad-e-ehteraam[266] kiya chaahte hain ke taqarrub-e-Ilaahi ke liye qabro'n par nazr-o-niyaaz ko jaaez qaraar dene se qabr-parasti jaisi bohot si kharabiyaa'n janam le sakti hain. Jin ki misaale'n hamare muaashare mein jaa-ba-jaa mil jaaengi. Lehaza al-hazr!

Nazr Ki Lughawi, Urfi Aur Sharai Taqseem:

Mufti Ahmad Yar Naeemi Saahab likhte hain: "Mishkat: Baab Manaaqib-e-Umar mein hai ke baaz biwiyo'n ne nazr maani thi ke agar Huzoor ﷺ jung-e-uhud se ba-khairiyat waapas aae to main aap ke saamne daf bajaungi. Ye nazr bhi urfi thi, na ke sharai, yaane huzoor ki khidmat mein khushi ka nazraana. Gharz-yeke lafz-e-nazr ke do (2) maane hain: Lughawi aur Sharai. Lughawi maane se nazr buzurgaan-e-deen ke liye jaaez hai, ba-maane nazraana. Jaise tawaaf ke do (2) maane hain: Lughawi maane uske paas ghoomna aur sharai Rab-e-Ta'ala farmata hai:"

Puraane ghar ka tawaaf kare'n. وَ لْيَطَّوَّفُوْا بِالْبَيْتِ الْعَتِيْقِ.

Yahan tawaaf, sharai maane mein hai aur farmata hai:

[266] T: Ehteraam ke saath [RSB]

Wo Jahannum ke darmiyaan aur sakht garam khaulate paani ke darmiyaan chakkar lagaaenge.[267]

يَطُوْفُوْنَ بَيْنَهَا وَ بَيْنَ حَمِيْمٍ اٰنٍ.
(Jaa-al-Haq: V1 P308)

Is hadees mein kisi siyaah rang ki laundi ki taraf se ye nazr maanne ka zikr hai, lekin Naeemi Saahab ne iska tarjuma “baaz biwiyo’n” kar diya hai. Is hadees ke alfaaz “بعْض مَغَازِيْهِ” ka tarjuma “jung-e-uhud” karna bhi ghalat hai.

Ye riwayat Sunan Tirmizi, Musnad Ahmad waghaira mein aati hai.

Ise zikr karke Imam Bayhaqi ؒ (458h) farmate hain: “Nabi-e-Kareem ﷺ ne is nazr ko poora karne ki ijaazat is liye di ke ye ek (1) jaaez kaam tha. Isse maqsood Rasool Allah ﷺ ki jeet aur saheeh-o-salaamat waapsi par khushi ka izhaar tha. Ye nazr poori karna agarche zaroori nahi tha, lekin aap ne use poora karne ki ijaazat dedi”. (Sunan Sughra: ت 3209; Sunan Kubra lil Bayhaqi: V10 P77)

Shar-an jaaez nazr ko lughawi nazr qaraar de kar naa-jaaez aur haraam ko jaaez qaraar dena zulm hai.

Hadees ke baare mein mohaddiseen ka faham motabar hai. Sahabiya ka maqsad ye tha ke jab Nabi e Akram ﷺ saheeh-o-salaamat aur muzaffar-o-mansoor waapas laute’nge, to main Allah Ta’ala ki us nemat-e-jalila par Nabi e Akram ﷺ saheeh-o-salaamat aur muzaffar-o-mansoor waapas lautenge, to main Allah Ta’ala ki us nemat-e-jalila par Nabi ﷺ ke saamne daff bajaa kar khushi ka izhaar karungi. Iska AuliyaAllah ke naam ki nazr-o-niyaaz aur mannat se kya taalluq? Is hadees se “Huzoor ki khidmat mein khushi ka nazraana” saabit karna kotaah-fehmi[268] ke siwa kuch nahi.

[267] T: Urdu pdf mein tarjuma nahi tha, ye tarjuma Ahsan-ul-Kalaam se liya gaya hai. [RSB]

[268] T: (کوتاہ فَہْمی) Kam aqli, kam aql hona, naadaan, naa-samajh [Rekhta]

Agar tawaaf ko lughawi-o-sharai mein taqseem karenge, to kal-kalaa'n[269] lughawi rukoo, lughawi sajda, lughawi namaz, aur hajj bhi makhlooq-e-khuda ke haatho'n takhleeq ho jaaega. Daleel wohi hogi, jo lughawi tawaaf ke liye di jaati hai.

Mumtaz Ahle Hadees Aalim, Khwaja Muhammad Qasim (1997ce) farmate hain: "Mufti Saahab ka ye istidlal tab durust ho sakta hai, agar awwalan wo ye saabit kar de'n ke zinda ya murda auliya ikram ki qabro'n ka tawaaf lughawi maano'n mein jaaez hai ya lughawi maano'n mein unhe'n sajda jaaez hai. Mufti Saahab ne lughawi-lughawi ki rat lagaa rakhi hai. Barailwiyo'n ko chaahiye ke apne awaam ko batla de'n ke unke mazhab ka saara taana-baana lughawi hai, sharai nahi. Ibaadaat aur sharai istilahaat ko lughawi maane pehna kar ghairullah ke liye jaaez kar dene ko mazhabi takhreeb-kaari ke siwa aur kya kaha jaa sakta hai? Ye deen ki khidmat nahi, hinduaana saazish hai". (Maaraka Haq-o-Baatil: P635)

Allama Ghulam Rasool Saeedi Barailwi Saahab likhte hain: "Baaz log ye kehte hain ke agar koi shakhs kisi haajat ke waqt AuliyaAllah ki nazr is tarah maane: 'Aye daata! Agar toone meri ye haajat poori kardi, to main tere liye ek (1) bakra pesh karunga', to ye nazr jaaez hai, kyounke ye nazr lughawi hai aur jo nazr ghairullah ki haraam hai wo nazr-e-fiqhi ya nazr-e-sharai hai aur nazr-e-lughawi aur nazr-e-sharai mein-un-logo'n ke nazdeek sirf ye farq hai ke nazr-e-sharai mein Allah ki nazr maani jaati hai aur nazr-e-lughawi mein AuliyaAllah ki nazr maani jaati hai. Lekin ye kehna saheeh nahi hai, kyounke is tarah ghairullah ke liye sajda, tawaaf, roza aur deegar ibaadaat bhi jaaez ho jaaengi. Masalan koi shakhs kisi wali ko sajda karega aur kahega ke ye lughawi sajda hai, koi shakhs kisi wali ki qabr ka tawaaf karega aur kahega ke ye lughawi tawaaf hai, aur koi shakhs kisi wali ke liye roze rakhega aur kahega ke ye lughawi roza hai aur isi tarah lughat ke sahaare ghairullah ke liye tamaam ibaadaat ka darwaza khul jaaega. Kyounke jis tarah nazr bil-

[269] T: (کَل کَلاں) Aane waala kal, tomorrow [RSB]

ittifaaq ibaadat hai, lekin lughawi nazr ghairullah ke liye shar-an maani jaa sakti hai, to usi tarah ghairullah ke liye lughawi namaz padhi jaa sakti hai, ghairullah ke liye lughawi roze rakhe jaa sakta hain aur lughawi hajj kiye jaa sakte hain. A'laa haazal qiyaas!" (Sharah Saheeh Muslim: V4 P541-542)

Ajeeb-o-Ghareeb Istidlaal:

Mufti Naeemi Saahab likhte hain: "Dekho! Ghairullah ki qasam khaana shar-an manaa hai aur khud Quran-e-Kareem aur Nabi ﷺ ne ghairullah ki qasme'n khaaee'n"

وَ التِّيْنِ وَ الزَّيْتُوْنِ، وَ طُوْرِ سِيْنِيْنَ.

Qasam hai anjeer aur zaitoon ki,
aur toor e seena ki.[270]

Waghira, aur Huzoor ﷺ ne farmaya: "أَفْلَحَ، وَأَبِيْهِ" (Uske baap ki qasam! Wo kamiyaab ho gaya). Matlab yehi hai ke sharai qasam jis par ahkaam-e-qasam, kaffaara waghaira jaari ho, wo khuda ke siwa kisi ki na khaai jaawe, magar lughawi qasam jo mahez taakeed-e-kalaam ke liye ho, wo jaaez hai. Yehi nazr ka haal hai. (Jaa-al-Haq: V1 P307)

Allama Saeedi Barailwi Saahab iska jawaab dete hain: "Ye daleel mutaaddid wujooh se saheeh nahi hai, pehli wajah ye hai ke choonke ghairullah ke liye qasam ka zikr Quran-o-Hadees mein aagaya, is liye us mein taaweel ki zaroorat hai aur ghairullah ke liye nazr maanne ka zikr Quran-o-Hadees mein nahi hai. Is liye usko taaweel aur ghairullah ke liye jaaez karne ki kya zaroorat hai?" (Sharah Saheeh Muslim: V4 P542)

[270] T: Urdu pdf mein tarjuma nahi tha, ye tarjuma Ahsan-ul-Kalam se liya gaya hai. [RSB]

Qabr Parasti

Aslaaf-parasti hi buth-parasti hai, duniya mein shirk Ambiya, Auliya, aur Sulaha ki mohabbat-o-taazeem mein ghuloo ke baais phaela.

Allama Ahmad Raza Khan Barailwi Saahab (1921ce) "Buth-parasti ka aaghaaz taazeem se hua" ke unwaan se likhte hain:

"Duniya mein buth-parasti ki ibtida you'n hui ke saaliheen ki mohabbat mein unki tasweere'n bana kar gharo'n aur masjido'n mein tabarrukan rakhee'n aur unse lazzat-e-ibaadat ki taaeed smajhi, shuda-shuda[271] wohi maabood ho gaee'n" (Saheeh Bukhari: 4920; Saheeh Muslim) [Saheeh Muslim mein ye riwayat nahi hai. Az naaqil[272]] Mein Abdullah bin Abbas ﷺ se aayat-e-karima:

وَ قَالُوْا لَا تَذَرُنَّ اٰلِهَتَكُمْ وَ لَا تَذَرُنَّ وَدًّا وَّ لَا سُوَاعًا ۙ وَّ لَا يَغُوْثَ وَ يَعُوْقَ وَ نَسْرًا.

(Surah Nuh: 23)

Kaafiro'n ne kaha ke hargiz apne khudaao'n ko na chodo aur wad, sawaa', yaghoos, yaooq aur nasr ko bhi na chodo.

Ki tafseer mein hai: "Hazrat Ibne Abbas ﷺ ne farmaya: Ye Nuh ﷺ ki qaum ke nek aur paarsa logo'n ke naam hain, jab wo wafaat paa chuke, to shaitan ne baad waalo'n ke dilo'n mein waswasa daala ke jahaa'n ye log baith-te the, waheen-un-majaalis mein unhe'n nasb kar do (yaane qarina[273] se unhe'n khada kar do) aur jo naam unke (zindagi mein) the, wohi naam rakh do, to logo'n ne (jahaalat se) aisa hi kiya, phir kuch arsa unki ibaadat na hui, yaha'n tak ke jab wo taazeem karne waale log mar gae, aur ilm mit gaya (aur har taraf jahaalat phael gai) to phir unki ibaadat shuru ho gai". (Fataawa Rizwiya: V24 P573)

Haafiz Ibne Hajar ﷺ (852h) farmate hain: "Nek logo'n (ki taazeem) ka qissa hi qaum-e-Nuh ke-un-butho'n ki ibaadat karne ka nuqta-e-aaghaaz tha, phir baad waale unke peeche lag gae". (Fathul Baari: V8 P669)

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[271] T: Rafta-rafta, aahista-aahista [FL]

[272] T: Ghulam Mustafa Zaheer

[273] T: (قَرِينَہ) Alaamat, saliqa, tarteeb [Rekhta]

Laat-o-Uzza nek buzurg the, marne ke baad unki ibaadat shuru ho gai, unke naamo'n par butho'n ke naam rakh liye gae. Barre-sagheer paak-o-hind mein bhi kuch younhi hua ke buzurgo'n ki mohabbat-o-taazeem mein is qadr ghuloo se kaam liya gaya ke jis tarah hinduo'n ne apne buzurgo'n ke naamo'n par buth ghad liye. Masalan: Raam Chandar, Hanumaan, Krishn, Paarbati sena aur Gautham Budh waghaira, usi tarah musalmano ne apne buzurgo'n ki qabro'n par qubbe sajaa kar unki ibaadat shuru kardi.

Haafiz Ibne Hajar (852h) farmate hain: "(Qaum-e-Nuh ki paerawi mein) Ye naam Hindustan mein bhi wuqoo-pazeer hue, hindustaniyo'n ne bhi apne buzurgo'n aur maqbaro'n ke naam qaum-e-Nuh ki tarah rakh liye". (Fathul Baari: V8 P668)

Buzurgo'n ki taazeem mein ghuloo ke hawaala se chand misaale'n mulaahaza ho'n:

① Ahmad Raza Khan Barailwi Saahab likhte hain: "Auliya baad intiqaal bhi duniya mein tasarruf farmate aur mushkile'n hal karte hain". (Al Aman wal Aala: P36)

② Nez kehte hain: "Mazaraat Auliya-e-Ikraam ke paas unki rooh mubaarak ki taazeem ke liye chiraagh jalaana bila-shubha jaaez-o-mustahsan hai". (Fataawa Afriqa: P73)

③ Mufti Ahmad Yar Khan Naeemi Barailwi Saahab (1971h) likhte hain: "Isse maaloom hua ke agar huzoor ghaus-e-paak ne 12 baras ki doobi hui baaraat ko zinda farmaya ho, to koi muzaaiqa nahi. Us dulha ki qabr Gujrat, Punjab mein hai, uska naam Kabiruddin hai aur Shah-doolha ke naam se mashoor hain. Huzoor Ghaus-e-Paak ke khalifa hain, unki qabr shareef ziyaarat-gaah khaas-o-aam hai, unki umar che (6) baras hui". (Tafseer Noor-ul-Irfan: P88 Surah Aale Imran: tahat aayat 49)

④ Ahmad Raza Khan Barailwi Saahab likhte hain: "Hazrat Syed Abdul Wahaab akaabir auliya ikraam mein se hain, Hazrat Sayyadi Ahmad Badawi Kabeer ke mazaar par bohot bada hujoom aur mela hota tha,

us majma' mein chale aate the, ek (1) taajir ki kaneez par nigaah padi, fauran nigaah pher li, khair nigaah to aap ne pher li, magar wo aapko pasand aai. Jab mazaar shareef par haazir hue, irshad farmaya: Abdul Wahaab wo kaneez pasand hai? Arz ki: Haa'n! Apne shaikh se koi baat chupaana na chaahiye. Irshad farmaya: Accha, ham ne tumko wo kaneez hiba ki. Ab aap sukoot mein hain ke kaneez to us taajir ki hai aur huzoor hiba kar farmate hain. Ma'-an[274] wo taajir haazir hua aur usne wo kaneez mazaar-e-aqdas ki nazr ki, khaadim ko irshad hua, unho'n ne aap ko nazr kardi. Irshad farmaya: Abdul Wahaab, ab der kaaheki, falaa'n hujra mein le jaao aur apni haajat poori karo…".(Malfuzaat Ahmad Raza Khan: Hissa 3 P307)

Ham ye bata rahe the ke buzurgo'n ki shaan had se badhana qabr-parasti ka baais bana.

❁ Syeda Ayesha ؓ bayan karti hain ke Nabi-e-Kareem ﷺ bimaar hue, to Aap ﷺ ki kisi zauja ne girja ka tazkira kiya, jise unho'n ne sarzameen-e-habsha mein dekha tha. Us girja ka naam "Mariya" tha. Syeda Umme Salama, ؓ aur Syeda Umme Habiba ؓ sarzameen-e-habsha gai thee'n, unho'n ne uske husn aur us mein rakhi hui tasweero'n ka zikr kiya. Aap ﷺ ne sar uthaaya aur farmaya:

أُوْلٰئِكِ إِذَا مَاتَ مِنْهُمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلٰى قَبْرِهِ مَسْجِدًا، ثُمَّ صَوَّرُوْا فِيْهِ تِلْكَ الصُّوَرَةَ أُوْلٰئِكِ شِرَارُ الْخَلْقِ عِنْدَ اللّٰهِ.

(Saheeh Bukhari: 1341; Saheeh Muslim: 528)

Yehi wo log hain ke jab-un-mein koi nek aadmi faut ho jaata to wo uski qabr ko ibaadat-gaah bana lete, phir us mein unki tasweere'n banate, ye Allah Ta'ala ke nazdeek badtareen makhlooq hain.

❁ Allama Mulla Ali Qaari Hanafi ؒ (1014h) hadees ki sharah mein farmate hain: "Muraad ye hai ke wo (naadaan) log ahle kitab the, ya yahood-o-nasaara mein se ek (1) giroh tha, jab-un-mein se koi nek

[274] T: (مَعاً) Fauran, usi waqt [Rekhta]

aadmi, yaane koi nabi ya wali faut ho jaata to wo uski qabr par masjid bana lete. Yaane ma'bad[275] qaaem karte aur uska naam kanisa rakhte the, phir us mein nek logo'n ki tasweere'n bana kar rakhte, taake unki yaad aati rahe aur unke zariye ibaadat mein raghbat paeda ho. Phir unke baad waale log aae, to shaitan ne unke liye pehlo'n ke naam muzaiyyan[276] kar diye aur unse kaha ke tumhare aslaaf tasweero'n k parastish kiya karte the, to ye log unki ibaadat karne lag gae". (Mirqaat-ul-Mafateeh: V7 P2558)

Buzurgo'n ki had-darja taazeem unke marne ke baad unki tasweere'n banane ka baais bani, ek (1) arsa guzar jaane ke baad unki qabr-parasti shuru ho gai, ek (1) waqt ke baad unke buth ghade gae.

Maaloom hua ke qabr-parasti hi buth-parasti hai, shuru se lekar ab tak insaano mein shirki isi tariqa se phaela.

Tambeeh-e-Baleegh:

Baaz ye kehte hain ke ab ummat mein shirk nahi aasakta, lehaza ummat ka koi fard mushrik ho hi nahi sakta, iske suboot par wo ye hadees pesh karte hain.

❁ Syedna Uqba bin Aamir ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

إِنِّيْ وَاللّٰهِ! مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوْا بَعْدِيْ.
(Saheeh Bukhari: 1344; Saheeh Muslim:2296)

Allah ki qasam! Main isse be-khauf ho gaya hoo'n ke aap mere baad se shirk karenge.

① Ye Gumraahi par mabni nazariya hai. Aslaaf-e-ummat mein se koi bhi iska qaail nahi, kisi musalman ne is hadees se ye masla saabit nahi kiya ke ab ummat mein shirk nahi aasakta. Dar-asal ye buth-parasti ki hausla-afzaai hai aur hadee ki maanawi tehreef hai aur musalmano ke ijmaai nazariya ki khilaafwarzi hai.

[275] T: (مَعْبَد) Ibaadat karne ki jagah, ziyaarat-gaah [Rekhta]
[276] T: Sajaaya hua [FL]

② Hadees mein ye khitab Sahaba Ikraam ﷺ ko hai, fil-waaqe aisa ho ke Sahaba Ikraam ﷺ ne Nabi e Akram ﷺ ke baad shirk nahi kiya, lehaza Aap ﷺ ka ye farman bar-haq hai.

③ Is hadees ka ye matlab bhi ho sakta hai ke mujhe saari ki saari ummat ke mushrik ho jaane ka dar nahi, kyounke Aap ﷺ se saabit hai ke baaz giroh shirk mein mubtala ho jaaenge.

❁ Syedna Saubaan ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

لَا تَقُوْمُ الْسَّاعَةُ حَتّٰى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِيْ بِالْمُشْرِكِيْنَ، وَحَتّٰى تَعْبُدَ قَبَائِلُ مِنْ أُمَّتِيْ الْأَوْثَانَ.

(Musnad Ahmad: V5 P278; Abu Dawood: 4252; Tirmizi: 2129; Ibne Majah: 2952 sanad saheeh)

Us waqt tak qiyaamat qaaem nahi hogi, jab tak meri ummat ke baaz qabaail mushriko'n se mil na jaae'n aur jab tak meri ummat ke baaz qabile butho'n ki pooja na karne lage'n.

Is hadees ko Imam Tirmizi ﷺ ne "saheeh" kaha hai.

❁ Syedna Abu Huraira ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

لَا تَقُوْمُ الْسَّاعَةُ حَتّٰى تَضْطَرِبَ أَلَيَاتُ نِسَاءِ دَوْسٍ عَلٰى ذِيْ الْخَلَصَةِ.

(Saheeh Bukhari: 7116; Saheeh Muslim: 2906)

Us waqt tak qiyaamat qaaem na hogi, jab tak dos qabila ki aurto'n ki sure'ne'n dhul-khalisa (buth) ke ird-gird chakkar na lagaae'ngi.

❁ Imam Bukhari ﷺ ne is hadees par you'n baab qaaem kiya hai:

بَابٌ تَغْيِيْرُ الْزَّمَانِ حَتّٰى تُعْبَدَ الْأَوْثَانِ.

Zamaana is qadr badal jaaega ke butho'n ki pooja shuru ho jaaegi.

Saabit hua ke Ummat-e-Muhammadiya ﷺ mein bhi shirk hoga.

Mazkoora hadees ke mutaalliq ahle ilm ki aara mulaahaza farmae'n:

① Haafiz Ibne Hajar ؒ (852h) farmate hain: “Muraad ye hai ke main aap sab par shirk ka khauf nahi karta, kyounke (Aap ﷺ ke baad aap ki ummat ke) baaz afraad se shirk ka sudoor hua hai”. (Fathul Baari: V3 P211)

② Haafiz Ibne Iraqi ؒ (826h) farmate hain: “Yaane aap sab mil kar shirk par jamaa nahi ho jaaenge, agarche musalmano mein se baaz log is mein mubtala ho chuke hain”. (Tara hut Tathreeb: V4 P301)

③ Allama Aeni Hanafi ؒ (855h) farmate hain: “Iske maane ye hain ke main aap sabke shirk mein waaqe hone se nahi darta, kyounke baaz se shirk sarzad ho chuka hai”. (Umdatul Qaari: V12 P491)

④ Allama Mulla Ali Qaari ؒ (1014h) farmate hain: “Iske maane ye hai ke main aap sabke shirk mein padne se nahi darta, kyounke baaz se shirk waaqe ho gaya hai”. (Mirqaat-ul-Mafaateeh: V9 P3845)

Apne mauzoo ki taraf aate hain ke buzurgo’n ki taazeem buth-parasti ka baais bani hai.

Allama Mulla Ali Qaari ؒ (1014h) farmate hain: “(Aye Allah!) Meri qabr ko buth ki tarah na bana dena ke jis tarah log butho’n ki taazeem karte aur baar-baar unki ziyaarat karte hain aur sajdo’n mein uski taraf tawajjo karte hain, jaisa ke ab ham baaz mazaraat ke mutaalliq sunte aur dekhte hain”. (Mirqaat-ul-Mafaateeh: V2 P458)

Haafiz Ibne Abdul Bar ؒ (463h) farmate hain: ““Wathan” (وثن) buth ko kehte hain aur buth sone ya chaandi waghaira ki moorti hoti hai, isi tarah har wo cheez jiski Allah Ta’ala ke alaawa pooja ki jaae, wo buth ho ya koi aur cheez use “wathan” kaha jaata hai. Arab log butho’n ki taraf mu’n karke namaze’n adaa karte aur unki ibaadat karte the. Allah ke Rasool ﷺ ne is baat se dar mehsoos kiya ke unki ummat usi tarah na karne lage, jis tarah pehli ummato’n ne kiya tha, wo you’n karte the ke jab unka koi nabi faut ho jaata to wo uski qabr par wohi kaam karte the, jis tarah buth-parast apne butho’n ke saath karte hain, is liye Nabi-e-Kareem ﷺ ne farmaya: “Aye Allah! Meri qabr ko buth na banaa

dena". Keu ski taraf namaz padhi jaae, sajde kiye jaae'n aur uski ibaadat ki jaae. Jin logo'n ne aisa kiya tha, un par Allah Ta'ala ka sakht ghazab hua. Allah ke Rasool ﷺ apne sahaba aur baaqi ummat ko-un-logo'n ki buri kartooto'n se bachne ka hukm dete the, jinho'n ne apne ambiya ki qabro'n ki taraf mu'n karke namaze'n padhee'n aur-un-qabro'n ko qibla aur masjid bana liya. Jaisa ke buth-parasto'n ne apne-un-butho'n ke saath ye muaamal kiya tha, jinko wo sajda karte the, aur jinki wo taazeem karte the, yehi shirk-e-akbar hai. Nabi e Akram ﷺ ummat ko-un-kaamo'n mein Allah Ta'ala ki naaraazi, ghazab ki khabar de rahe hain aur bata rahe hain ke ye kaam aise hain ke jin ko Aap ﷺ pasand nahi karte, is dar se ke kahee'n wo saabiqa ummato'n ke naqs-e-qadam par hi na chal nikle'n". (At Tamheed: V5 P45)

❁ Syedna Jundub bin Abdullah Bajali ؓ bayan karte hain ke maine Nabi-e-Kareem ﷺ ko wafaat se paanch (5) din pehle farmate hue suna:

أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوْا يَتَّخِذُوْنَ قُبُوْرَ أَنْبِيَائِهِمْ وَصَالِحِيْهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوْا الْقُبُوْرَ مَسَاجِدَ، إِنِّيْ أَنْهَاكُمْ عَنْ ذٰلِكَ.
(Saheeh Muslim: 532)

Khabardaar! Aap se pehle waalo'n ne ambiya aur saaliheen ki qabro'n ko ibaadat-gaah bana liya, aap qabro'n ko sajda-gaah na banana, main aapko isse manaa karta hoo'n.

❁ Abdullah bin Abbas ؓ aur Ayesha ؓ bayan karti hain ke Nabi-e-Kareem ﷺ ne marz-e-maut mein farmaya:

لَعَنَ اللّٰهُ الْيَهُوْدَ وَالنَّصَارٰى، اتَّخَذُوْا قُبُوْرَ أَنْبِيَائِهِمْ مَسْجِدًا.
(Saheeh Bukhari: 1330; Saheeh Muslim: 529)

Allah Ta'ala yahood-o-nasaara par laanat farmaae, unho'n ne nabiyyo'n ki qabre'n ibaadat-gaahe'n banali thee'n.

❁ Haafiz Ibne Hajar ؒ (852h) farmate hain: "Goya ke Nabi-e-Kareem ﷺ jaan chuke the ke aap is duniya se kooch karne waale hain, to Aap ﷺ ko apni qabr ki taazeem ka khauf paeda hua, jaisa ke pehle log karte the, chunache Aap ﷺ ne yahood-o-nasaara par laanat ki, ye ishaara

karne ke liye ke jo shakhs unki tarah ka kaam karega, wo mazmoom[277] hoga". (Fathul Baari: V1 P532)

Is hadees ki sharah mein ahle ilm farmate hain: "Bila-shubha (qabro'n ko sajda-gaah) banana) bit-tadreej[278] butho'n ki ibaadat ki tarah ban jaaega". (Al Kawaakib-ad-Durri: V21 P71; Al Laame' us Sabeeh: V3 P198; Umdatul Qaari: V22 P2; Sharah-al-Qastalaani: V8 P432)

Syedna Abu Huraira ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

لَا تَجْعَلُوْا بُيُوْتَكُمْ قُبُوْرًا، وَلَا تَجْعَلُوْا قَبْرِيْ عِيْدًا، وَصَلُّوْا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِيْ حَيْثُ كُنْتُمْ.

(Musnad Ahmad: V2 P367 H8790; Abu Dawood: 2042 wal lafza lahu sanad hasan)

Apne gharo'n ko qabrastan mat banaae'n, na hi meri qabr ko mela banana, mujh par durood padhe'n aap jahaa'n bhi honge, durood mujh tak pohonchta rahega.

Haafiz Nawavi ﷺ (Al Azkaar: P106; Khulaasatul Ahkaam: V1 P440) aur Haafiz Ibne Hajar (Fathul Baari: V6 P488) ne iski sanad ko "saheeh" qaraar diya hai.

Shaikh-ul-Islam Ibne Taimiya ﷺ farmate hain: "Iski sanad hasan hai, iske tamaam raawi mashoor siqa hain". (Iqtida Siraat-al-Mustaqeem: V2 P654)

Allama Abdul Rauf Munaawi ﷺ (1031h) farmate hain: "Iske maane ye hain ke Nabi-e-Kareem ﷺ ki qabr ki ziyaarat ke liye ijtima manaa hai, jaisa ke eid ke liye ijtima hota hai, ya to mashaqqat ko khatam karne ke liye ya phir taazeem mein ghuloo ko naa-pasand karte hue". (Faiz-ul-Qadeer: V4 P199; Aun-al-Maabood lil Azimabadi: V6 P23)

Allama Taibi ﷺ (743h) farmate hain: "Nabi-e-Kareem ﷺ ne logo'n ko apni qabr par is tarah jamaa hone se manaa farmaya, jis tarah ke eid ke mauqa par saer-o-tafreeh aur zeenat ke saath jamaa hua jaata hai. Yahood-o-nasaara apne ambiya ki qabro'n par aisa karte the, is cheez

[277] T: (مَذمُوم) Bura, kharaam, mazammat kiya gaya [Rekhta]
[278] T: (بَتَدْرِيْج) Thoda-thoda karke, rafta-rafta, darja ba-darja, aahista-aahista [Urduinc]

ne unko ghaafil aur sakht dil bana diya. Buth-parasto'n ki ek (1) aadat ye thi ke wo apne murdo'n ki taazeem karte rahe, hatta ke unho'n ne unko buth bana liya, isi taraf farman-e-nabawi mein ishaara hai ke aye Allah! Meri qabr ko buth na banaa dena ke unki ibaadat ki jaae, is mumaaniat se maqsood is naa-pasandidgi ka izhaar hai ke log aap ki qabr ke baare mein had-darja ghuloo na karne lage'n, isi liye farmaya ke-un-logo'n par Allah Ta'ala ka sakht ghazab hua, jinho'n ne apne ambiya ki qabro'n ko masaajid bana liya". (Sharah-at-Taibi: V3 P1043; Mirqaat-ul-Mafateeh lil Mulla Ali Qaari: V3 P14)

Aaj bhi log qabro'n mein madfoon auliya-o-sulaha ko sajda karte hain, unko data, dastageer, faryaad-ras, ghaus-e-aazam, ghareeb nawaaz, waghaira ke naamo'n se pukaarte hain. Unse madad talab karte hain, unke naam par nazr-o-niyaaz dete hain, deghe'n pakaate hain, chadhaawa aur doli chadhaate hain, unke naam par jaanwar zibah karte hain, baccho'n ke sar par unke naam ki choti rakhte hain, kade pehente hain, doodh ki sabeele'n lagaate hain, khaana taqseem karte hain, unki qabr ke saamne taaziman khade ho jaate hain, mujaawari ikhtiyaar karte hain, unko nafaa-o-nuqsaan ka maalik aur sahib-e-tasarruf samajhte hain, door ya nazdeek se unko pukaarte aur mushkil mein unke naam ki duhaai dete hain, aulaad aur haajaat talab karte hain, unko rozi-rasaa'n aur izzat-o-zillat ka maalik samajhte hain, unse shifa ki ummeed rakhte hain, pareshani, dukh, aur takleef mein unse shikayat karte hain, unki qabr ka tawaaf, chilla-kashi aur muraaqabe karte hain. Ye bhi kehte hain ke agar nazraana pesh na kiya, to karobaar mein nuqsaan aur muqaddame mein shikast ho sakti hai. Husool-e-barkat ke liye qabr ke saath jism ragadte hain, saaheb-e-qabr ki aqeedat mein nange paao'n chal kar haazri dete hain, gharo'n, dukaano'n aur factriyo'n mein unki tasaweer aaweza'n karte hain, unki qabr ko taryaaq-e-mujarrab ka naam dete hain.

In shirkiya aqaaed-o-aamaal-e-saiyyia[279] ke saath-saath bidaat, khurafaat, hafwaat[280], beesiyo'n moharramaat, aur munkiraat ne janam liya hai. Masalan auliya-o-saaliheen ki qabro'n ko pukhta karna, makhsoos rang ke qubbe aur gumbad banana, unke wasila se dua karna, qabr ki mitti ko khaak-e-shifa aur pattharo'n ko mutabarrik aur naafe' samajhna, qabr ko khilaaf-e-shara'[281] buland karna, usko choona-gach karna, us par katba lagaana, aur khema gaadna, shirkiya ashaar aur marsiye[282] likhna, qabr ke ird-gird faseel qaaem karna, qabr ke qurb mein masjid taameer karna, qabr par ghilaaf aur chaadare'n chadhaana, agarbattiyaa'n jalaana, mombattiyaa'n aur chiraagh raushan karna, barqi pankhe chalaana, khushboo chidakna, phool daalna, jhande gaadna, qabr ki taazeem mein ulte paao'n chalna, uski taraf peeth na karna, qabr ko choomna aur uska bosa lena, uski taraf safar ka qasd karna, zikr ki majaalis-o-mahaafil, shab-bedaari, ijtimaai nawaafil, ijtimaai quran-khwaani, aur faatiha-khwaani ka ehtemaam karna, buzurgo'n ke baare mein jhoote qisse, kahaniyaa'n, jhooti karamaat, aur riwayaat bayan karna aur buzurgo'n ki rooho'n ko haazir-o-naazir samajhna waghaira…

Aslaaf-parasti hi dar-asl asnaam-parasti hai. Duniya mein shirk auliya-o-sulaha ki mohabbat-o-taazeem mein ghuloo ke baais phaela.

Allama Fakhr Raazi ﷺ (606h) farmate hain: "Mushrikeen ne apne ambiya-e-ikraam aur akabireen ki shakl-o-soorat par buth aur moortiyaa'n banali thee'n. Unka etiqaad tha ke jab wo-un-moortiyo'n ki ibaadat karte hain to ye buzurg Allah Ta'ala ke yahaa'n unki sifaarish karte hain. Is daur mein is shirk ki soorat ye hai ke bohot se log apne akaabir ki qabro'n ki taazeem mein masroof hain, unka etiqaad hai ke

[279] T: Bure aur ghalat aqaaid-o-aamaal [RSB]
[280] T: (بَفْوات) Bakwaas, behooda aur ghaleez baate'n [Rekhta]
[281] T: (خِلافِ شَرَع) Qanoon e Muhammadi ke khilaaf, shariyat ke bar-aks [Rekhta]
[282] T: (مَرثِیَہ) Wo nazm ya ashaar jis mein kisi shakhs ki wafaat ya shahaadat ka haal ya uske saath ki musibato'n ka zikr ho [Rekhta]

unki qabro'n ki taazeem karne ki wajah se wo akaabri Allah ke yahaa'n unke sifaarishi banenge". (Tafseer ar Raazi: V17 P227)

Quran-o-Hadees mein qabr-parasti ke jawaaz par koi daleel nahi. Iske bar-aks qabr-parasti ki waazeh mazammat aai hai. Ye quboori fitna-e-shirk ki tamaam soorato'n aur haalato'n par haawi hai. Ghairullah se istimdaad, istiaanat, aur istighaasa, makhlooq ke naam par nazr-o-niyaaz aur usse ummeede'n waabasta karna qabr-parasti ka hi shaakhasaana[283] hai.

Quran-e-Kareem ne ahle fikr-o-nazr ko in alfaaz mein daawat-e-tauheed di hai:

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ ۚ لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِى السَّمٰوٰتِ وَ لَا فِى الْاَرْضِ وَ مَا لَهُمْ فِيْهِمَا مِنْ شِرْكٍ وَّ مَا لَهٗ مِنْهُمْ مِّنْ ظَهِيْرٍ ، وَ لَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهٗٓ اِلَّا لِمَنْ اَذِنَ لَهٗ.

(Surah Saba: 22-23)

(Aye Nabi) Keh deejiye! Tum-un-logo'n ko pukaaro jin ko tum Allah ke siwa (maabood) samajhte ho. Wo to aasmaan-o-zameen mein ek (1) zarre ke bhi maalik nahi, na unka aasmaan-o-zameen mein koi hissa hai na-un-mein se koi Allah Ta'ala ka muaawin hai, na Allah ke yahaa'n ko sifaarish faaeda deti hai, haa'n jis shakhs ke liye wo khud ijaazat de.

Allama Ibne Qaiyyim (751h) is aayat ke tahat farmate hain: "Aap ghaur kare'n ke is aayat ne mushrikeen ka kis tarah naatiqa[284] band kiya hai. Unke shirk mein daakhil hone ke darwaazo'n ko kis qadr pukhtagi aur umdagi se band kiya hai. Koi ibaadat karne waala apne maabood se isi liye taalluq rakhta hai ke use usse kisi faaede ki ummeed hoti hai. Agar maabood se kisi faaede ki tawaqqo na ho to ibaadat karne waale ka dil maabood se nahi lagta. Tab zaroori hai ke

[283] T: (شاخْسانَہ) Ajeeb-o-ghareeb baat, anokha kaam [Rekhta]
[284] T: (ناطِقَہ) Bolne ki salaahiyat, goyaai [Rekhta]

maabood ya to-un-asbaab ka maalik ho jin se ibaadat-guzaar ko faaeda ho, ya maabood-un-asbaab ke maalik ka saajhi aur hissadaar, ya uska muaawin[285] ya wazeer-o-musheer ho, ya maalik-e-asbaab ki Nazar mein is qadr jaah ojalaal ka haamil ho ke wo uski sifaarish ko radd na kar sake. Jab ye chaaro'n umoor har tarah se baatil hain to shirk ke asbaab ki bhi nafi ho gai aur uski buniyaade'n ukhad gaee'n. Allah Subhanahu wa Ta'ala ne mushrikeen ke maaboodo'n ke baare mein aasmaan-o-zameen ke ek (1) zarre ke maalik hone ki bhi nafi kardi hai. Basa-auqaat mushrik keh deta hai ke ye maabudaan maalik-e-haqeeqi ke saajhi hain. Allah Ta'ala ne unke hissedaar hone ki nafi kardi. Phir mushrik keh deta hai ke wo Allah Ta'ala ke muaawin, wazeer ya dast-raast hain. Allah Ta'ala ne farmaya ke-un-mein se uska koi bhi muaawin nahi. Ab sirf sifaarish ki baat reh gait hi to Allah Ta'ala ne unke maabudo'n se uski bhi nafi kardi aur farmaya ke uske darbaar mein uski ijaazat ke baghair koi sifaarish nahi kar sakta." (As Sawaaiqul Mursalah: V2 P461)

Jo log ahle quboor ko nafaa-o-nuqsaan, izzat-o-daulat, hayaat-o-maut, sehat-o-marz, aur faraakhi-o-tangi ka maalik samajhte hain unke Radd mein Shaikh-ul-Islam Ibne Taimiya ؒ (728h) farmate hain: "Qabr-parasti ke) Jo aksar faaede zikr kiye jaate hain wo jhoot par mabni hote hain. Ye mushrik log qabro'n waghaira ke paas jaakar kasrat se dua karte hain. Bas kabhi kabhaar wo dua (Allah ki taraf se) qubool ho jaati hai. Aur koi mushrik bohot si duaae'n karta hai, lekin-un-mein se koi ek (1) dua qubool hoti hai. Phir bohot se mushrik log dua karte hain to-un-mein se kabhi kisi ek (1) ki aur kabhi kisi ek (1) ki dua qubool hoti hai. Ye kaifiyat-un-logo'n ko kahaa'n laahiq hoti hai jo sehri ke waqt Allah Ta'ala se dua karte hain aur Allah Ta'ala ko apne sajdo'n mein, apni namazo'n ke aakhir mein aur masaajid mein pukaarte hain. Ye muwahhid log jab-un-qabr-parasto'n ki tarah gid-gidaa kar dua kare'n to mumkin nahi ke unki koi dua radd ho jaae. Haqeeqat ye hai ke jab muwahhid log is tarah Allah Ta'ala se dua kare'n to unki dua bohot

[285] T: Himaayatif, madadgaar [FL]

kam rad dhoti hai, jabke qabr-parasto'n ki dua qubool hi bohot kam hoti hai. Muwahhideen ki dua ke baare mein Rasool Allah ﷺ ne farmaya hai: "Koi bhi musalman banda jab Allah Ta'ala se koi aisi dua kara hai jis mein koi gunaah ya rishtedaaro'n ko qata-taalluqi ki baat na ho to Allah Ta'ala use teen (3) baato'n mein se ek (1) ataa farma deta hai. Ya to uski dua fauran qubool kar leta hai ya us dua ki misl koi aur bhalaai use ataa farma deta hai, ya usse koi aisa hi nuqsaan door kar deta hai". Sahaba Ikraam ne arz kiya: Aye Allah ke Rasool! Agar ye baat hai to phir ham bohot ziyaada duaae'n karenge. Aap ﷺ ne farmaya: Allah Ta'ala usse bhi ziyaada ataa farmaane waala hai". (Musannaf Abdur Razzaq: V6 P22; # 29170; Musnad Abi Yaala: V2 P297 H1019; Musnad Imam Ahmad: V3 P18; Al Adab-al-Mufrad lil Bukhari: 710; Imam Haakim ne sanad ko saheeh kaha: 1816, sanad hasan)

Log apni duaao'n mein hamesha behtari mein rehte hain. Iske bar-aks qabr-parast logo'n ki jab kabhi kabhaar koi dua qubool ho jaati hai to unki tauheed kamzor ho jaati hai, apne Rabb se naata-o-taalluq kam ho jaata hai aur wo apne dil mein imaan ki wo halaawat aur zaaiqa mehsoos nahi karte, jo pehle musalman mehsoos karte the. (Iqtida Siraat-al-Mustaqeem: V2 P689)

Qabr-parasti Ek Be-daleel Amal Hai:

Baaz log jo muaamala apne buzurgo'n ki qabro'n ke saath karte hain, salaf-o-saaliheen usse bilkul baree the. Ye kaisa deen hai jisse salaf-e-ummat naa-waaqif rahe ho'n?

Qazi Ayaz ؒ (544h) farmate hain: "Jaahil log namaz mein taqarrub ki niyyat se qabr ki taraf mu'n karte hain, yehi nazariya butho'n ki ibaadat ki buniyaad bana". (Ikmaal-ul-Mo'lim: V3 P441; Al Mufhim lil Qurtabi: V2 P628)

Allama Ibne Qaiyyim ؒ (751h) farmate hain: "Kya roo-e-zameen par kisi insaan ke liye ye mumkin hai ke wo salaf-o-saaliheen mein se kisi ek (1) se koi ek (1) saheeh ya hasan ya zaeef ya munqata riwayat bayan kare, ke jab unko koi zaroorat hoti thi to wo qabro'n ki taraf jaate aur unke paas dua karte aur-un-se lapete ho'n. Unse qabro'n ke paas namaz padhne, ahle quboor ke tufail Allah se dua maangne ya ahle

quboor se apni haajat-rawaai ki iltijaa karne ka suboot to door ki baat hai. Mushrikeen hame'n koi ek (1) aisi riwayat ya us baare mein koi ek (1) lafz dikha de'n". (Ighaasatul LAhfaan Min Masaaid ish Shaitaan: V1 P318)

Shaikh-ul-Islam Ibne Taimiya (728h) farmate hain: "R A ke sahaaba ki qabro'n ki ek (1) bohot badi taadaad shehro'n mein thi. Un qabro'n ke paas taabaeen aur unke baad waale aimma-e-deen rehte the, lekin unho'n ne kabhi kisi sahabi ki qabr ke paas aakar madad talab nahi ki aur na qabro'n ke paas Allah se baarish talab ki, na unke tufail aisa kiya, na-un-qabro'n ke paas madad talab kin a unke tufail aisa kiya. Ye baat to maaloom hai ke aise waaqiaat agar roo-numaa ho'n to unko naql karne ke asbaab-o-wasaail bohot ziyaada hote hain, balke isse kam-darje ke waaqiaat bhi naqal hote rehte hain. Jo shakhs aasaar-e-salaf ki kutub ka ghaur se mutaala-a karke safar-o-saaliheen ke haalaat ko pehchaan lega use qatai taur par yaqeen ho jaaega ke wo log qabro'n ke paas na madad talab karte the, na kabhi (apne liye) dua karne ke liye wahaa'n jaate the, balke us daur mein jo jaahil log aisa karte the aslaaf unhe'n usse mana karte the". (Iqtida Siraat-al-Mustaqeem: V2 P681)

Haafiz Ibne Kaseer (774h) farmate hain: "Butho'n ki ibaadat ka asal sabab quboor aur ashaab-e-quboor ke baare mein ghuloo ka shikiaar hona tha. Nabi e Akram ﷺ ne qabro'n ko baraabar karne aur (oonchi qabro'n ko) mitaane ka hukm diya hai. Bashar ke baare mein ghuloo karna haraam hai". (Al Bidaaya wan Nihaaya: V14 P172)

Duniya mein shirk auliya-o-sulaha ki mohabbat-o-taazeem mein ghuloo ke baais hi phaela.

Allama Abu Shaama (665h) farmate hain: "Shirk ki ek (1) qism ye bhi hai ke shaitan aami logo'n ke liye ye muzaiyyan kar deta hai ke wo har ilaaqe mein makhsoos muqamaat par diwaaro'n, sutoono'n, aur chiraagho'n se maanoos ho jaae'n. (Wo is tarah ke) Koi kehne waala kehta hai ke usne khwab mein dekha ke falaa'n jagah par koi saaleh aur wali shakhs (madfoon) hai. To (shaitan ke peeche lag kar) log aisa

hi karte hain aur us jagah ki hifaazat karte hain, jab ke ye log Allah ke faraaiz aur sunan ko zaaya karne waale hote hain. Ye log gumaan karte hain ke wo us amal ke zariye qurb-e-Ilaahi talaash karte hain. Phir wo (aqeedat mein) usse aage badh kar-un-jagaho'n ki taazeem apne dilo'n mein bitha lete hain, un jagaho'n ki taazeem karte hain, unke liye nazre'n maan kar apne mareezo'n ki shifa-yaabi aur apni haajaat ke poora hone ki ummeed rakhte hain. Ye amal chashmo'n, darakhto'n, diwaaro'n, aur pattharo'n waghaira par kiya jaata hai". (Al Baais Alaa Inkaar-al-Bida: P26)

Allama Qurtabi ﷺ (671h) farmate hain: "Qabr-parasti ashaab-e-quboor ki ibaadat tak pohoncha deti hai, jis tarah buth-parasti ka sabab bhi yehi bana". (Tafseer Qurtabi: V10 P380)

Shaikh-ul-Islam Ibne Taimiya ﷺ (728h) farmate hain: "Duniya mein shirk ki buniyad nek bando'n ki ibaadat thi, nez unki moortiyo'n ko bhi pooja jaata tha, lekin maqsood wohi log the. Shirk ki ek (1) qism wo bhi thi, jiski buniyad sitaaro'n ki parastish par thi. Wo sooraj ho ya chand ya koi aur sitaare, butho'n ne unhi sitaaro'n ki tilismi tasweer pesh ki thi. Syedna Ibrahim ﷺ ki qaum ka shirk poora ka poora yehi tha ke kuch na kuch usi par mabni tha. Shirk ki ek (1) aur qism hai, jiski buniyad farishto'n ya jinno'n ki ibaadat par hai. Farishto'n aur jinno'n ki yaad mein buth taraashe gae hain, warna bejaan butho'n ki ibaadat mahez unhi ke liye kabhi nahi ki gai. Balke unki ibaadat ke peeche mazkoora asbaab uske mutaqaazi the. Arbo'n ke shirk ka bada hissa pehli qism ke shirk se tha, albatta-un-mein sab tarah ka shirk paaya jaata tha". (Majmua-al-Fataawa: V17 P460)

Nez farmate hain: Baaz mushrik aise buzurgo'n ki qabr par aate hain, jiske zariye wo shirk karte hain aur usse madad talab karte hain, to unke paas fiza se koi khaana ya kharch ya aslaha waghaira jiski unhe'n talab hoti hai, aajaata hai. Wo use us buzurg ki karaamat samajh baith-te hain, halaanke ye sab kuch shaitan ki taraf se hota hai. Butho'n ki

parastish ka bada sabab yehi raha hai. Ibrahim Khaleelullah ﷺ ne Allah Ta'ala se darkhwaast ki:

وَّ اجْنُبْنِیْ وَ بَنِیَّ اَنْ نَّعْبُدَ الْاَصْنَامَ.

(Allah!) Mujhe aur mere beto'n ko butho'n ki pooja se bachaa lena. (Surah Ibrahim: 35)

Nez, arz kiya:

رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِیْرًا مِّنَ النَّاسِ

Aye mere Rabb! In butho'n ne bohot se logo'n ko gumraah kar diya hai. (Surah Ibrahim: 36)

Isi tarah ye baat Syedna Nuh ﷺ ne bhi ki thi. Ab ye baat to maaloom hai ke patthar logo'n ko gumraah nahi kar sakta, haa'n kisi aise sabab se ye kaam ho sakta hai jo unki gumraahi ka baais bana ho. Kisi buth-parast ka ye etiqaad nahi ho sakta ke butho'n ne zameen-o-aasmaan ko paeda kiya hai, balke buth-parast to butho'n ko kai asbaab se sifaarishi aur wasila banaate the. Baaz mushrikeen ne ambiya-e-ikraam aur nek AuliyaAllah ki soorato'n par buth banaae hue the. Baaz ne sitaaro'n, sooraj aur chaand ki moortiyaa'n bana li thee'n. BAaz ne ye moortiyaa'n jinno'n ke liye aur baaz ne farishto'n ke liye banaai thee'n. In buth-parasto'n ka maqsad sirf farishto'n, ambiya-e-ikraam, nek buzurgo'n, ya sooraj aur chaand ki ibaadat karna hota hai. Magar haqeeqat mein ye log shayateen ki ibaadat karte hain. Ye shayateen hi insaano se butho'n ki ibaadat chaahte hain aur unke liye basa-auqaat aisi cheeze'n zaahir karte hain,-o-unko shirk ki taraf bulaati hain. Jaisa ke Allah Ta'ala ne farmaya:

وَ یَوْمَ یَحْشُرُهُمْ جَمِیْعًا ثُمَّ یَقُوْلُ لِلْمَلٰٓىِٕكَةِ اَهٰٓؤُلَآءِ اِیَّاكُمْ كَانُوْا یَعْبُدُوْنَ، قَالُوْا سُبْحٰنَكَ اَنْتَ وَلِیُّنَا مِنْ دُوْنِهِمْ ۚ بَلْ كَانُوْا یَعْبُدُوْنَ الْجِنَّ ۚ اَكْثَرُهُمْ بِهِمْ مُّؤْمِنُوْنَ. (Surah Saba: 40-41)

Us din Allah-un-sab ko jamaa karega, phir farishto'n se faramega ke kya ye log tumhari hi ibaadat karte the? Wo jawaab denge: Aye Allah! Tu paak hai. Unke khilaaf toohi hamara wali hai. Ye log to jinno'n ki ibaadat

karte the. In mein se aksar unhi par imaan laate the.

Jab ibaadat karne waala shayateen ki ibaadat ko jaaez na samajhta ho, to ye shayateen usko ye wahem dete hain ke wo to sirf-un-ambiya-e-ikraam, nek logo'n aur farishto'n waghaira ko pukaar raha hai, jin ke baare mein ibaadat-guzaar ko husn-e-zan hota hai. Agar ibaadat-guzaar jinno'n waghaira ki ibaadat ko haraam na samajhta ho, to use bata dete hain ke wo jinn hi hain. (Majmua-al-Fataawa: V1 P360)

Mazeed farmate hain: "Farman-e-Baari Ta'ala Hai:

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَ لَا تَحْوِيْلًا، اُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمُ الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ وَ يَرْجُوْنَ رَحْمَتَهٗ وَ يَخَافُوْنَ عَذَابَهٗ ؕ اِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا.

(Surah Bani Israel: 56-57)

(Aye Nabi!) Keh deejiye ke tum jin logo'n ko Allah ke siwa maabood samajhte ho, na wo tum se kisi takleef ko hataane ka ikhtiyaar rakhte hain na use badalne ka. Jinhe'n ye mushrik log pukaarte hain wo to khud apne Rabb tak pohonchne ka wasila dhoondhte ke-un-mein se kaun Allah se qareeb-tar ho sakta hai aur wo uski rahmat ki ummeed rakhte hain aur uske azaab se darte hain, bila-shubha aap ke Rabb ka azaab darne ki cheez hai.

Salaf-o-saaliheen ke ek (1) giroh ne kaha hai: Kuch log Syedna Isa ﷺ, Syedna Uzair ﷺ aur farishto'n ko pukaarte the. Us par Allah Ta'ala ne farmaya ke jin logo'n ko tum pukaarte ho, wo bhi usi tarah ke bande hain, jis tarah ke tum ho, wo bhi meri rahmat ke usi tarah ummeedwaar hain, jis tarah tum ho, wo bhi mere azaab se usi tarah darte hain, jis tarah tum darte ho. Aur wo bhi mera qurb haasil karne ki koshish karte hain, jis tarah tum karte ho. Jab Ambiya-e-Ikraam aur

farishto'n ko pukaarne waalo'n ka ye haal hai, to doosre logo'n ka kya haal hoga (jo AuliyaAllah ko pukaarte hain)?

Allah Ta'ala ka farman hai:

اَفَحَسِبَ الَّذِيْنَ كَفَرُوْٓا اَنْ يَّتَّخِذُوْا عِبَادِىْ مِنْ دُوْنِىْٓ اَوْلِيَآءَ ؕ اِنَّآ اَعْتَدْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ نُزُلًا.

(Surah-al-Kahf: 102)

Kya phir kaafiro'n ne ye samajh liya hai ke wo mujhe chod kar mere bando'n ko kaarsaaz bana le'nge, bila-shubha ham ne kaafiro'n ke liye jahannum ki mehmaani taiyyaar ki hui hai.

Nez farmaya:

"Aye Nabi! Keh deejiye ke tum unhe'n pukaaro jin ko tum ne Allah ko chod kar maabood samajh rakha hai, wo to aasmaano aur zameen mein ek (1) zarra ke bhi maalik nahi hain, na unka zameen-o-aasmaan mein koi hissa hai, na-un-mein se koi Allah Ta'ala ka muaawin hai. Uske yahaa'n kisi ki sifaarish bhi faaeda nahi deti, haa'n jise wo ijaazat de haa'n jise wo ijaazat de. (Surah Saba: 22-23) Allah Subhanahu wa Ta'ala ne bayan farmaya hai ke uske alaawa farishto'n aur insaano mein se jis bhi makhlooq ko pukaara jaata hai, wo Allah Ta'ala ki baadshaahat mein se ek (1) zarra ke bhi maalik nahi. Allah Ta'ala ki baadshaahat mein uska koi shareek nahi. Usi Allah ke liye baadshaahat aur taareef hai, wohi har cheez par qaadir hai. Jis tarah baadshaaho'n ke muaawineen aur madadgaar hote hain. Allah Ta'ala ka koi muaawin nahi, nez sifaarishi Allah Ta'ala ke yahaa'n sirf us shakhs ki sifaarish kar sakenge, jiske baare mein Allah Ta'ala sifaarish ko pasand karenge. Allah Ta'ala ne shirk ki tamaam aqsaam ki nafi kardi hai. Iski wazaahat kuch you'n hai ke jis ko mushrikeen Allah ke alaawa pukaarte hain, wo ya to maalik ho gaya ya maalik nahi hoga. Agar maalik nahi hoga to ya to wo shareek hoga ya shareek nahi hoga. Agar wo shareek nahi hoga, to ya muaawin hoga ya sawaali-o-taalib hoga. Pehli teen (3) aqsaam yaane milkiyat,

shirkat aur muaawanat to mumtane'[286] hain. Chauthi qism yaani sifaarish sirf uski ijaazat ke baad ho sakti hai. Farman-e-Ilaahi hai: "Kaun hai, jo Allah ke yahaa'n uski ijaazat ke baghair sifaarish kare?" Nez farmaya: "Aasmaano mein kitne hi farishte hain ke unki sifaarish koi faaida nahi deti, magar baad uske ke Allah Ta'ala jiske liye chaahe aur pasand kare". (Surah an Najm: 26) Ek muqaam par farmaya: "Kya unho'n ne Allah ke alaawa koi sifaarishi bana liye hain? Keh deejiye ke agar wo kisi cheez ke maalik na hon aur kuch na samajhte hon to? Tamaam shafaa-at Allah hi ke liye hai, isi ke liye zameen-o-aasmaan ki baadshaahat hai". (Surah-az-Zumar: 43-44) Nez farmaya: "Allah hi wo zaat hai, jisne aasmaano, zameen aur jo kuch dono ke darmiyan hai, ko che (6) din mein paeda kiya, phir wo arsh par mustawi hui, tumhara uske siwa koi kaarsaaz aur sifaarishi nahi, kya tum nasihat haasil nahi karte?" (Surah-as-Sajda: 4) Nez farmaya: "(Nabi! Aap is quran ke zariye-un-logo'n ko daraae'n, jo apne Rabb ki taraf jamaa kiye jaane se darte hain. Unke liye Allah ke siwa koi kaarsaaz aur sifaarishi nahi, shayad ke wo dare'n". (Surah-al-Anaam: 51) Nez farmaya: "Kisi bashar ke liye ye mumkin nahi ke Allah Ta'ala use kitab-o-hikmat aur nabuwwat se sarfaraz kare, to wo logo'n se kehne lag eke tum Allah ko chod kar mere bande ban jaao, balke wo kahega ke Rabb waale ban jaao, kyounke tum us kitaab ki taaleem dete ho aur khud bhi use padhte ho, aur wo tumhe'n is baat ka hukm nahi dega ke tum farishto'n aur nabiyo'n ko Rabb bana lo, kya wo tumhe'n kufr ka hukm dega, jabke tum musalman ho chuke ho". (Surah aale Imran: 79-80) Pas jab farishto'n aur nabiyyo'n ko Allah ke alaawa Rabb banaane waala kaafir qaraar diya gaya hai, to-un-logo'n ka haal kya hoga, jinho'n ne nabiyo'n aur farishto'n se adna buzurgo'n waghairahum ko Rabb bana liya hai? Is baat ki tafseel ye hai ke agar bande ka matloob aisi cheez ho, jis par sirf Allah Ta'ala qaadir hai, to aise umoor sirf Allah Ta'ala se talab kiye jaa sakte hain. Masalan bimaar insaano ya jaanwaro'n ke liye shifa ki talab,

[286] T: (مُمتَنِع) Jo roke ya jo ijaazat na de, kisi kaam se baaz rakhne waala [Rekhta]

qarz ki ghair muaiyyan jihat[287] se adaaigi, apne ghar waalo'n ki aafiyat, duniya-o-aakhirat ki aazmaaisho'n se chutkaara, dushman par ghalba, dil ki hidaayat, gunaaho'n ki muaafi, Jannat mein dukhool, jahannum se aazaadi, ilm aur Quran-e-Kareem ki taaleem ka husool, dil ki islaah, husn-e-akhlaaq, tazkiya-e-nafs waghaira. Kisi baadshaah, nabi ya shaikh se wo zinda ho ya murda, ye nahi kaha jaa sakta ke mere gunaah maaf karde, mere dushmano par mujhe ghalba de-de, mere mareez ko shifa de-de, mujhe aafiyat de-de, ya mere ghar waalo'n ya mere jaanwaro'n ko sehat de-de wagharia-waghaira. Jis shakhs ne kisi bhi makhlooq se in mein se koi cheez maangi, wo Rabb ke saath shirk karne waala hai, bilkul usi tarah jaise wo mushrik jo farishto'n, ambiya-e-ikraam, aur-un-moortiyo'n ki ibaadat karte hain, jo farishto'n aur ambiya-e-ikraam ki soorato'n par banaai gai hain aur bilkul usi tarah jaise Nasara Syedna Isa ﷺ aur unki waalida ko pukaarte hain. Allah Ta'ala ka farman hai: "Jab Allah kahega: Isa! Kya tum ne logo'n se kaha tha ke mujhe aur meri waalida ko Allah ke siwa do (2) Ilaah bana lo?". (Surah-al-Maaida: 116) Nez farmaya: "Unho'n ne apne ulama aur raahibo'n aur Isa ibne Maryam ko Allah ke alaawa apna Rabb bana liya tha, halaanke unko sirf ek (1) hi Ilaah ki ibaadat ka hukm diya gaya tha, uske siwa koi Ilaah nahi. Wo in logo'n ke shirk se bari hai". (Surah-at-Tauba: 31) Ab rahee'n wo cheeze'n, jin par bande qaadir hote hain to aisi cheeze'n basa-auqaat bando'n se maangi jaa sakti hain. Makhlooq se maangna kabhi jaaez hota hai aur kabhi mamnoo. Allah Ta'ala ka farman hai: "(Nabi!) Jab aap fairish ho'n, to mehnat keejiye aur apne Rabb ki taraf raghbat keejiye". (Surah-ash-Sharah: 7-8) Nabi e Akram ﷺ ne Syedna Abdullah bin Abbas ؓ ko wasiyyat karte hue farmaya: Jab sawaal kare'n, to Allah se kare'n aur jab madad talab kare'n, to Allah hi se talab kare'n". (Ziyaaratul Quboor wal Istinjaad bil Maqboor: P5-11)

Allama Shareef Jarjaani Hanafi ؒ (816h) farmate hain: "Buth-parast log do (2) waajib-ul-wujood maaboodo'n ke qaael na the, na wo

[287] T: Simt, taraf, jaanib, rukh [FL]

butho'n ko sifaat-e-uloohiyat se muttasif karte the, agarche wo-un-par Ilaahiya ka lafz bolte the, balke wo butho'n ko is liye rakhte the ke ye Ambiya, nekukaaro'n, farishto'n aur sitaaro'n ki tamaseel[288] hain. Wo ibaadat ke taur par unki taazeem karte the, taake wo unke zariye haqiqi maabood tak rasaai paa le'n". (Sharah-al-Mawaaqif: P580)

Shah Waliullah Dehelwi ﷺ (1176h) farmate hain: "Mushrikeen is baat par musalmano ke muwaafiq hain ke bade-bade kaamo'n ki tadbeer sirf Allah Ta'ala hi karta hai, isi tarah wo umoor jin mein Allah Ta'ala ne puktha faisla kar diya hai aur-un-mein kisi aur ko koi ikhtiyaar nahi diya. Magar baaqi umoor mein wo musalmano ke muwaafiq nahi hain, unka mazhab ye hai ke pehle nekukaar log Allah Ta'ala ki ibaadat karte the aur uska taqarrub ikhtiyaar karte the, to Allah Ta'ala ne unhe'n uloohiyat ka masab ataa kar diya hai. Is liye poori makhlooq mein wo ibaadat ke mustahiq hain, jaise kisi baadshaah ka ghulaam uski khidmat karta hai aur behtareen khidmat karta hai, to baadshah use baadshahaat ka chogha[289] pehna deta hai aur use kisi ilaaqe ke umoor sonp deta hai aur wo us ilaaqe waalo'n ke liye samaa-o-taa-at ka mustahiq ban jaata hai. Mushrikeen kehte hain ke Allah Ta'ala ki ibaadat usi soorat mein qubool hogi, jab-un-saaliheen ki ibaadat bhi ki jaae, balke unka haq-e-ibaadat ziyaada hai. Is liye Allah Ta'ala ka taqarrub haasil karne ke liye uski ibaadat ka koi faaeda nahi, balke zaroori hai ke-un-nekukaaro'n ki ibaadat ki jaae, taake wo Allah ke qareeb kar de'n. Nez, mushrikeen kehte hain ke ye nekukaar buzurg sunte hain, dekhte haina-ur-unki madad karte hain. Is liye mushriko'n ne unke naam par pattharo'n ko taraasha aur saaliheen ki taraf tawajjo karte hue-un-butho'n ko qibla banaya. Phir baad waale log aae aur wo na samajh sake ke-un-butho'n aur jin ki shakalo'n par unhe'n taraasha gaya hai, un mein kya farq hai? Unho'n ne unhi butho'n ko maabood samajh liya, isi liye Allah Ta'ala ne unka radd karte hue kabhi ye

[288] T:

[289] T: (چوغا) A'baa, libaas, libaada [Rekhta]

tambeeh ki hai ke hukm aur mulk sirf Allah ka khaassa[290] hai aur kabhi ye tambeeh ki hai ke ye mahez jamadaad (be-jaan cheeze'n) hain". (Hujjatullaahil Baaligha: V1 P59)

Allama Sanaani ﷺ (1182h) farmate hain: "Baaz mushrikeen farishto'n ki ibaadat karte the aur masaaib ke waqt unhe'n pukaarte the aur baaz mushrikeen pattharo'n ki ibaadat karte the aur masaaib ke waqt unka pukaarte the. Ye patthar asal mein nek logo'n ki moortiyaa'n hoti thee'n, jin se wo mohabbat kiya karte the aur-un-par etiqaad rakhte the. Jab wo faut ho gae to unki yaad mein unho'n ne tasweere'n bana lee'n. Ek (1) lamba zamaana guzarne ke baad wo unki ibaadat karne lage, phir lamba waqt guzarne ke baad wo-un-pattharo'n ki hi ibaadat karne lage. Baaz mushrikeen Maseeh (1) ki ibaadat karte the, baaz sitaaro'n ki ibaadat karte the aur mushkilaat mein unhe'n pukaarte the, to Allah Ta'ala ne Muhammad ﷺ ko mab-oos kiya, ke unhe'n Allah Ta'ala ki ibaadat ki taraf bulaae'n". (Tatheer-ul-Etiqaad: P56)

Allama Ibne Aabideen Shaami Hanafi ﷺ (1252h) farmate hain: "Butho'n ki ibaadat ki buniyaadi wajah saaliheen ki qabro'n ko sajdagaah banana tha". (Fataawa Shaami: V1 P380)

Allama Muhammad Rasheed Rida ﷺ (1354h) farmate hain: "Baaz mushrikeen, balke aksar mushrikeen yehi samajhte hain ke wo tamaam qurani aayaat, jin mein shirk aur ahle shirk ki qabaahat-o-mazammat bayan ki gai hai, wo sab butho'n aur moortiyo'n ke saath khaas hain. Halaanke agar ham-un-qurani aayaat, jin mein shirk aur ahle shirk ka zikr kiya gaya hai, ka baghaur mutaala-a kare'n, to hame'n-un-mein saraahat milegi ke mushrikeen ke do (2) giroh hain. Ek (1) giroh wo-un-moortiyo'n ko pukaarta hai, jo Allah Ta'ala ke muqarrab bando'n ki shakalo'n par taraashi gaee'n hain. Aur doosra giroh wo ba-raah-e-raast muqarrab bando'n ko pukaarta hai. Unke pesh-e-Nazar moortiyaa'n nahi hotee'n. Pehle giroh ki mazammat

[290] T: (خَاصَّہ) Khusoosiyat, khoobi [RSB]

mein farman-e-Baari Ta'ala hai: "Kya tum unki ibaadat karte ho, jinhe'n tum ne khud taraasha hai". (Reference) Nez farman hai: "Ye moortiyaa'n kya hain, jin ke saamne tum qiyaam karte ho?" (Reference) Doosre giroh ki mazamma mein ye farman-e-Baari Ta'ala hai: "Un se bada gumraah kaun ho sakta hai, jo Allah ke siwa use pukaarte hain jo qiyaamat tak unko jawaab nahi de sakte, wo to unki dua se ghaafil hain aur jab logo'n ko ekattha kiya jaaega to ye maabood unke dushman ban jaaenge aur unki ibaadat ka inkaar kar denge". (Reference) Isi tarah farman-e-Baari Ta'ala hai: "Keh deejiye, jinhe'n tum Allah ke siwa pukaarte ho, wo tum se takleef door karne aur takleef pohonchane ke maalik nahi hain". (Reference) Nez farman-e-Ilaahi hai: "Jo log ghairullah ko pukaarte hain, wo kuch bhi paeda nahi kar sakte, wo to khud paeda kiye gae hain, murde hain, zinda nahi, wo ye bhi shaoor nahi rakhte ke kab uthaae jaaenge?" (Reference) Kya koi samajh sakta hai ke jamadaat ko in sifaat ke saath muttasif kiya jaa sakta hai? … Lehaza jiske paas thodi si bhi aqal ho, wo jaan lega ke ye tamaam sifaat-e-jamadaat butho'n par muntabiq[291] nahi hotee'n, balke sirf muqarrabeen masalan farishto'n, ambiya aur saaliheen, auliya par muntabiq hoti hain". (Majallah-al-Manaar: V16 P428)

Nez farmate hain: "Jo AuliyaAllah ko Allah Ta'ala ke saath shareek thehraate hain, wo ye samajhte hain ke ye taubeekh[292] auliya ke mutaalliq nahi hai. Unke mutaalliq ye daleel nahi ban sakti, kyounke mushrikeen to-un-be-jaan aur be-aql butho'n aur darakhto'n ko pukaarte the, jabke wo khud auliya aur sulaha ko pukaarte hain, jo shaheedo'n ki tarah zinda hain. Ye log unki qabro'n ki taraf jaate hain, unki taazeem karte hain, kyounke unki roohe'n-un-qabro'n se marboot[293] hain. Jabke ye farq mahez jahaalat par mabni hai, ye nahi jaante ke-un-butho'n mein aksar buth sirf is liye nasb kiye jaate the, taake auliya saaliheen ki yaad taaza ho, jaisa ke Saheeh Bukhari mein

[291] T: (مُنطَبِق) Munaasib, theek [Rekhta]
[292] T: Malaamat, daant-phatkaar, jhidki [Rekhta]
[293] T: (مَربُوط) Munsalik hona waabasta hona [RSB]

Syedna Abdullah bin Abbas ﷺ se qaum-e-Nuh ﷺ ke butho'n ke mutaalliq marwi hai ke jo muntaqil hote hote ahle arab tak pohonch gae the. Laat, ek (1) shakhs ki chattaan ka naam tha, jis par wo sattu bhigota tha aur logo'n ko khilaata tha. Pas butho'n, moortiyo'n aur qabro'n ki jo deeni taazeem ki jaati hai, jiski Allah Ta'ala ne ijaazat nahi di, un sabse maqsood yehi hai ke ye sulaha ki yaad taaza karte hain. Dar-asl in (musalmano) ki pukaar ka bhi yehi maqsad hota hai, kyounke wo samajhte hain ke falaa'n Allah Ta'ala ke iraada mein asar-andaaz ho sakta hai, ya Allah Ta'ala ki baadshaahat mein haqiqi tasarruf kar sakta hai. Ye Allah Ta'ala ke saath bohot waazeh shirk hai. Kyounke kisi buth ya moorti ko Allah ka shareek thehraane mein aur kisi wali ya nabi ya farishte ko shareek thehraane mein koi farq nahi". (Tafseer-al-Manaar: V9 P526-527)

❁ Allah Ta'ala ka farman hai:

وَ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اَوْلِيَآءَ ۘ مَا نَعْبُدُهُمْ اِلَّا لِيُقَرِّبُوْنَاۤ اِلَى اللّٰهِ زُلْفٰى.

(Surah-az-Zumar: 3)

Jin logon ne Allah ke siwa auliya bana rakhe hain, (unka kehna hai ke) Ham unki sirf is liye ibaadat karte hain ke ye hame'n Allah ke qareeb kar de'n.

❁ Imam Muhammad bin Jarir Tabari ﷺ (310h) famrate hain: ""Jo log Allah ke siwa auliya banate hain", wo unse mohabbat karte hain aur Allah Ta'ala ko chod kar unki ibaadat karte hain, wo unse kehte hain ke aye maaboodo! Ham tumhari ibaadat sirf is liye karte hain ke tum hame'n muqaam-o-martaba mein Allah Ta'ala ke qareeb kardo, aur hamari zaroorato'n ke mutaalliq Allah se sifaarish karo". (Tafseer-at-Tabari: V20 P156)

Aaj ka musalman auliya aur saaliheen ki qabro'n ke baare mein wohi aqeeda rakhta hai, jo mushrikeen-e-Makkah apne butho'n ke mutaalliq rakhte the. Wo qabro'n se ummeede'n waabasta rakhe hue hain. Aaj bando'n ke naam ki duhaai di jaati hai. Khushi aur ghami mein unko pukaara jaata hai. Ye aqeeda rakha jaata hai ke hamari unke aage aur

ye Allah Ta'ala ke yahaa'n hamare sifaarishi hain. Ye dastageer aur gharib nawaaz hain. Unki qabro'n ki taraf safar kiya jaata hai. Mannate'n pesh ki jaati hain, nazraane chadhaae jaate hain. Niyaaze'n taqseem hoti hain. Yehi kaam mushrikeen-e-Makkah apne butho'n ke liye kiya karte the.

Haafiz Ibne Kaseer ﷺ (774h) farmate hain: "Allah ne butho'n ke pujari mushrikeen ke is qaul ki khabar di hai:" "Ham to in butho'n ki ibaadat sirf is liye karte hain ke wo muqaam-o-martaba mein hame'n Allah ke qareeb kar de'n. (Reference)".

Yaane mushrikeen-e-Makkah ko butho'n ki pooja par sirf is cheez ne aamaada kiya tha ke unho'n ne apne khayaal ke mutaabiq muqarrab farishto'n ki shak par buth banaae hue the aur wo-un-butho'n ki ibaadat farishto'n ki hi ibaadat samajh kar karte the. Taake wo farishte Allah ke yahaa'n unki madad, rizq aur duniyaawi masaaeb ke baare mein sifaarish kare'n. (Tafseer Ibne Kaseer: V7 P84)

Shaikh-ul-Islam Ibne Taimiya ﷺ (728h) farmate hain: "Qabro'n par hone waale bid-ee umoor kai tarah ke hote hain, un mein se jo kaam sabse ziyaada shariyat se door hai, wo ye hai ke maiyyat se kisi zaroori cheez ka mutaalaba kiya jaae ya usse us baare mein madad talab ki jaae. Bohot se log kai murdo'n se aisa karte hain. Ye kaam butho'n ki ibaadat hi ki qism hai. Yehi wajah hai ke shayateen maiyyat ya ghayab shakhs ki shakal mein-un-logo'n ke paas bhi aate hain, jaisa ke buth-parasto'n ke paas aaya karte the. Balke butho'n ki ibaadat ki buniyaad qabro'n se hi hui thi, jaisa ke Syedna Abdullah bin Abbas ﷺ waghaira ne farmaya hai. Basa-auqaat koi qabr-parast dekhta hai ke qabr phati hai aur murde ne baahar nikal kar usse muaanaqa[294] ya musaafaha ya kalaam kiya hai. Dar-haqeeqat ye shaitan hota hai, jo us maiyyat ki shakal mein aaya hota hai, taake us shakhs ko gumraah kare. Nek logo'n ki qabro'n ke paas is tarah bohot hota hai. Raha maiyyat ya qabr

[294] T: (مُعانَقَہ) Gale lagaana, gale milna [Rekhta]

ko sajda karna ya usko bosa dena to wo usse bhi bada gunaah hai. (Shariyat se door) doosre darje ka kaam ye khayaal karna hai ke qabr ke paas dua qubool hoti hai ya qabr ke paas dua karna masjid ya ghar mein dua karne se Afzal hai, aur is maqsad ke liye wo qabr ki ziyaarat ke liye jaata hai ya uske paas namaz ka ehtemaam karta hai ya usse apni zarooriyaat talab karta hai. Ye bhi bidat par mabni munkir kaamo'n mein se hai. Is par aimma-e-muslimeen ka ittifaaq hai ke ye kaam haraam hain. Mujhe is baare mein aimma-e-deen ke darmiyaan koi ikhtilaaf nahi mila. Teesre darja ye hai ke sahib-e-qabr se kaha jaae ke wo Allah se koi cheez maang kar de. Aimma-e-muslimeen ke nazdeek ye bil-ittifaaq bidat hai". (Talkhees Kitaab-ul-Istigaasha: V1 P145)

Allama Ibne Abil Izz Hanafi ﷺ (792h) farmate hain: "Mushrikeen-e-Makka ka butho'n ke baare mein ye etiqaad nahi tha ke wo kaainaat ki takhleeq mein Allah Ta'ala ke shareek hain, balke unka haal Hindustan, Turkey, aur Barbar ki mushrik qaumo'n ki tarah hi tha. Kabhi unka etiqaad ye ban jaata hai ke ye nek logo'n aur ambiya-e-ikraam ki moortiyaa'n hain aur wo unko apna sifaarishi banaate hain aur Allah ki tarar unko wasila banate hain. Ahle Arab ke shirk ki asal yehi thi". (Sharah-al-Aqeedah-at-Tahaawiya: P81)

Allama Ibne Qaiyyim ﷺ (751h) farmate hain: "Aise kai asbaab hain, jin ke zariye shaitan ne mushrikeen ko butho'n ki ibaadat mein mulawwis kiya. Usne har qaum se uski aqal ke mutaabiq khel khela. Ek (1) giroh ko butho'n ki ibaadat ki taraf daawat murdo'n ki taazeem ke zariye di. Unho'n ne apne buzurgo'n ki soorato'n par moortiyaa'n banaee'n, jaisa ke qaum-e-Nuh ﷺ ke baare mein is baat ko ham bayan kar chuke hain. Isi liye Nabi e Akram ﷺ ne aise logo'n par laanat ki hai, jo qabro'n par masjide'n banaate hain, nez Aap ﷺ ne qabro'n ki taraf rukh karke namaz padhne se manaa bhi farmaya hai aur Allah Ta'ala se dua farmai hai ke meri qabr ko aisa buth na bana dena, jiski ibaadat ki jaae. Aur ummat ko apni qabr ko mela-gaah banaane se manaa bhi farmaya hai. Aur farmaya: "Un logo'n par Allah Ta'ala ka sakht ghazab hua, jinho'n ne apne ambiya-e-ikraam ki qabro'n ko sajda-gaah bana liya". Nez Aap

ﷺ ne qabro'n ko baraabar karne aur moortiyo'n ko mitaane ka hukm farmaya. Mushrikeen ne in sab baato'n ki mukhaalifat ki, ya apni jahaalat ki binaa par ya phir ahle tauheed se adaawat ki binaa par. Halaanke isse ahle tauheed ka kuch nahi bigda. Aam mushrikeen mein yehi tarz-e-amal ghaalib raha hai. Rahe khaas mushrikeen, to unho'n ne is khayaal se buth banaae the ke ye buth-un-sitaaro'n ki shakl mein hain, jo unke aqeeda ke mutaabiq kaainaat mein tasarruf karte hain. Un mushrikeen ne-un-butho'n ke liye aastaano'n, ghilaafo'n, darbaano'n aur qurbaaniyo'n ka ehtemaam kiya. Duniya mein hamesha se aisa hota aaya hai". (Ighaasa-ul-Lahfaan: V2 P972-973)

Nez farmate hain: "Buth taraashne ka aaghaaz dar-asal ghaayab maabood ki shakl mein moorti banaane se hua. Mushrikeen ne apne maabood ki shakl-o-soorat ke mutaabiq buth-taraash liye, taake wo unke maabood ke qaaem-maqaam[295] ho jaae'n. Warna maaloom baat hai ke koi aaqil apne haath se kisi lakdi ya patthar ko taraash kar uske baare mein ye etiqaad nahi rakh sakta ke wo uska Ilaah aur maabood hai". (Ighaasa-ul-Lahfaan: V2 P975)

Qabr-parasti Par Ek (1) Daleel:

Jo log qabr-parasti ko farogh dete hain, wo ek (1) riwayat baae'n-alfaaz pesh karte hain: "Jab aap ko muamalaat pareshan kar de'n to qabr waalo'n ke paas jaaya kare'n".

Be-sanad aur man-ghadat riwayat hai.

Shaikh-ul-Islam Ibne Taimiya ؒ (728h) farmate hain: "Ahadees-e-nabawiya ki maarifat rakhne waale ulama-e-ikraam ka ijmaa-o-ittifaaq hai ke ye hadees Nabi e Akram ﷺ par jhoot hai. Ulama-e-Ikraam mein se kisi ne isko riwayat nahi kiya, na hadees ki motabar kutub mein ye paai jaati hai". (Majmua-al-Fataawa: V1 P356)

[295] T: (قائِم مَقام) Jaanasheen, wali-ahed, naaeb [Rekhta]

Allama Ibne Qaiyyim ye aur is jaisi deegar riwayaat ke mutaalliq farmate hain: “Ye ahadees jhooti aur man-ghadat hain. Inhe’n buth-parasto’n se mushaabahat rakhne waale qabr-parasto’n ne ghad kar Rasool Allah ﷺ ke zimma lagaya hai, halaanke ye ahadees deen-e-muhammadi ke khilaaf hain. In jaisi aur bohot si ahadees hain, jo deen-e-islam ke khilaaf hain, unhe’n mushrikeen ne ghada aur mushrikeen se mushaabahat rakhne waale jaahil aur gumraah logo’n mein riwaaj paa gaee’n”. (Ighaasa-ul-Lahfaan: V1 P215)

Taazeemi Sajda

Sajda-e-Taazeemi haraam hai. Pehli shariyato'n mein iski ijaazat thi, magar jis tarah ARasool Allah ﷺ ko sajda kiya jaata hai, makhlooq ke liye us tarah sajda karna shirk hai, kyounke ye mazhar-e-ibaadat hai. Sajda-e-taazeemi se muraad taazeeman jhukna tha, na ke maaroof sajda.

Allama Ibne Atiya ؒ (542h) farmate hain: "Ye sajda jis tarah bhi tha, albatta us par mufassireen ka ijmaa hai ke ye sajda-e-tahiyya tha, ibaadat ke liye na tha". (Tafseer Ibne Atiya: V3 P281)

Syedna Abu Huraira ؓ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا.

(Sunan Tirmizi: 1159 sanad hasan hadees saheeh)

Agar main kisi ko sajda (e taazeemi) ka hukm deta, to aurat ko hukm deta ke wo apne shauhar ko sajda kare.

Is hadees ko Imam Tirmizi ؒ ne "hasan" kaha hai, Imam Ibne Hibban ؒ (4162) ne "saheeh" qaraar diya hai.

Allah Ta'ala ka farman hai:

لَا تَسْجُدُوْا لِلشَّمْسِ وَ لَا لِلْقَمَرِ وَ اسْجُدُوْا لِلّٰهِ الَّذِیْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِیَّاهُ تَعْبُدُوْنَ.

(Surah Fussilat: 37)

Sooraj chaand ko sajda mat karo, balke Allah Ta'ala ko sajda karo ke jisne unhe'n (sooraj aur chaand waghaira ko) takhleeq kiya hai, agar tum khaalis usi ki ibaadat karte ho.

Haafiz Ibne Kaseer ؒ (774h) famrate hain: "Allah Ta'ala ke saath shirk mat karo, ghairullah ki ibadat ke saath tumhe'n Allah ki ibaadat bhi kuch faaeda nahi degi, Allah Ta'ala shirk ko maaf nahi karega". (Tafseer Ibne Kaseer: V7 P182)

Allamatul Hind, Nawaab Siddiq Hasan Khan ((1307h) famrate hain: “Baaz ahle ilm ne is aayat ki tafseer mein farmaya hai: Jo shakhs khaalis Allah ki ibaadat karna chaahta hai, use chaahiye ke Allah Subhanahu ke alaawa kisi ko sajda na kare, na sooraj-chaand ko sajda kare. Allah Ta’ala ne yahaa’n sooraj-o-chaand ka zikr karke deegar aasmaani makhlooq ke mutaalliq tambeeh kardi hai, to zameeni makhlooq masalan patthar, darakht, aur darbaar waghaira ko to bil-oola sajda mamnoo hai. Bila-shubha ye aayat dalaalat karti hai ke hamare deen ke mutaabiq sajda sirf Khaliq ka haq hai, lehaza kisi makhlooq ko sajda karna qatan jaaez nahi, khwah wo koi bhi ho, kyounke makhlooq hone mein sooraj, chaand, wali, nabi, patthar, eent, aur darakht waghaira sab baraabar hain”. (Ad Deen-ul-Khaalis: V2 P53)

Allama Qurtabi (671h) famrate hain: “Ye mamnooa sujood jaahil soofiya ne ikhtiyaar kar rakhe hain, wo qawwaliyo’n ke dauraan, mashaaekh ke paas jaate waqt aur-un-se maafi maangte waqt sajda karte hain. Un mein se ek (1) ko dekha ke jab use ba-zo’m-e-khud “haal” padta hai, to apni jahaalat ki wajah se (buzurgo’n ke) paao’n ko sajda karta hai, khwah uska ruskh qibla ki taraf ho ya ghair-qibla, ye uski jahaalat hai. Un ki sab mehnate’n be-faaeda aur aamaal raaegaa’n hain”. (Tafseer-al-Qurtabi: V1 P294)

Allama Ibne Qaiyyim (751h) farmate hain: “Shirk ki ek (1) soorat mureed ka apne peer ko sajda karna, ye saajid aur masjood dono ka shirk hai. Taajjub hai ke ye log kehte hain: Ye sajda nahi hai, ye to ehteraam aur tawaazo mein peer ke saamne sar rakha gaya hai. Aiso’n ko kaha jaaega ke agar tum apne sajde ko yehi naam dete ho, to sajda ke maane bhi yehi hai ke sar ko masjood kel iye neeche rakha jaae. Isi tarah buth, sooraj, sitaare, aur patthar ko sajda kiya jaata hai. Sab mein unke saamne sar hi rakha jaata hai. Nez baa zlogo’n ka mulaqaat ke waqt ek-doosre ko rukoo karna bhi shirk ki ek (1) qism hai, lughawi sajda usi ko kehte hain, Is farman-e-Baari Ta’ala ke yehi maane hain:”

Jhuk kar darwaaze se daakhil ادْخُلُوا الْبَابَ سُجَّدًا.

hona. (Surah an Nisa: 154)

“Yaane jhuk kar, kyounke peshaani zameen par rakh kar daakhil hona to mumkin hi nahi hai. Arab ke yahaa’n jab darakht tez hawaa se hilne lage to kehte hain: ‘سَجَدَتِ الْأَشْجَارُ’ ”. (Madaarij us Saalikeen: V1 P352)

Nez farmate hain: “Gumrahi ke alambardaar paeda hue … Unho’n ne apne mureedo’n se chaah ake wo unki ibaadat baja laae’n, unhe’n qaael kiya ke wo unke liye apne sar ke baal mundwaae’n, unhe’n sajde kare’n, us sajde ko wo koi doosra naam dete hain aur kehte hain: Ye to peer ke saamne sar rakhna hi hai. Un peero’n ne apne mureedo’n ko qaael kiya ke wo unki nazr maane’n, unse tauba kare’n aur unke naamo’n ki qasme’n uthaae’n, ye mureedo’n ka peero’n ko Rabb aur maabood banana hi to hai. Farman-e-Baari Ta’ala hai:”

مَا كَانَ لِبَشَرٍ اَنْ يُّؤْتِيَهُ اللّٰهُ الْكِتٰبَ وَ الْحُكْمَ وَ النُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا عِبَادًا لِّيْ مِنْ دُوْنِ اللّٰهِ وَ لٰكِنْ كُوْنُوْا رَبّٰنِيّٖنَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتٰبَ وَ بِمَا كُنْتُمْ تَدْرُسُوْنَ، وَ لَا يَاْمُرَكُمْ اَنْ تَتَّخِذُوا الْمَلٰٓئِكَةَ وَ النَّبِيّٖنَ اَرْبَابًا ؕ اَيَاْمُرُكُمْ بِالْكُفْرِ بَعْدَ اِذْ اَنْتُمْ مُّسْلِمُوْنَ.

(Surah aale Imran: 80)

Kisi bashar ke liye ye mumkin nahi ke Allah Ta’ala use kitab-o-hikmat aur nabuwwat se sarfaraz kare, to wo logo’n se kehne lage ke tum Allah ko chod kar mere bande ban jaao, balke wo kahega ke Rabb waale ban jaao. Kyounke tum us kitaab ki taaleem dete ho aur khud bhi use padhte ho aur wo tumhe’n us baat ka hukm nahi dega ke tum farishto’n aur nabiyyo’n ko Rabb bana lo, kya wo tumhe’n kufr ka hukm dega jabke tum musalman ho chuke ho?

Sab se aala ibaadat namaz hai, un peero’n, mullaao’n aur mutakabbir logo’n ne namaz ko baaham apne liye taqseem kar liya hai. Un mein se peero’n ne namaz ke sabse aala rukn yaane sajda ko apne liye ikhtiyaar kar liya hai aur mullaao’n ne apne liye rukoo karne ko ikhtiyaar kiya hai ke jab koi unse milta hai, to uske liye bilkul usi tarah rukoo karta hai. Jis

tarah namaz padhne waala apne Rabb ke liye rukoo karta hai. Un meni se mutakabbiro'n ne apne liye qiyaam ka intikhaab kiya hai, tamaam aazaad aur ghulaam log unke saro'n ke paas ghulam ban kar khade hote hain aur ye baithe hote hain, jabke Rasool Allah ﷺ ne mukhtalif muqamaat par in teeno umoor se manaa farmaya hai, ye Rasool Allah ﷺ ki sareeh mukhaalifat hai. Nabi-e-Kareem ﷺ ne ghairullah ke liye sajda karne se bhi manaa farmaya hai: "Kisi ke liye jaaez nahi ke wo kisi ko sajda kare".

"Uska haraam hona deen ki buniyaadi baato'n mein se hai, use ghairullah ke liye jaaez qaraar dena Allah aur uske Rasool se dushmani hai. Namaz, ibaadat ki sabse aala qism hai, to jab ye mushrik ibaadat ki us qism ko bashar ke liye jaaez qaraar de raha hai to dar-haqeeqat wo ghairullah ki ibaaadat ko jaaez qaraar de raha hai".

"Phir ye bhi ke mulaqaat ke waqt jhukne ko sajda kehte hain, jaisa ke farman-e-Baari Ta'ala hai:"

ادْخُلُوا الْبَابَ سُجَّدًا. Jhuk kar darwaaze se daakhil hona. (Surah an Nisa: 154)

"Yaane jhuk kar, warna peshaani ke bal to daakhil hona mumkin hi nahi hai. Maqsad ye ke jaahil aur gumraah logo'n ne Allah Subhanahu wa Ta'ala ki ibaadat ko saaqit kar diya hai aur us mein makhlooq ko shareek kar liya hai. Wo ghairullah ko sajde karte hain, unke saamne rukoo karte hain, unke saamne usi tarah khade hote hain jis tarah namaz mein (Allah ke liye) khade hote hain, ghairullah ke naam ki qasme'n uthaate hain, nazr maante hain, unke liye sar ke baal mundwaate hain, unke naam par jaanwar zibah karte hain, aur unke gharo'n ka tawaaf karte hain".

"…Jis makhlooq ki ye ibaadat karte hain, use Rabbul Aalameen ke baraabar kar dete hain, yehi wo log hain jo rasoolo'n ki daawat ke mukhaalif hain, unho'n ne makhlooq ko Rabb-e-Ta'ala ke baraabar kar

diya, yehi wo log hain jo (roz-e-qiyaamat apne maaboodo'n se) kahenge:"

تَاللّٰهِ اِنْ كُنَّا لَفِیْ ضَلٰلٍ مُّبِیْنٍ، اِذْ نُسَوِّیْكُمْ بِرَبِّ الْعٰلَمِیْنَ. (Surah-ash-Shuaraa: 97-98)

(Zaad-ul-Maad: V4 P146-148)

Allah ki qasam! Yaqeenan ham khuli Gumraahi mein the, jab ham ne (shirk karke) tumhe'n Rabbul Aalameen ke baraabar kar diya tha.

Shaikh-ul-Islam Ibne Taimiya ﷺ (728h) farmate hain: "Buzurgo'n aur peero'n ke saamne sar rakhna ya zameen ko bosa dena aur is tarah ke deegar umoor aimma ke nazdeek bila-ikhtilaaf mamnoo hain, balke ghairullah ke saamne (taazeeman-o-tahiyyatan-o-ikraaman) jhukna bhi mamnoo hai". (Majmua-al-Fataawa: V27 P92)

Tauham Parasti

Tauheed islam ka buniyaadi aur asaasi[296] aqeeda hai. Ye insan ke dil se Allah Ta'ala ke siwa har cheez ka khauf nikaal deta hai. Aqeeda-e-tauheed jis qadar kamzor hota jaata hai, utna hi insaan makhluqaat se darne lagta hai, hatta ke mushrik murdo'n se ghabraata aur qabro'n, hujro'n, aur shajaro'n se khauf khaata hai, kyounke insan ka aqeeda kamzor ho, to uska etemaad Allah Ta'ala se uth jaata hai, wo makhluqaat mein nafa-o-nuqsaan talaash karne lagta hai.

- Allah Ta'ala ne mushrikeen ke mutaalliq farmaya:

قُلْ اَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَّ لَا نَفْعًا.

(Surah-al-Maaida: 76)

(Aye Nabi!) Keh deejiye ke Allah ke alaawa jin ki tum ibaadat karte ho, wo tumhare nafaa-o-nuqsaan ke maalik nahi.

Matlab ke tum unhe'n nafaa-o-nuqsaan ka maalik samajh kar unki parastish karke shirk mein mubtala ho rahe ho, halaanke unke ikhtiyaar mein to kuch bhi nahi. Nafa-o-nuqsaan to sirf Allah Ta'ala ke haath mein hai. Goya Allah Ta'ala mushriko'n ki buth-parasti ke khilaaf daleel pesh kar rahe hain, ke tum buth is liye poojte ho ke unse nafaa ki ummeed ya nuqsaan ka khauf rakhte ho, jabke wo tumhe'n nafaa-o-nuqsaan nahi pohoncha sakte. Lehaza unhe'n poojna bekaar hai.

Insaan ko shirk ki taraf le jaane waali etiqaadi kamzoriyo'n mein se ek (1) tauham-parasti aur Allah Ta'ala par yaqeen-e-kaamil ka na hona bhi hai. Tauham-parasti ka shikaar insaan Allah Ta'ala ke bajaae, makhluqaat par etemaad karta hai, aur samajhta hai ke ye cheez mujhe nuqsan se bacha sakti hai, ya nafa pohoncha sakti hai.

Dekhne mein aaya hai ke handiya ulta kar munder par rakhdi jaati hai, gaadi ke saath joota latka diya jaata hai, taake makaan ya gaadi nazr-e-badd se mehfooz rahe, goya kaali handiya aur joota nuqsaan se

[296] T: (اَساسی) Buniyaadi, jis se ibtedaa ho, jis par ibtedaa ho, laazmi, ibtedaai [Rekhta]

bachaane ki salaahiyat rakhte hain. Sochne ki baat ye hai ke agar joota gaadi ke saath latka diay jaae, to wo to nazr-e-badd se bacha sakta hai, to paao'n mein joota hone ke bawujood nazr kyoun lag jaati hai?

Dekha gaya hai ke baaz log haath paao'n mein lohe ke kade ya challe pehente hain, kaale rang ka dhaaga ya rurbber daal lete ya angothi mein ferozi rang ke patthar jise feroza kehte hain, ka nagina jadwa kar pehente hain, ke unki wajah se aadmi mukhtalif bimaariyo'n se mehfoom rehta hai. Nez jinnaat-o-shayateen aur jaadu waghaira bhi asar-andaaz nahi hota. In sab cheezo'n ka matlab ye hua ke Allah Ta'ala ke siwa bhi kai cheeze'n aisi hain, jo bimaariyo'n ko door kar sakti hain.

❁ Irshad-e-Baari Ta'ala hai:

قُلْ اَفَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ اَرَادَنِىَ اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖ.
(Surah-az-Zumar: 38)

(Aye Nabi!) Inse poochiye ke jinhe'n tum Allah Ta'ala ke siwa pukaarte ho, agar Allah Ta'ala mujhe koi nuqsaan pohonchaana chaahe to ye use rafaa kar sakte hain?

❁ Nabi-e-Kareem ﷺ ek (1) Safar mein the, Aap ﷺ ne qaasid bheja aur use farmaya:

لَا يَبْقَيَنَّ فِيْ رَقَبَةِ بَعِيْرٍ قِلَادَةٌ مِّنْ وَتَرٍ، أَوْ قِلَادَةٌ إِلَّا قُطِعَتْ.
(Saheeh Bukhari: 3005; Saheeh Muslim: 2115)

Har oont ki garden se taant ka haar kaat diya jaae. Ya farmaya: (Har qism ka) Haar kaat diya jaae.

❁ Raawi-e-hadees Imam Maalik ؒ farmate hain: "Mere khayaal mein ye (oonto'n ki gardano'n mein rassiyaa'n) nazr-e-badd ki wajah se (baandhi jaati) thee'n". (Saheeh Muslim: 2115; Muwatta Imam Maalik: V2 P207)

Arab mein tauham-parasti:

Tauham-parasti ka silsila arsa-e-daraaz se qaumo'n mein chala aaraha hai aur islaah-o-hidayat ki raah mein rukaawat bana raha hai. Arbo'n

ke andar bhi be-shumaar auhaam-o-khurafaat paae jaate the. Jis tarah har qaum ke juhala ka aqeeda hota hai ke falaa'n devta, falaa'n peer, ya buzurug ke khilaaf aga zabaan se kuch nikla to fauran balaae'n aakar hame'n lappet lengi. Arab gharaane buth-khaano'n aur sanam-kado'n[297] ka roop dhaar chuke the. Duniya ke tamaam kaam unhi butho'n se mutaalliq samjhe jaate. Muddato'n se ye khayaal chala aata tha ke falaa'n buth ki parastish ya khidmat-guzaari mein agar kotaahi ki gai to aasmaan se paani barasna band ho jaaega aulaad paeda na hogi, baagho'n mein phal na padega. Aaghaaz mein jab Nabi-e-Kareem ﷺ ne butho'n ke khilaaf waaz shuru kiya to aksar logon ne (nauzubillah)_Aap ﷺ ko paagar samajh liya aur baaz ka faraaz raah-e-hamdardi jhaad-phoonk karne aae.

❁ Zamaam bin Sa'laba ؓ musalman ho kar apne qabile mein gae aur laat-o-uzza ki mazammat shuru ki, to saara qabila khuaf se kaanp gaya. Kehne lage: Zamaam! Inhe'n buran a kaho, kahee'n tumhe'n bars, junoon, aur juzaam[298] ka marz laahiq na ho jaae. (Musnad Ahmad: V1 P250. 264-265; Sunan Darmi: 660; Abu Dawood: 487 mukhtasaran sanad hasan)

Is hadees ko Imam Haakim ؒ (V3 P54) ne "saheeh" kaha hai, Haafiz Zahabi ؒ ne muwaafaqat ki hai.

❁ Syedna Zunaira ؓ musalman hone ke baad basaarat se mehroom ho gaee'n, to kuffaar kehne lage ke laat-o-uzza ne unko andha kar diya hai. (Maarifah-as-Sahaaba li Ibne Nuaim: 7661 sanad hasan)

❁ Tufail bin Amr Doosi ؓ ne apni biwi ko islam ki daawat di, to wo kehne lagi: Dekhiye! Kahee'n hame'n zul ishra buth barbaad na karde. (Dalaael-un-Nubuwwah li Abi Nuaim: 191 sanad saheeh)

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[297] T: Buth moorti rakhne ki jagah [RSB]

[298] T: (جُذام) Fasaad e khoon ki ek bimaari jis mein jism safed ho jaata hai, leprosy [Rekhta]

Isi tarah ka izhaar qaum-e-samood ke mutaalliq bhi Quran-e-Kareem ne naqal kiya hai ke jab Hud ﷺ ne unhe'n daawat-e-tauheed di, to wo kehne lage:

اِنْ نَّقُوْلُ اِلَّا اعْتَرٰىكَ بَعْضُ اٰلِهَتِنَا بِسُوْٓءٍ.
(Surah Hud: 54)

Ham to samajhte hain ke hamare kisi maabood ne tumhe'n paagal kar diya hai.

Tauham-parasti Ki Ek (1) Daleel Ka Jaaeza:

Tauham-parasti ke yahaa'n Quran-o-Sunnat ke Dalaael kaargar nahi hote, balke zaahiri-o-maaddi fawaaid-o-nuqsaan unki daleel hua karte hain. Agar kisi raasikh-ul-aqeeda[299] shakhs ka koi nuqsaan ho jaae to fauran keh dete hain ke usko falaa'n ki maar pad gai hai, halaanke kya khud unka kabhi koi nuqsaan nahi hota ya bimaari-o-pareshani nahi aati? Agar aati hai to wo kiski maar hoti hai? Arab baddu islam se ye tawaqquaat waabasta kar lete ke wo unhe'n har qism ki aafaat se mehfooz rakhega. Agar kahee'n unki tawaqquaat ko thes pohonchti, to fauran tauham-parasti ka shikaar ho jaate.

- Syedna Abdullah bin Abbas ﷺ bayan karte hain:

كَانَ الرَّجُلُ يَقْدَمُ الْمَدِيْنَةَ، فَإِنْ وَّلَدَتِ امْرَأَتُهُ غُلَامًا، وَنُتِجَتْ خَيْلُهُ، قَالَ: هٰذَا دِيْنٌ صَالِحٌ، وَإِنْ لَمْ تَلِدِ امْرَأَتُهُ وَلَمْ تُنْتَجْ خَيْلُهُ، قَالَ: هٰذَا دِيْنُ سُوْءٍ. (Saheeh Bukhari: 4742)

Koi shakhs Madina mein aata, to agar uski biwi ladka janti aur uski ghodi bacha deti, to wo kehta ke ye nihaayat umda mazhab hai, aisa na hota to kehta ke ye nihaayat bura mazhab hai.

- Quran-e-Majeed ki ye aayat aise hi logo'n ke mutaalliq naazil hui:

وَ مِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ ۚ فَاِنْ اَصَابَهٗ خَيْرُ اِطْمَاَنَّ بِهٖ ۚ وَ اِنْ اَصَابَتْهُ فِتْنَةُ انْقَلَبَ عَلٰى وَجْهِهٖ. (Surah-al-Hajj: 11)

Baaz log Allah Ta'ala ki bandage kinaare par khade ho kar karte hain, agar faaeda pohonche to mutmaeen ho jaate hain aur

[299] T: Mazboot ke saath aqeede par jame rehne waala [RSB]

agar musibat aajaae to fauran roo-bargashta[300] ho jaate hain.

Agarche mukhliseen arbaab-e-faham par is qism ki aarzi naa-gawariyo'n ka koi asar nahi hota. Taaham aam log tauham-parasti jin ki fitrat-e-saniya ban gai thi, wo is qism ke ittefaaqi waaqiaat se bohot mutaassir hote the. Ek (1) baddu ne Nabi-e-Kareem ﷺ ke dast-e-mubaarak par baiyat ki. Ittifaaqan doosre din bimaar ho gaya, to baiyat todna chaahiy. Aap ﷺ ne teen (3) baar mana kiya, lekin usne israar karke baiyat faskh kardi. Is par Aap ﷺ ne farmaya:

إِنَّمَا الْمَدِيْنَةُ كَالْكِيْرِ، تَنْفِيْ خَبَثَهَا، وَيَنْصَعُ طِيْبَهَا. (Bukhari: 7211; Muslim: 1383)

Madina ki aag Bhatti ki tarah hai, jo mael ko alag karti aur haqeeqi jauhar ko khaalis karti hai.

Tauham-parasti Ki Mazammat Par Ahadees:

Al-gharz zamana-e-nabuwwat se qabl arbo'n mein be-shumaar khurafaat paai jaati thee'n. Rasool-e-Akram ﷺ ne bar-mala elaan farmaya ke unki koi asal nahi.

❁ Syedna Abu Huraira ؓ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

لَا عَدْوٰى وَلَا طِيْرَةَ، وَلَا هَامَةَ وَلَا صَفَرَ. (Bukhari: 5707; Muslim: 2220)

Na choot hai, na bad-faali hai, na murda ki khopdi se parinda nikalta hai, aur na hi safar ka mahina manhoos hai.

Ahle Arab ka khayaal tha ke bimaari mutaaddid hoti hai. Rasool Allah ﷺ ne iski nafi ki, to ek (1) shakhs ne arz kiya ke ek (1) oont ko khaarish lagne se poore rewad ke oont khaarish-zada kyoun ho jaate hain? Farmaya: Agar bimaari ek-doosre ko lagti hai to sabse pehle oont ko kahaan se lagi? Yaane agar pehle oont ko Allah Ta'ala ki taraf se bimaari aai hai, to baaqiyo'n par Allah Ta'ala ki taraf se kyoun nahi aai?

[300] T: (بَر گشتَہ) Phir hua, badla hua, munharif, baaghi, ghaddaar [Rekhta]

Isi tarah jab wo kaam ke liye ghar se nikalte, to parinda udaa kar faal lete the. Daaee'n taraf udta to khush hot eke kaam ho jaaega aur agar baaee'n taraf udta to waapas ghar aajaate ke kaam na hoga. Aap ﷺ ne iski bhi nafi farmai.

Haama se muraad ye lete the ke jab koi aadmi mar jaata hai, to uski rooh ullu ki shakl ikhtiyaar kar leti hai aur chakkar lagaati hai, jaisa ke hamare muaashare mein bhi badd-rooho'n ka tasawwur paaya jaata hai. Nabi-e-Kareem ﷺ ne iski bhi nafi ki.

Is tarah arab safar ke mahine ko manhoos samajhte the, balke usko safar kehne ki wajah bhi yehi thi ke ye mahina khair-o-barkat ke lehaaz se "safar" hai. Aap ﷺ ne ise bhi wahem qaraar diya aur ise shirk ki ek (1) qism kaha.

Wo tamaam auhaam jo arab mein phaele hue the, Nabi-e-Kareem ﷺ ne uska istesaal[301] kiya. Auhaam-parasti haqeeqat mein qaumo'n ki tabaahi ka ek (1) bada sabab hoti hai. Ye auhaam haqeeqat ke khilaaf hone ke alaawa bohot se kaamo'n mein khalal-andaaz hote hain. Ghaur se dekhe'n to unka silsila shirk tak jaa pohonchta hai aur insaan ko saheeh tareeq-e-amal se rok dete hain. Masalan: bimaari mein tibb ke qaaede ke muwaafiq ilaaj kiya jaae, to mufeed hoga, lekin bohot se log wahem-parasti ki binaa par tone-totke ko rafaa-e-marz samajhte hain aur aamileen ke peeche bhaagte rehte hain. Rasool-e-Akram ﷺ ne in tamaam auhaam ko tasreeh aur yaqeen ke saath baatil qaraar diya.

① Arab ka khayaal tha ke jab koi bada shakhs mar jaata hai, to chaand ya sooraj ko grahan lagta hai. Nabi-e-Kareem ﷺ ke saahibzaade Ibrahim ؓ ki wafaat hui, to sooraj ko graham lagaa hua tha. Logo'n ne khayaal kiya ke unhi ki wafaat ka asar hai. Jab Aap ﷺ ne ye suna, to farmaya:

[301] T: (اِسْتِیْصال) Tabaah karna, barbaad karna, qila-qama karna [Rekhta]

إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَّلَا لِحَيَاتِهِ.

Chaand aur sooraj Allah Ta'ala ki nishaniyaa'n hain, kisi ke marne ya jeene se unko graham nahi lagta. (Bukhari: 1043; Muslim: 915)

Tauham-parasti ka ek manzar us waqt dekhne ko mila, jab poori duniya ka taweel-tareen sooraj-grahan hua. Pakistan mein juzwi-taur par grahan ka aaghaaz 10:17 par hua aur 3:08 minute tak jaari raha. Is dauraan karaachi ke saahili ilaaqo'n mein badi taadaad mein logo'n ne apne maazoor baccho'n ko ret mein dabaaya, jabke waalidain apne baccho'n ke qareeb baith kar Quran-e-Paak ki tilaawat aur tasbeeh karte rahe. Unka kehna tha ke is amal se baccho'n ki zehni aur jismaani bimariyaa'n door ho jaati hain.

② Ek (1) dafa Nabi-e-Kareem ﷺ masjid mein tashreef farma the ke sitaara toota. Aap ﷺ ne Sahaba Ikraam se daryaaf tkiya ke jaahiliyat mein aap iski nisbat kya etiqaad rakhte the. Arz kiya: Hamare ye etiqaad tha ke bade shakhs ki paedaaish ya wafaat par sitaare toote hain. To Aap ﷺ ne farmaya ke kisi ke marne ya paeda hone se sitaare nahi toot-te. (Saheeh Muslim: 2229)

③ Zamaana-e-jaahiliyat mein sher-khwaar baccho'n ke sarhaane ustara rakh diya jaata ke jinnaat unko na sataane paae'n. Ek (1) dafa Syeda Ayesha ؓ ne dekha to utha kar phenk diya aur farmaya ke Rasool Allah ﷺ in baato'n ko naa-pasand farmate the. (Al Adab-al-Mufrad lil Bukhari: 912; Sharah Maani-ul-Aasaar-lit-Tahaawi: V4 P312 mukhtasaran sanad hasan)

④ Ahle arab nazr-e-badd se bachne ke liye oonto'n ke gale mein qalaada latkaate the. Nabi-e-Kareem ﷺ ne hukm diya ke kisi oont ke gale mein qalaada na rehne diya jaae.

Abu Basheer Ansaari ؓ bayan karte hain ke wo dauran-e-safar Rasool Allah ﷺ ke saath the. Aap ﷺ ne ek (1) shakhs ko is kaam ke liye bheja

ke kisi oont ki garden mein tundi[302] waghaira ka koi qalaada (haar) na choda jaae, balke use kaat diya jaae. (Saheeh Bukhari: 3005; Saheeh Muslim: 2115)

Juhalaa-e-Arab Par Taajjub Kyoun?

Juhalaa-e-arab mein aisi khurafaat maujood thee'n, to taajjub kyou'n? Taaleem se naa-aashna log aksar tauham-parasti ka shikaar ho jaaya karte hain. Taajjub to ye hai ke aaj-kal ke modern aur taaleem-yaafta daur mein bhi be-shumaar khurafaat hamare muaashare mein paai jaati hain. Agar mukhtalif ilaaqo'n mein paai jaane waali khurafaat-o-tauhamaat ko dekha jaae, to aaj ham ahle arab se aage Nazar aate hain.

Kya ye wohi ummat hai, jise sikhaya gaya tha ke nafaa-o-nuqsaan sirf Allah ke haath mein hai. Wokisi ko shifa deta hai to koi jinn, farishta, insaan, aur adalta-badalta mausam use bimaar nahi kar sakta aur agar wo kisi ko bimaar karna chaahe to saare hakeem-o-doctor aur aamil mil kar use shifa nahi de sakte. Ilaaj ki ehmiyat aur jaaez amaliyaat ki ifaadiyat[303] se inkaar nahi, magar Allah ka hukm aur mashiyyat har cheez par muqaddam hai. Koi maahir-tareen doctor aur mehngi se mehngi dawa mareez ki haalat mein zarra baraabar tabdeeli nahi laa sakti. Agar Allah ka hukm aur marzi na ho aur agar wo shifa ka faisla farmade, to khaak ki chutki aur paani ke ghootn se shifa mil jaati hai.

Kya ye wohi ummat hai ke jise samjhaya gaya tha ke sooraj aur chaand, zameen-o-aasmaan, samandar, aur dariya, sab Allah ke hukm ke saamne be-bas hain. Unka tuloo-o-ghuroob, harkat aur sukoon, rawaani aur thehraao, unke apne ikhtiyaar mein nahi, unka maalik chaahe to gehre samandar ko paayaab[304] karde aur uska hukm ho, to khush aur jaamid pattharo'n se chashme jaari karde. Imaan ki yehi

[302] T: (تُنْدی) (Kisi cheez ki kaifiyat ya sifat mein) tezi, tarraari, zor, shiddat [Rekhta]
[303] T: (اِفَادِیت) Faaedamand, nafa-bakhsh [Rekhta]
[304] T: (پایاب) Baghair kashti ke qaabil e uboor paani mein maujood raasta [RSB]

pukhtagi thi ke jisne musalmano ko sadiyo'n ke tauhamaat se najaat de di.

Baaz musalman dobaara jaahilaana tauhamaat mein mubtaa ho rahe hain. Nujoomiyo'n, jogiyo'n, dast-shanaaso'n aur peshwaraana aamilo'n ke aastaane-un-hi auhaam-parasto'n ki wajah se aabaad hain.

Tauham-parasti Ki Chand Misaale'n:

Zamaana-e-islam se qabl ke arab muaashare mein paai jaane waali tamaam khurafaat aaj ba-darja-e-atam[305] maujood hain. Masalan, safar ke saath moharram ke mahine mein shaadi-biyaah karne ya koi aur khushi manaane ko ghalat samajhna ke ye sog ka mahina hai. Agar is maah mein koi shaadi ki to nuqsaan ho jaaega. Parindo'n aur jaanwaro'n aur unki boliyo'n se nahoosat lena, kawwa chatt ki munder par aabaethe aur bolne lag jaae to samajhna ke koi mehmaan aaraha hai. Cheenk aagai, to koi yaad kar raha hai, ba-waqt-e-subah dukandaaro'n ka kisi ko udhaar sauda na dena ke is tarah saare din ki barkat khatam ho jaati hai, murgha bang dene ke jurm mein zibah ki sazawaar theherti hai.

Kaali billi raasta kaat jaae, to manhoos samajhna, baccho'n ke saro'n par baalo'n ki lat chod dena ke ye falaa'n peer saahab ke naam ki hai. Agar usko kata jaae, to baccha mar jaaega, ya nuqsaan ho jaaega. Jaanwaro'n ki gardano'n mein rang-ba-rang ki chaadare'n aur dhaage bandh kar darbaaro'n aur mazaaro'n ke naam par chod dena aur samajhna ke agar unko kisi ne haath lagaaya, to uska nuqsaan ho jaaega. Darbaaro'n aur mazaaro'n se koi cheez uthaane ya wahaa'n ke darakhto'n se koi cheez todne ko nuqsan ka zariya samajhna. Aankh ki phad-phadaahat ko masaaeb ki tastak samajhna. Juma ke din eid aajaae to usko bhaari samajhna. Dulhano'n ko ghar mein daakhil karte aur rukhsat karte waqt ajeeb-o-ghareeb umoor, masalan darwaaze par tel giraana, sar par Quran ka saaya karna, paao'n ke neeche rooi

[305] T: (بَدَرجَہٗ اَتَم) Mukammal taur par, poori tarah [Rekhta]

dharna, dulhan ke paas lohaa rakhna waghaira. Haamila aurat ya nau-maulood bacche ki maa ko fautgi waale ghar na jaane dena, ya apne ghar kisi ko na aane dena, nau-maulood ke sarhaane churi waghaira rakna, dulhan kea ate hi agar ghar mein koi nuqsaan ho jaae, to use manhoos samajhne lagna. Kisi din, bil-khusoos mangal ke din kisi kaam ki ibtida na karna, janaabat nikaalne ke liye ajeeb-o-ghareeb tariqa ikhtiyaar karna, nujoomiyo'n, saahiro'n, aur kaahino'n se qismat-aazmaai karaana is par mustazaad[306] hai.

Ye aisa amal hai ke poori qaum fashion ki tarah isko apnaati hai. Akhbaraat mein baa-qaaeda haftawaar "aap ka din kaisa guzrega?" ke unwaan se poore-poore safha ka column chapta hai, jis mein qismat ka haal bataya jaata hai, halaanke ye bohot bada gunaah hai.

❁ Syedna Abu Huraira ﷺ bayan karte hain ke Rasool-e-Kareem ﷺ ne farmaya:

مَنْ أَتَى كَاهِنًا، أَوْ عَرَّافًا، فَصَدَّقَهُ بِمَا يَقُوْلُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ.

(Musnad Imam Ahmad: V2 P429; Sunan Kubra lil Bayhaqi: V8 P135 sanad saheeh)

Jo kaahin ya aaraaf ke paas gaya, phir uski baat ki tasdeeq ki, usne Muhammad ﷺ par naazil-shuda shariyat ka inkaar kar diya.

Is hadees ko Imam Haakim ﷺ (V1 P8) ne Bukhari-o-Muslim ki shart par "saheeh" kaha hai. Haafiz Zahabi ﷺ ne unki muwaafaqat ki hai.

❁ Rasool Allah ﷺ ne farmaya:

مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ، لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِيْنَ لَيْلَةً.

(Saheeh Muslim: 2230)

Jo shakhs kisi nujoomi ya kaahin ko saccha khayaal karta hai, phir usse mustaqbil ke kisi waaqia ki khabar lene ke liye gaya, to chaalees (40)

[306] T: (مُستَزاد) Badhaaya hua, ziyaada kiya hua, additiona, extra [Rekhta]

din tak uski koi namaz qubool nahi hoti. Agar kaahin-o-nujoomi ki baat par yaqeen bhi kar liya, to kaafir ho jaaega.

Kaahin us shakhs ko kaha jaata hai jo ghaib-daani ka daawa karta ho. Iske kai tariqa aaj kal maujood hain. Masalan, haath ki lakeere'n dekh kar qismat ka haal bataana, sitaaro'n ke milaap se muqaddar maaloom karna, qurani faalnaame aur toto'n ke zariye qismat nikaalna, zameen par lakeere'n kheenchna waghaira.

Syedna Abdullah bin Abbas ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

مَنِ اقْتَبَسَ عِلْمًا مِّنَ النُّجُوْمِ، اقْتَبَسَ شُعْبَةً مِنَ الْسِّحْرِ زَادَ مَا زَادَ.

(Abu Dawood: 3905; Ibne Majah: 3726 sanad hasan)

Jis ne ilm-e-nujoom seekha, usne jaadu ka ek (1) hissa seekha. Jaise-jaise ye ilm badhta jaaega, jaadu badhta jaaega.

Haafiz Nawavi ne iski sanad ko "saheeh" kaha hai. (Riyaaz us Saaliheen: V2 P236

Syedna Abu Huraira ﷺ bayan karte hain ke Rasool-e-Kareem ﷺ ne farmaya:

اِجْتَنِبُوْا الْسَّبْعَ الْمُوْبِقَاتِ، قَالُوْا: يَا رَسُوْلَ اللهِ وَمَا هُنَّ؟ قَالَ: الْشِّرْكُ بِاللهِ، وَالْسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِيْ حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيْمِ، وَالْتَّوَلِّيْ يَوْمَ الْزَحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ.

(Saheeh Bukhari: 2766; Saheeh Muslim: 2874)

Saat (7) halaak karne waale gunaaho'n se bache'n. Sahaba ne arz kiya: Allah ke Rasool! Wo gunaah kaunse hain? Farmaya: ① Allah ke saath shirk. ② Jaadu ③ Allah Ta'ala ki haraam-karda jaan ko naa-haq qatl karna ④ Sood khaana. ⑤ Yateem ka maal khaana. ⑥Ladaai mein peeth dikhaa kar bhaag jaana ⑦ Paak-daaman, bholi-bhaali momin aurto'n par tohmat lagaana.

Hamare yahaa'n paae jaane waali ek (1) badtareen tauham-parasti, jo insaan ko shirk tak pohoncha deti hai, ye hai ke kisi darakht ya jaanwar waghaira ko baa-barkat samajh kar uske saath dhaage baandhna, baccho'n ko us par bithaana ya apni koi cheez uske saath latkaana, jaisa ke qabr par khade darakht ko dekha jaae to be-shumaar dhaage, puraane kapde, aur mukhtalif cheeze'n uske saath latki nazar aati hain.

Baaz log mazaaro'n par lage darakhto'n ke neeche jholiyaa'n phaela kar baithe rehte hain ke koi patta hamari jholi mein girega, to aulaad hogi. Aksar moharram ke mahine mein dekha gaya hai ke log apne gharo'n mein siyaah alam lehraate hain ya apne baccho'n ko ghode par bithaate hain aur uske saath phoolo'n waghaira ke haar latkaate hain aur use khair-o-barkat ka zariya samajhte hain.

Sanaan bin Abi Sanaan Dauli ﷺ bayan karte hain: "Maine sahaabi-e-rasool Syedna Abu Waaqid ﷺ se suna ke Rasool Allah ﷺ ne Makkah fatah kiya, to aap hame'n apne saath qabila hawaazin ki taraf le gae. Ham kuffaar ki ek (1) beri ke darakht ke paas se guzre, jiske paas wo mujaawari karte the aur use "zaat-e-anwaat" ka naam dete the. Ham ne kaha: Allah ke Rasool! Jis tarah kuffaar ki zaat-e-anwaat hai, isi tarah hamare liye bhi ek (1) zaat-e-anwaat muqarrar kar deejiye. To Aap ﷺ ne farmaya: Allahu Akbar! Ye saabiqa ummato'n ke tariqa hain. Bilkul isi tarah jaise bani Israel ne Musa ﷺ se kaha tha ke hamare liye bhi maabood bana de'n, jaise kuffaar ke maabood hain aur us par Musa ﷺ ne farmaya tha: Aap laa-ilm log hain". Phir Rasool Allah ﷺ ne farmaya: Aap apne se pehle logo'n ke tariqa par zaroor chalenge. (Saheeh Ibne Hibban: 6702; As Sunnah lil Maroozi: 40 sanad saheeh)

Andaaza keejiye ke Rasool Allah ﷺ ne-un-nau-muslim sahaba ke mutaalaba ko sirf radd hi nahi kiya, balke mushrikeen kea mal se tashbeeh di, taake pataa chal jaaega ke aise umoor shirk mein daakhil hain. Ye ahkamaat-un-logo'n ke liye hain, jo mukhtalif qism ki khurafaat aur auhaam mein mubtala hain.

Tawakkal Karne Waalo'n Ke Liye Khushkhabri:

Un logo'n ko Rasool Allah ﷺ ne khush-khabri di hai, jo badd-aqeedgi ka baais banne waale tamaam umoor se bachte hain aur Allah Ta'ala par tawakkal aur kaamil yaqeen rakhte hain.

❁ Syedna Imran bin Hussain ؓ bayan karte hain ke Rasool Allah ﷺ ne farmaya: "Meri ummat ke 70,000 afraad Jannat mein baghair hisaab ke daakhil honge. Sahaba kram ne arz kiya: Allah ke Rasool! Wo kaun log hain, jo Jannat mein baghair hisaab ke chale jaaenge? Farmaya: Ye wo log hain, jo dam nahi karwaate, daagh nahi lagwaate, nahoosat nahi pakadte aur apne Rabb par kaamil yaqeen aur tawakkal rakhte hain". (Saheeh Bukhari: 5705; Saheeh Muslim: 218)

Ghaur keejiye ke damm karwana aur daagh lagwaana agarche shar-an jaaez hai, magar phir bhi Nabi-e-Kareem ﷺ ne aise logo'n ko is fazeelat mein shaamil nahi kiya, to andaaza kare'n ke-un-logo'n ka kya haal hoga, jo tarah-tarah ki khurafaat mein mubtala hain?

Allah Ta'ala se dua hai ke wo hame'n raasikh-ul-aqeeda musalman banaae aur apni rahmat se jannat mein daakhil farmaae. Aameen!

Zillat-o-Nakbat ka itna hi wo hota hai shikaar

Jiska jitna lagaao fitna auhaam se.

Nabi-e-Ummi

Ahle Sunnat wal Jamaat ka ijmaai-o-ittifaaqi masla hai ke Rasool Allah ﷺ aakhri dam tak ummi (an-padh) rahe, likhna padhna nahi jaante the. Aap ﷺ ka ye wasf-e-jameel pehle naazil hone waali kitaabo'n mein bhi mazkoor tha. Ye Aap ﷺ ka mo'jiza hai. Ye Allah ki hikmat hai ke usne Nabi ﷺ ko padhna likhna nahi sikhaya taake ahle baatil ko baat karne ka mauqa na mil sake.

Allama Khaazin Hanafi ؒ (741h) farmate hain: "Mohaqqiqeen farmate hain: Nabi-e-Kareem ﷺ ka ummi hona bohot bada mo'jiza hai". (Tafseer-al-Khaazin: V2 P257)

Roz-e-Qiyaamat tamaam Ambiya Ikraam ﷺ farmaenge: "Ham sab ummi nabi hain". (Saheeh Ibne Hibban: 6480 sanad hasan)

Imam Bayhaqi ؒ (458h) ne Haafiz Khattabi ؒ (388h) se naqal kiya hai: "Nabi-e-Kareem ﷺ ki nabuwwat ke Dalaael mein se ek (1) daleel ye hai ke Aap ﷺ ummi aadmi the, Aap ﷺ apne haath se khat na likh sakte the, na hi use padh sakte the". (Al Etiqaad: P347)

Haafiz Ibne Kaseer ؒ (774h) farmate hain: "Nabi-e-Kareem ﷺ ummi the, kyounke Aap ﷺ likhna nahi jaante the". (Tafseer Ibne Kaseer: V1 P275)

Allama Zajaaj ؒ (311h) farmate hain: "Ahle ilm ka ijmaa hai ke Nabi-e-Kareem ﷺ ummi the". (Maani-ul-Quran wa I'raabih: V1 P410)

Shaikh-ul-Islam Ibne Taimiya ؒ (728h) farmate hain: "Tamaam ahle ilm ka ittifaaq hai ke Muhammad ﷺ ummi the". (Al Jawaab us Saheeh: V2 P72)

Allah Ta'ala ka faraman hai:

فَاٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهِ النَّبِيِّ الْاُمِّيِّ الَّذِيْ يُؤْمِنُ بِاللّٰهِ وَ كَلِمٰتِهٖ وَ اتَّبِعُوْهُ لَعَلَّكُمْ تَهْتَدُوْنَ.

(Surah-al-Aaraaf: 158)

Tum Allah Ta'ala aur us ummi nabi par imaan laao, jo Allah aur uske kalimaat par imaan rakhta hai aur uski paerawi karo, taake

tum hidaayat paa sako.

Nez, farman-e-Baari Ta'ala hai:

وَ مَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّ لَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ.
(Surah-al-Ankaboot: 48)

(Aye Nabi!) Aap isse pehle koi kitaab nahi padh sakte the, na hi apne haath se likh sakte the, agar aisa hota to baatil-parast log shak mein pad jaate.

Iski tafseer mein Haafiz Ibne Kaseer ﷺ (774h) farmate hain: "Aye Muhammad! Aap quran ke nuzool se pehle apni qaum mein ek (1) arsa rahe hain, aap padh likh nahi sakte the, balke aap ki qaum aur doosri qaumo'n ka har aadmi jaanta hai ke aap ummi hain, likh-padh nahi sakte. Pehli kitaabo'n mein bhi Aap ﷺ ki yehi sifat bayan hui hai. Allah Ta'ala ne farmaya:"(Reference)

اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِي التَّوْرٰىةِ وَ الْاِنْجِيْلِ ۡ يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَ يَنْهٰىهُمْ عَنِ الْمُنْكَرِ.
(Surah-al-Aaraaf: 157)

Wo log jo ummi nabi ki paerawi karte hain, jise wo apne yahaa'n taurat-o-injeel mein likha hua paate hain, wo nabi unhe'n neki kahukm dete hai aur buraai se manaa karta hai.

"Aap ﷺ ki wafaat tak yehi kaifiyat rahi ke Aap ﷺ apne haath mubaarak se ek (1) satar aur ek (1) harf bhi nahi likh sakte the, balke Aap ﷺ ke liye kaatibeen the, jo Aap ﷺ ke saamne wahee aur doosre ilaaqo'n ki taraf khutoot likhte the". (Tafseer Ibne Kaseer: V6 P285)

Choonke baaz log Nabi e Akram ﷺ ke baare mein kehte hain ke aap an-padh nahi the, likhna padhna jaante the, lehaza wo is aayat-e-karima se ek (1) shubha zaahir karte hain ke "yahaa'n Quran-e-Kareem ne kitaabe'n padh sakne" ki nafi aur "apne haath se likhne" ki nafi sirf nuzool-e-quran se pehle zaman eke liye ki hai, jiska saaf matlab ye hai ke nuzool-e-quran ke baad aap ba-khoobi likh padh sakte the.

Ye intihaai kamzor istidlaal hai.

Haafiz Ibne Kaseer ﷺ "إِذًا لَّارْتَابَ الْمُبْطِلُوْنَ" ke tahat farmate hain: "Yaane aye nabi! Agar aap likhna padhna jaante hote to baaz jaahil log shak mein pad jaate aur kehte ke aap to pehle ambiya ki manqool kutub se ye cheeze'n seekhte hain. Phir unho'n ne jaante hue ke Aap ﷺ ummi hain, likh nahi sakte, ye keh diya tha"

Kaafiro'n ne kaha ke ye to pehle logo'n ke qisse hain, jo isko subh-o-shaam likhwaae jaate hain. (Surah-al-Furqan: 5)

وَ قَالُوْٓا اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا فَهِيَ تُمْلٰى عَلَيْهِ بُكْرَةً وَّ اَصِيْلًا.

(Tafseer Ibne Kaseer: V6 P286)

Aayat-e-karima se saaf zaahir ho araha hai ke Allah Ta'ala mushrikeen-o-kuffaar ke radd-o-jawaab mein farma rahe hain ke jab ye haqeeqat aap bhi tasleem karte hain ke nuzool-e-quran se pehle Nabi e Akram ﷺ likh padh nahi sakte the, to quran ke naazil hone ke baad aap logo'n ka ye kehna ke "Quran pehlo'n ki jhooti baate'n hain, wo khud likh leta hai, subh-o-shaam isko likhwaai jaati hain". Kyounkar durust hai?

Jab nuzool-e-quran se pehle Aap ﷺ ummi (an-padh) the, to nuzool ke baad Quran khud kaise likh lete hain? Aur pehli kitaabo'n ka mutaala-a kaise kar lete hain? Choonke ye daleel mukhaalif kuffaar ko bhi tasleem thi, is liye ise zikr kar diya. Jo daleel mukhaalif ko bhi tasleem ho, wo ziyaada muassar aur maqbool hoti hai. Ifhaam-o-tafheem[307] ki behtar soorat yehi thi. Is liye isko ikhtiyaar kiya gaya.

Ye nahi farmaya ke aap padh likh nahi sakte hain, kyounke iske bar-aks mukhaalif keh sakte the ke aap quran khud likh lete hain. Isse tasaadum badh jaata, musallam daleel pesh ki gai.

Baaz log kuffaar ki taqleed mein ye keh dete hain ke nuzool-e-quran ke baad Nabi e Akram ﷺ padh likh lete the, ye kaise ho sakta hai ke jis rasool par aisi kitaab utre, jis mein taqreeban 1 lakh tak ki ginti ho,

[307] T: (اِفْہام و تَفْہِیم) Khud samajhna aur doosro'n ko bhi samjhaana, samjhna samjhaana [Rekhta]

taqseem-e-meeraas ka hisaab-o-kitaab ho, zakat-o-maal-e-ghanimat ki taqseem ka qanoon ho, kya wo aisa ho sakta hai ke na to padh sake na likh sake?

Ahle haq kehte hain ke yehi to mo'jiza hai, jiske inkaar ke liye aap zann-o-takhmeen pesh karte hain. Ye Nabi e Akram ﷺ par iftira-o-bohtaan hai aur Quran-o-Hadees aur Ijma-e-Ummat ki takzeeb hai. Ahle ilm-o-aqal ki mukhaalifat hai.

Syedna Bara bin Aazib ؓ Sulah Hudaibiya ka qissa you'n bayan karte hain: Jab musalmano aur mushrikeen ne muaahada likha, to sahaba ne likh diya: "Ye wo muaahada hai, jo Muhammad-ur-Rasool Allah ﷺ ne kiya hai". Is par mushrikeen ne kaha: Ham ise tasleem nahi karte, kyounke agar ham aap ko Allah ka Rasool maante to aap ko Makkah se na rokte, aap Muhammad bin Abdullah hain. Aap ﷺ ne farmaya: Main Allah ka rasool bhi hoo'n aur Abdullah ka beta bhi hoo'n. Phir Aap ﷺ ne Syedna Ali ؓ se farmaya: Rasool Allah ka lafz mitaa do. Unho'n ne arz kiya: Allah ki Qasam! Main aapka naam-e-naami nahi mitaa sakta! Aap ﷺ ne us tehreer ko pakda aur likhadiya: Ye wo muaahada hai, jo Muhammad bin Abdullah ne kiya hai. (Saheeh Bukhari: 4251)

Ye majaaz hai, kaam ki nisbat uski taraf kardi gai hai, jisse kaam saadir na hua. Yahaa'n likhne ki nisbat Nabi e Akram ﷺ ki taraf kardi gai hai. Ye usi qabeel[308] se hai, jaise "بَنٰى أَمِيْرٌ الْمَدِيْنَةَ" "Ameer ne shahar ki taameer ki", jabke usne khud taameer nahi ki hoti, balke uske hukm se taameer hoti hai, lekin uski taraf mansoob ho jaati hai.

Sulah Hudaibiya ke qisse mein hai ke Rasool Allah ﷺ ne farmaya:

وَاللهِ، إِنِّيْ رَسُوْلُ اللهِ، وَإِنْ كَذَّبْتُمُوْنِي، أُكْتُبْ: مُحَمَّدُ بْنُ عَبْدِاللهِ.

Allah ki qasam! Main Allah ka rasool hoo'n, agarche tum ne mujhe jhutla diya hai. Muhammad bin Abdullah likh

(Musnad Imam Ahmad: V4 P330; Saheeh

[308] T: (قَبِيل) Qism, giroh, silsila, sort, kind, category [Rekhta]

deejiye. Bukhari: 3731-3732)

Ye dono hadeese'n nas-e-qatai[309] hain ke "كَتَبَ" ke maane majaazi hain. Aap ﷺ ne likhne ka hukm diya tha, na ke khud likha tha.

❁ Syedna Anas bin Maalik ؓ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

اُكْتُبْ مِنْ مُحَمَّدٍ رَسُوْلِ اللهِ، قَالُوْا: لَوْ عَلِمْنَا أَنَّكَ رَسُوْلُ اللهِ لَاتَّبَعْنَاكَ، وَلٰكِنِ اكْتُبِ اسْمَكَ وَاسْمَ أَبِيْكَ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبدِ اللهِ.

(Saheeh Muslim: 1784)

Muhammad-ur-Rasool likhiye, kuffaar ne kaha: Agar ham aap ko Allah ka rasool maante hote, to zaroor aap ki paerawi kar lete. Aap apna aur apne baap ka naam likhe'n, us par Nabi-e-Akram ﷺ ne farmaya: Likhiye: Muhammad bin Abdullah ki taraf se…

❁ Haafiz Suhaili ؒ (854h) farmate hain: "Bila-shubha se likhne se muraad yahaa'n ye hai ke Aap ﷺ ne likhne ka hukm diya tha, us din kaatib Syedna Ali ؓ the". (Ar Rauzul Unuf: V6 P486)

❁ Is par ek (1) qarina ye bhi hai ke Rasool Allah ﷺ ne Syedna Ali ؓ ko farmaya:

امْحَ رَسُوْلَ اللهِ فَقَالَ عَلِيٌّ: وَاللهِ لَا أَمْحَاهُ أَبَدًا، قَالَ: فَأَرِنِيْهِ، قَالَ: فَأَرَاهُ إِيَّاهُ فَمَحَاهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ.

(Saheeh Bukhari: 3184; Saheeh Muslim: 1783)

Rasool Allah ka lafz mitaa de'n, Ali ؓ ne arz kiya: Allah ki qasam! Main ise kabhi nahi mitaaunga. FArmaya: Mujhe ye lafz dikhaae'n. Syedna Ali ؓ ne wo alfaaz Aap ﷺ ko dikhaae, to Nabi e Akram ﷺ ne unhe'n apne haath-e-mubaarak ke saath mitaa diya.

[309] T: (نَصْ قَطْعِی) Waazeh daleel [Rekhta]

Haafiz Ibne Hajar ﷺ (852h) farmate hain: “Ise is baat par mahmool kiya jaaega ke raawi ka ye kehna: ‘Aap ﷺ ne tehreer ko pakda, halaanke Aap ﷺ likhna nahi jaante the’, Aap ﷺ ke us farman ki wazaahat ke liye hai ke mujhe wo kalma dikhaae’n. Aap ﷺ likhna nahi jaante the, isi liye to Aap ﷺ is baat ke mohtaaj hue ke Aap ﷺ ko wo kalma dikhaya jaae, jisko mitaane se Syedna Ali ﷺ ruk gae the”. (Fathul Baari: V7 P504)

Tambeeh:

Haafiz Zahabi ﷺ ka ye kehna ke Nabi-e-Kareem ﷺ ko baaz kalimaat likhna aate the aur aap ne sulah hudaibiya ke mauqa par khud apna ism-e-giraami likha tha, lekin uske bawujood Aap ﷺ ummi hi the (Tazkiratul Huffaaz: V2 P220) marjooh[310] hai, kyounke ham saabit kar chuke hain ke Nabi-e-Kareem ﷺ ne apna ism-e-giraami likhne ka hukm diya tha, khud nahi likha tha.

Faaeda:

Syedna Abdullah bin Umar ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا نَكْتُبُ وَلَا نَحْسُبُ، الشَّهْرُ هٰكَذَا وَهٰكَذَا يَعْنِيْ مَرَّةً تِسْعَةً وَعِشْرِيْنَ، وَمَرَّةً ثَلَاثِيْنَ.

(Saheeh Bukhari: 1913; Saheeh Muslim: 1080)

Ham an-padh log hain, ham likhna aur hisaab karna nahi jaante, mahina itna-itna hota hai, Aap ﷺ ki muraad ye thi ke mahina kabhi untees (29) dino ka hota hai aur kabhi tees (30).

Is hadees mein Nabi e Akram ﷺ ke daur ke aksar logo’n ka haal bayan hua hai ke wo an-padh the ya isse muraad khud Nabi e Akram ﷺ ki zaat-e-giraami hai.

Tambeeh-e-Baleegh:

[310] T: (مَرجُوح) Maghloob, kamzor [Rekhta]

Mashoor munkir-e-hadees Tamanna Imaadi Phulwaarwi ne is hadees ke raawi Aswad bin Qais Abdi Kufi, jo ke bil-ittefaaq siqa hain, ko Aswad bin Yazeed bin Qais Nakhai Kufi bana kar zabaan-daraazi ki hai. (Nabi-e-Ummi: P21)

Aise logo'n ko roz-e-aakhirat se dar jaana chaahiye ke jab Allah Ta'ala tamaam kizb-bayaniyo'n aur khiyaanato'n ka hisaab lega.

Faaeda:

Abdullah bin Utba ؒ se marwi hai: "Nabi-e-Kareem ﷺ wafaat se pehle padhna likhna jaan chuke the". (Heelatul Auliya li Abi Nuaim: V4 P265; Siyar Elaan an Nubala liz Zahabi: V14 P190) Sanad zaeef-o-mursal hai.

① Mujaalid bin Saeed "zaeef" hai. (Fathul Baari: V7 P504) waghaira mein Mujaalid ki tasheef[311] Mujahid se ho gai hai.

② Abu Aqeel Yahya bin Mutawakkil zaeef hai.

③ Abdullah bin Utba ؒ taabai hain, wo ba-raah-e-raast Rasool Allah ﷺ ke mutaalliq kaise kahbar de sakte hain?

Haafiz Bayhaqi ؒ farmate hain: "Ye hadees munqata (mursal) hai, is mein kai zaeef aur majhool raawi hain". (Sunan Kubra: V7 P43)

Haafiz Ibne Kaseer ؒ farmate hain: "Ye zaeef hai, iski koi asal nahi". (Tafseer Ibne Kaseer: V5 P62)

Al-Haasil:

Rasool Allah ﷺ ummi the, likhna padhna nahi jaante the, ye Aap ﷺ ka mo'jiza tha.

[311] T: (تَصْحِيف) Ham-jins ya ham-shakal lafzo'n ke padhne-likhne ya kitaabat mein ghalati karna, nuqte badal dena [Rekhta]

Ghairullah Ki Qasam

Allah ki qasam khaana uski taazeem hai. Jab aap kisi aur ki qasam khaate hain to use Allah ki taazeem mein shareek bana lete hain, ye tauheed ke manaafi hai. Is liye ise mamnoo qaraar diya gaya hai. Nez ye haraam, naajaaez aur gunaah-e-kabira hai.

Haafiz Ibne Abdul Bar ﷺ (463h) famate hain: “Kisi bhi surah ya kisi bhi haal mein ghairullah ki qasam uthaana jaaez nahi, is par ijmaa hai”. (At Tamheed Limaa Fil Muwatta Minal Ma-aani wal Asaneed: V4 P336)

Haafiz Ibne Hajar ﷺ (852h) farmate hain: “Ahle ilm kehte hain ke kisi cheez ki qasam uthaana uski taazeem aur azmat ka iqraar hai aur haqiqi azmat sirf Allah ke liye hai, is liye ghairullah ki qasam khaane se manaa kiya gaya hai”. (Fathul Baari: V11 P351)

Syedna Abdullah bin Umar ﷺ bayan karte hain ke Rasool Allah ﷺ ne dauran-e-safar Syedna Umar bin Khattab ﷺ ko baap ki qasam khaate suna, to farmaya: (Reference)

اَلَا إِنَّ اللّٰهَ يَنْهَاكُمْ اَنْ تَحْلِفُوْا بِآبَائِكُمْ، مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللّٰهِ اَوْلِيَصْمُتْ.

(Saheeh Bukhari: 6646; Saheeh Muslim: 1646)

Allah ne aabaa-o-ajdaad ki qasam khaane se manaa kiya hai, chunache jisne qasam khaani ho, wo Allah ke naam ki qasam khaae warna khamosh rahe.

Syedna Abdur Rahman bin Samra ﷺ bayan karte hain ke Nabi-e-Kareem ﷺ ne farmaya: (Reference)+

لَا تَحْلِفُوْا بِآبَائِكُمْ وَلَا بِالْطَّوَاغِيْتِ.

(Saheeh Muslim: 1648)

Na apnea aba ki qasme’n khaao aur na hi butho’n ki.

Syedna Abdullah bin Umar ﷺ bayan karte hain ke Nabi-e-Kareem ﷺ ne Syedna Umar bin Khattab ﷺ se farmaya:

إِنضّ اللّٰهَ يَنْهَاكُمْ أَنْ تَحْلِفُوْا بِآبَائِكُمْ قَالَ عُمَرُ: فَوَاللّٰهِ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ

Bila-shubha Allah ne aabaa-o-ajdaad ki qasam uthaane se

manaa kiya hai. Syedna Umar ﷺ kehte hain ke jab se Rasool Allah ﷺ ka ye farman suna hai, tab se maine maa-baap ki qasam nahi uthaai, jaan boojh kar na na naqal karte hue.

عَلَيْهِ وَسَلَّمَ، ذَاكِرًا وَلَا آثِرًا.

(Saheeh Bukhari: 6647; Saheeh Muslim: 1646)

❁ Qutaila bint Safiyya ﷺ bayan karti hain ke ek (1) yahoodi Nabi ﷺ se kehne laga:

Aap ghairullah ki pukaar karte hain aur shirk bhi karte hain, aap kehte hain: Jo Allah ne chaaha aur jo aap ne chaaha, aap kehte hain: Kaaba ki qasam! To Nabi-e-Kareem ﷺ ne sahaba ko hukm diya ke qasam uthaane ka iraad ho to you'n kahe'n: Kaaba ke Rabb ki qasam! Sahaba iske baad you'n kehte the ke jo Allah ne chaaha, phir aap ne chaaha.

إِنَّكُمْ تُنَدِّدُوْنَ، وَإِنَّكُمْ تُشْرِكُوْنَ تَقُوْلُوْنَ: مَا شَاءَ اللّٰهُ وَشِئْتَ، وَتَقُوْلُوْنَ: وَالْكَعْبَةِ، فَأَمَرَهُمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادُوْا أَنْ يَحْلِفُوْا أَنْ يَقُوْلُوْا: وَرَبِّ الْكَعْبَةِ، وَيَقُوْلُوْنَ: مَا شَاءَ اللّٰهُ، ثُمَّ شِئْتَ.

(Musnad Ahmad: V6 P371; Sunan Nasai: 3773 (sanad hasan))

Amaanat ki qasam khaane ki shadeed mumaaniat waarid hui hai.

❁ Syedna Bareeda ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

Jis ne amaanat ki qasam khaai, wo ham mein se nahi.

مَنْ حَلَفَ بِالْاَمَانَةِ فَلَيْسَ مِنَّا.

(Musnad Ahmad: V5 P352; Abu Dawood: 3253 sanad saheeh)

Is hadeesko Imam Ibne Hibban ﷺ (4363) ne "saheeh", Imam Haakim ﷺ (V4 P298) ne "saheeh-ul-isnaad", aur Haafiz Zahabi ﷺ ne "saheeh" kaha hai.

Amaanat Allah ki sifat nahi, balke makhlooq hai. Saabit hua ke makhlooq ki qasam khaana mamnoo hai.

❁ Syedna Abu Huraira ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

Jis ne laat-o-uzza ki qasam uthaai, to use 'لَا إِلٰهَ إِلَّا اللهُ' padhna chaahiye.

مَنْ حَلَفَ فَقَالَ فِيْ حَلِفِهِ: وَاللَّاتِ وَالْعُزّٰتِ وَالْعُزّٰى، فَلْيَقُلْ: لَا إِلٰهَ إِلَّا اللهُ.

(Bukhari: 4860; Muslim: 1647)

Haafiz Ibne Kaseer ﷺ (774h) farmate hain: "Zamana-e-jaahiliyat mein choonke aisi qasme'n aadat ban chuki thee'n, is liye farmaya gaya ke hasb-e-aadat agar aisa kalma zabaan se nikal jaae, to 'لَا إِلٰهَ إِلَّا اللهُ' padh le'n". (Tafseer Ibne Kaseer: V4 P30)

Haafiz Zahabi ﷺ (748h) farmate hain: "Baaz sahaba choonke nau-muslim hone ki wajah se ghairullah ki qisme'n uthaane ke zamane ke qareeb the, is liye basa auqaat unke zabaan se aisi qasam nikal jaati thi, usi liye Nabi-e-Kareem ﷺ ne hukm diya ke fauran 'لَا إِلٰهَ إِلَّا اللهُ' keh de'n, sabqat-e-lisaani[312] ka kaffaara ban jaaega". (Al Kabaair: P101)

Allama Sindhi Hanafi ﷺ (1138h) farmate hain: "Isse muraad wo qasam hai, jo bila-iraada mu'n se nikal jaae, wo log choonke nae-nae musalman the, is liye unhe'n hukm hua ke aisi soorat mein fauran 'لَا إِلٰهَ إِلَّا اللهُ' padh le'n, ye butho'n ki us taazeem ka kaffaara ho jaaega, jo bila-iraada mu'n se nikal gai aur Allah ki taazeem ka iqraar ho jaaega jo pehle nahi ho saka. Raha jaan-boojh kar ghairullah ki qasam uthaane ka masla to ye kufr hai, Allah mehfooz rakhe". (Haashiya-as-Sindi Alaa Sunan an Nasai: V1 P645)

Saad bin Obaida ﷺ kehte hain: "Main aur kindah qabile ka ek (1) shakhs Syedna Abdullah bin Umar ﷺ ki mehfil mein the, main waha'n se uth kar Saeed bin Musaiyyib ﷺ ki majlis mein aagaya, itne mein kindi bhi chala aaya, wo daraa hua tha, kehne laga ke Abdullah bin Umar ﷺ ke paas ek (1) shakhs ne aakar kaha ke main Kaaba ki qasam khaata hoo'n, Syedna Abdullah ﷺ kehne lage ke Kaaba ki nahi, Rabb-e-Kaaba ki qasam khaaiye. (Ek (1) dafa ki baat hai ke) Syedna Umar ﷺ ne apne

[312] T: Ek lafz kehna chaate the par doosra lafz nikal gaya [RSB]

baap ki qasam khaai, to Nabi-e-Kareem ﷺ ne farmaya: Baap ki qasam mat khaaiye, kyounke ghairullah ki qasam shirk hai". (Musand Ahmad: V2 P87, 125; Sunan Kubra lil Bayhaqi: V10 P29)

Imam Tirmizi ؒ (279h) farmate hain: "Syedna Abu Huraira ؓ bayan karte hain ke Nabi-e-Kareem ﷺ ne farmaya: Jo laat-o-uzza ki qasam khaa baithe, to fauran 'لَا إِلٰهَ إِلَّا اللّٰهُ' padh le. Nez, Nabi-e-Kareem ﷺ ka ye farmana ke riya shirk hai, in dono ahadees ka matlab ek (1) hi hai". (Tirmizi: tahat hadees: 1535)

Qasim bin Muhammad ؒ farmate hain: "Taaghoot ki aur aabaa ki qasam mat uthaae'n". (Musannaf Ibne Abi Shaiba: 12285 sanad saheeh)

Imam Tahawi Hanafi ؒ (321h) farmate hain: "Muraad ye hai ke ghairullah ki qasam khaana durust nahi, ghairullah ki qasam khaane waala, use qasam mein Allah ka shareek thehraata hai. To goya ghairullah ki qasam khaane waale n shirk ka irtikaab kiya, lekin ye shirk wo nahi jisse insan kaafir ho jaae wo daaera-e-islam se khaarij ho jaae". (Mushkil-ul-Aasaar: V2 P297)

Matlab ye hai ke ghairullah ki qasam uthaane waala, shirk-e-asghar ka murtakib hai, jo ke haraam-o-mamnoo hai. Isse insaan islam se khaarij nahi hota, kyounke ye etiqaadi[313] shirk nahi.

Allama Ibnul Arabi Maaliki ؒ (543h) farmate hain: "Yaha'n aamaal ka kufr-o-shirk muraad hai, na ke etiqaad ka". (Aarizatul Ahwazi: V7 P19)

Allama Ibne Qadama ؒ (620h) farmate hain: "Ghairullah ki qasam gunah hai aur neki gunaah ko mitaa deti hai. Farman-e-Baari Ta'ala hai:

اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ. Nekiyaa'n gunaaho'n ko mitaa deti hain. (Surah Hud: 114)

Nabi-e-Kareem ﷺ ne farmaya: "Gunaah ho jaae to saath neki bhi kar le'n, gunaah mit jaaega". Choonke ghairullah ki qasam khaane waala,

[313] (T: (اِعْتِقادی) Wo baat jis ka eteqaad ho, jis ka yaqeen kar liya gaya ho [Rekhta]

Allah ki taazeem mein use shareek bana deta hai. Isi liye ghairullah ki qasam ko shirk kaha gaya hai. Ye qasam khaa baithe'n to fauran 'لَا إِلٰهَ إِلَّا اللّٰهُ' keh de'n, shirk se baraa-at ka elaan ho jaaega". (Al Mughni: V13 P438)

Shaikh-ul-Islam Ibne Taimiya ؒ (728h) farmate hain: "Ahle ilm ne ghairullah ki qasam ke naajaaez hone par sahaaba ka ijmaa naqal kiya hai, balke ye mamnoo shirk hai". (Majmua-al-Fataawa: V1 P290)

Nez farmate hain: "Ulama ka ittifaaq hai ke makhlooq masalan Kaaba waghaira ki qasam khaana jaaez nahi". (Majmua-al-Fataawa: V3 P398)

Tambeeh-e-Baleegh:

Ek (1) dehaati Nabi-e-Kareem ﷺ ke paas aaya, umoor-e-islam se mutaalliq sawaal kiye, Aap ﷺ ne rehnumaai farmaai to kehne laga: Main isse ziyaada karunga na kam. Farmaya:

Agar saccha hai to iske baap ki qasam! Ye kamiyaab ho gaya.

أَفْلَحَ، وَأَبِيْهِ إِنْ صَدَقَ.
(Saheeh Muslim: 11)

Syedna Abu Huraira ؓ bayan karte hain ke ek (1) shakhs ne arz kiya: Allah ke Rasool! Kaunsa sadqa ajar ke lehaaz se Afzal hai? Farmaya:

Aap ke baap ki qasam! Aapko is baat se aagaah kiya jaata hai ke aap sadqa kare'n…

أَمَا وَأَبِيْكَ لَتُنَبَّأَنَّهُ أَنْ تَصَدَّقَ …
(Saheeh Muslim: 1032)

Qasdan ghairullah ki qasam uthaana islam ke kisi daur mein jaaez nahi raha, albatta ibtida-e-islam mein agar koi bila-qasd-o-iraada makhlooq ki qasam uthaa leta to muaakhaza nahi tha, baad mein baghair iraade ke qasam uthaana bhi mamnoo ho gaya. Ab agar koi bila-iraadat bhi ghairullah ki qasam khaaega to gunahgaar hai aur tauba laazim hai. Raha Rasool Allah ﷺ ka makhlooq ki qasam uthaana, to ye ibtidaa-e-islam ki bila-qasd qasmo'n mein se hai, jin se baad mein manaa kar diya gaya.

Quran-e-Kareem Ki Qasam

Quran-e-Kareem ki qasam uthaana jaaez hai. Quran Allah ka kalaam hai, asma-e-husna ki tarah Sifaat-e-Baari Ta'ala ki bhi qasam uthaai jaa sakti hai. Ahadees mein kalimaat-e-Ilaahi ki panaah meina ane ka suboot milta hai. Jab unki panaah mein aana jaaiz hai to unki qasam bhi jaaiz hai. Quran bhi Allah ki sifat hai, lehaza uski qasam uthaana jaaiz hai.

Imam Andalus, Haafiz Ibne Abdul Bar ﷺ (463h) famate hain: "Is par ijmaa hai ke jisne Allah, Allah ke kisi naam, uski kisi sifat, Quran-e-Kareem, ya uske kisi hisse ki qasam uthaai aur nibhaa na saka to us par qasam ka wo kaffaara waajib hai, jo Allah ne Quran-e-Majeed mein bayan kiya hai, ahle fara' ke yaha'n is mein koi ikhtilaaf nahi. Ahle ilm ka ijma hai ke Allah ki qasam ki tasreeh in alfaaz mein hai, Billah, Tallah, Wallah". (At Tamheed: V14 P369)

Imam Abu Jafar Ahmad bin Sinan Wasti ﷺ (259h) farmate hain: "Jis ne ye aqeeda rakha ho ke Quran do (2) hain ya maujooda quran hikaayath ai, to Wahdahu Laa-shareek ki qasam! Wo zindeeq kaafir hai. Ye quran wohi hai jo Allah ne Jibraeel ke zariye Muhammad ﷺ par naazil kiya, is mein taghaiyyur-o-tabaddul nahi ho sakta, ke baatil is mein na saamne se aasakta hai, na peeche se, ye hikmat waale aur taareef kiye gae (Rabb) ki taraf se naazil kiya hua hai. Allah ka farman hai:

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَ الْجِنُّ عَلٰٓى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ.

Keh deejiye ke jinn-o-ins agar is liye jamaa ho jaaen ke is Quran jaisa kalaam le aaenge to aisa mumkin nahi. (Surah-al-Isra: 88)

"Ek (1) shakhs qasam uthaale ke aaj koi baat nahi karega, phir namaz padh le ya Quran padh le ya namaz mein salam keh de, to qasam ka kaffaar laazim nahi hoga, kyounke Quran ko kisi doosre kalaam par qiyaas nahi kiya jaa sakta. Quran Allah ka kalaam hai, usi se ibtida aur

usi par intihaa hai. Allah ke asma, uski sifaat, ya uska ilm koi bhi makhlooq nahi hai". (Ikhtisaas-ul-Quran liz Ziya-al-Maqdisi: P32 sanad saheeh)

Imam Shafai ؒ (204h) farmate hain: "Jis ne Allah ke kisi naam ki qasam khaai aur use nibhaa na saka, us par kaffaara hai, kyounke Allah ke naam makhlooq nahi hain. Jis ne Kaaba ya safa-o-marwa ki qasam uthaai, is par kaffaara nahi hai, kyounke ye makhlooq hain aur Allah ke naam makhlooq nahi hai". (Aadaab ush Shaafai wa manaaqibuha li Ibne Abi Haatim: V1 P405 sanad saheeh)

Imam Ahmad bin Hambal ؒ (241h) farmate hain: "Quran mein Allah ke naam hain aur Quran Allah ka ilm hai, jiska ye aqeeda ho ke quran makhlooq hai, wo kaafir hai. Jiska ye aqeeda ho ke Allah ke naam makhlooq hain, wo bhi kaafir hai". (Al Mihna li Abi-al-Fadhal Saaleh bin Ahmad: P69)

Haafiz Bayhaqi ؒ (458h) ek (1) riwayat ke tahat farmate hain: "Is mein daleel hai ke Quran ki qasam behrehaal munaqid ho jaati hai". (As Sunan-al-Kubra: V10 P75)

Allama Ibne Qadama ؒ (620h) farmate hain: "Agar quran ki qasam khaai, to wo qasam munaqqid ho jaaegi. … Kyounke Quran ki qasam uthaane waala is mein likha hua kalaam muraad leta hai aur is par musalmano ka ijmaa hai ke do (2) gato'n ke darmiyan jo hai, wo Quran hai". (Al Mughni: V13 P461)

Musannaf Abdur Razzaq (15932) mein Qatada ka qaul saabit nahi. Ma'mar a'n Qataada riwayat zaeef hoti hai.

Tambeeh:

Allama Mirghanani Hanafi ؒ (593h) farmate hain: "Jo ghairullah ki qasam uthaae, uski qasam be-asar hai, masalan Nabi ﷺ ya Kaaba ki

qasam uthaana … Quran ki qasam bhi ghair mutaarif[314] hai is liye nahi uthaani chaahiye". (Al Hidaaya: V2 P318)

Allama Ibne Abil Izz ؒ (792h) farmate hain: "Quran ki qasam uthaana jaaez hai, jaisa ke aimma-e-salaasa ka moqif hai, kyounke ye hamare zamane mein mutaarif ho chuka hai, uski baat qaabil-e-iltifaat[315] nahi, jo kehte hai ke Quran ki qasam nahi uthaai jaa sakti ke ye makhlooq hai, quran ko makhlooq kehna mo'tazila ka mazhab hai aur ye kufr hai, kyounke maaloom hai ke Quran, Allah ki makhlooq nahi, kalaam hai.". (At Tambeeh Alaa Mushkilaat il Hidaaya: V4 P86-87)

Shaareh Hidaya, Ibne Hamam Hanafi ؒ (861h) farmate hain: "Ye makhfi nahi ke Quran ki qasam uthaana ab mutaarif ho chuka hai, ab ise qasam tasawwur kiya jaaega, jaisa ke aimma-e-salaasa ka mazhab hai. Saahib-e-hidaaya ne jo kaha ke Quran ki qasam uthaana durust nahi, iski ye illat bayan karna jaaez nahi ke Quran Allah keg hair hai, Quran makhlooq hai, ghair-makhlooq to kalaam nafsi hai. Go, ye haqeeqat roz-e-raushan ki tarah ayaa'n hai ke Allah ki taraf se naazil hone waala Quran to sirf wo huroof hain, jin ka apna wujood to aalam-e-asbaab mein nahi, albatta maujooda Quran mein istemaal hone waale huroof par dalaalat-kunaa'n zaroor hain, so agar maujoodd huroof hi ko kalaamullah maan liya jaae, to haqeeqi kalaam-e-Ilaahiya ko maadoom kehna naa-mumkin ho jaaega. (Saabit hua ke maujooda huroof makhlooq hi hain), lekin agar awaam se kaha jaae ke Quran makhlooq hai, to wo yehi samjhenge ke mutlaqan kalaamullah hi ko makhlooq kaha jaa raha hai. (Is liye nahi kehte) Ab raha masla Quran ki qasm ka to ye qasam uthaate waqt urf par mahmool karna waajib hoga". (Fathul Qadeer: V5 P69; Al Bahr-ur-Raaiq la Ibne Nujaim: V4 P311)

[314] T: (مُتَعارِف) Ek-doosre ko jaanne pehchaanne waala [Rekhta]
[315] T: (قابِلِ اِلْتِفات) Tawajjo aur dehaan ke qaabil [Rekhta]

In Sha Allah Se Qasam Be-asar

Qasam se muttasil baad in sha Allah kehne se qasam be-asar ho jaati hai, phir agar us qasam ka lehaaz na rakhe to gunahgaar nahi hoga.

Shaikh-ul-Islam Ibne Taimiya ﷺ (728h) farmate hain: "Ahle Ilm ka ijma hai ke jo shakhs you'n qasam uhaae ke Allah ki Qasam! In sha allah kal main qarza ya diyyat adaa kar dunga, ya ghasb-shuda[316] cheez lauta doonga, ya Zohar ya asr padhunga, ya ramzan ke roze rakhunga waghaira. Phir gar wo us qasam ko poora nahi kar saka to kaffaara nahi hoga, kyounke usne in sha Allah keh diya tha ke Allah chaahega, to karunga aur Allah ne nahi chaaha ke wo aisa kare". (Majmua ar Rasaail wal Masaail: V5 P151)

Allama Ibne Hazam ﷺ (456h) farmate hain: "Kisi kaam par qasam uthaane ke baad agar kahe ke Allah ki qasam! In sha Allah main falaa'n kaam karunga. Ya aise kahe ke agar Allah ne chaaha to ye kaam karunga. Ya kahe: Agar Allah ne na chaaha to nahi karunga. Aise alfaaz ka istemaal bhi durust hai ke agar main chaahunga kar doonga, na chaaha to nahi karunga. Ya you'n kahe ke kaam karunga, agar Allah ne mera iraada na balda, ya mujhe koi aur kaam na karna pada to. Isi tarah qasam ko kisi zaat ke saath muallaq kar dena ke agar falaa'n ne chaaha to karunga warna nahi, to ye sabhi soorate'n qasam ko be-asar kar deti hain. Ab agar ye qasam tod bhi de, to us par kaffaar nahi hoga". (Al Muhalla bil Aasaar: V6 P301)

Syedna Abu Huraira ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

قَالَ: سُلَيْمَانُ بْنُ دَاوْدَ نَبِيُّ اللّٰهِ: لَأَطُوْفَنَّ اللَّيْلَةَ عَلٰى سَبْعِيْنَ امْرَأَةً، كُلُّهُنَّ تَأْتِيْ بِغُلَامٍ يُّقَاتِلُ فِيْ سَبِيْلِ اللّٰهِ، فَقَالَ لَهُ صَاحِبُهُ أَوِ الْمَلَكُ: قُلْ: إِنْ

Allah ke nabi Syedna Sulaiman bin Dawood ﷺ ne qasam uthaai ke aaj raat sattar (70) biwiyo'n ke paas jaaunga, sabhi beta janam dengi aur wo sab bete Allah ke

[316] T: (غَصْب) Zabardasti kisi ka maal ya haq cheen lena [Rekhta]

raaste mein qitaal karenge. Aap ke saathi ya farishte ne arz kiya: In sha allah keh leejiye. Syedna Sulaiman ﷺ in sha Allah kehna bhool gae, to ek (1) hi aurat ke yahaa'n beta paeda hua aur wo bhi maazoor. Rasool Allah ﷺ ne farmaya: Agar Sulaiman ﷺ in sha Allah keh dete, to unki qasam bhi na toot-ti aur haajat bar-aawari[317] bhi ho jaati.

شَاءَ اللّٰهُ، فَلَمْ يَقُلْ وَنَسِيَ، فَلَمْ تَأْتِ وَاحِدَةٌ مِّنْ نِسَائِهِ إِلَّا وَاحِدَةٌ جَاءَتْ بِشِقِّ غُلَامٍ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: وَلَوْ قَالَ: إِنْ شَاءَ اللّٰهُ، لَمْ يَحْنَثْ، وَكَانَ دَرَكًا لَّهُ فِيْ حَاجَتِهِ.

(Saheeh Muslim: 1654)

❁ Syedna Abdullah bin Umar ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

In sha Allah keh kar uthaai jaane waali qasam par kaffaara nahi hota.

مَنْ حَلَفَ عَلٰى يَمِيْنٍ، فَقَالَ: إِنْ شَاءَ اللّٰهُ فَقَدِ اسْتَثْنٰى.

(Musnad Ahmad: V2 P10; Abu Dawood: 3261; Nasai: 3860; Tirmizi: 1531; Ibne Majah: 2105 sanad saheeh)

Musnad Humaidi (707) mein Sufyan bin Uyayna ﷺ ne simaa ki tasreeh kardi hai, unke bohot saare mutaabe'[318] bhi hain. Is hadees ko Imam Tirmizi ne "hasan", Imam Ibnul Jaarood (928), Imam Abu Awaana (5991), aur Imam Ibne Hibban ﷺ (4339) ne "saheeh" qaraar diya hai.

❁ Ek (1) riwayat ke alfaaz hain:

Jis ne in sha Allah keh kar qasam uthaai, wo chaahe to kaam kare, chaahe to chod de, us par kaffaara nahi hoga.

مَنْ حَلَفَ فَأَسْتَثْنٰى، فَإِنْ شَاءَ رَجَعَ وَإِنْ شَاءَ تَرَكَ غَيْرَ حِنْثٍ.

(Abu Dawood: 3262 sanad saheeh)

[317] T: Haasil hona [Rekhta]

[318] T: Ek raawi koi hadees bayaan kare aur doosra raawi uske muwaafiq doosri hadees bayaan kare to doosri hadees ko mutaabe' kahenge [Rekhta]

Imam Tirmizi ﷺ Farmate hain: “Is hadees par aksar ahle ilm sahaaba ka amal hai, ke agar in sha Allah keh kar qasam uthaai jaae to us qasam par kaffaara nahi hoga. Ye Sufyan Soori, Auzaai, Maalik bin Anas, Abdullah bin Mubaarak, Shaafai, Ahmad aur Ishaq bin Raahwiya ﷺ ka mazhab hai”. (Sunan Tirmizi: tahat hadees: 1535)

Syedna Abdullah bin Umar ﷺ farmate hain: “Jis ne you’n qasam uthaai ke Allah ki qasam! In sha allah main ye kaam karunga. Phir wo kaam nahi kiya, to us par kaffaara nahi hoga”. (Muwatta Imam Maalik: V2 P477 sanad saheeh)

Nez farmate hain: “In sha Allah qasam ke saath hi kehde, to kaffaara nahi, lekin qasam ke saath na kahe to kaffaara hoga”. (Sunan Kubra lil Bayhaqi: V10 P47 sanad hasan)

Syedna Abu Musa Ashari ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

إِنِّيْ وَاللّٰهِ إِنْ شَاءَ اللّٰهُ، لَا أَحْلِفُ عَلٰى يَمِيْنٍ، فَأَرٰى غَيْرَهَا خَيْرًا مِّنْهَا، إِلَّا أَتَيْتُ الَّذِيْ هُوَ خَيْرٌ، وَتَحَلَّلْتُهَا.

(Saheeh Bukhari: 3133; Saheeh Muslim: 1649)

Allah ki qasam! In sha Allah main jis cheez par qasam uthaau’n, phir doosri cheez ko behtar mehsoos karu’n to behtar ko anjaam deta hoo’n, aur qasam ka kaffaara de deta hoo’n.

Haafiz Nawavi ﷺ (676h) naqal karte hain: “Musalmano ka ijmaa hai ke ‘in sha Allah’ kehne se qasam munaqqid nahi hoti, ba-sharte-ke qasam ke fauran baad kaha jaae”. (Sharah an Nawavi: V11 P119)

Haafiz Ibne Abdul Bar ﷺ (463h) farmate hain: “Is par ijma hai ke agar in sha Allah kalaam ke fauran baad kaha jaae, is tarah ke kalaam aur in sha Allah mein waazeh inqetaa na ho, to ye tariqa jaaez hai”. (At Tamheed limaa Fil Muwatta Minal Ma-aani wal Asaned: V14 P374)

Haafiz Ibne Hazam ﷺ (456h) farmate hain: “Ummat ka ijmaa hai ke jo in sha Allah keh kar kisi bhi kaam par qasam uthaale, to ikhtiyaar hai ke chaahe to kare, chaahe to na kare, us par kaffaara nahi hoga. Ye Allah

ka faisla hai. Kyounke agar Allah chaahta, to wo kaam ho jaata. Farman-e-Baari Ta'ala hai:

وَ لَا تَقُوْلَنَّ لِشَایْءٍ اِنِّیْ فَاعِلٌ ذٰلِكَ غَدًا. اِلَّاۤ اَنْ یَّشَآءَ اللّٰهُ.

(Al Fisal Fil Milal: V3 P86)

In sha Allah kahe baghair kabhi na kahen ke main kal ye kaam karunga. (Surah-al-Kahf: 23-24)

Qasam Mein Istishna Ki Sharaaet:

① Qasam ke saath in sha Allah kehne ka maqsad ye ho ke main Allah ki mashiyyat par chodh raha hoo'n, qasam faqat tabarruk ke liye na ho.

② Qasam jis waqt uthaai jaae, in sha Allah bhi usi waqt kaha jaae, baad mein kehne ka faaeda nahi.

③ Sirf dil mein in sha Allah kehna kaafi nahi, balke zabaan se bhi kehna hoga.

Faaeda:

❁ Syedna Abdullah bin Abbas ﷺ se mansoob hai: "Agar koi qasam uthaale, to saal baad bhi in sha Allah keh kar istishna kar sakta hai". (Al Mustadrak lil Haakim: V4 P336 H7833)

Sanad zaeef hai, Amash "mudallis" hain, simaa ki tasreeh nahi ki.

Abdaal Ki Haqeeqat

Allah ke Rasool ﷺ se abdaal ke baare mein kuch saabit nahi.

Haafiz Ibnul Jauzi ؒ (597h) farmate hain: “In ahadees mein se koi bhi saabit nahi”. (Al Mauzuaat: V3 P152)

Shaikh-ul-Islam Ibne Taimiya (728h) farmate hain: “Is baare mein baaz salaf ne kalaam kiya hai, iske mutaalliq Rasool Allah ﷺ se ek (1) ghair-saabit hadees marwi hai”. (Majmua-al-Fataawa: V4 P394)

Nez farmate hain: “Durust baat yehi hai ke ye Rasool Allah ﷺ ka kalaam nahi hai”. (Majmua-al-Fataawa: V11 P441)

Nez farmate hain: “Har wo riayat jo Nabi e Akram ﷺ se Auliya, Abdaal, Nuqaba, Nujaba, Autaad, aur Aqtaab ki taadaad, masalan 4, 7, 12, 40, 70, 300, 13 ya 1 Qutub ke baare mein bayan ki gai hai, un mein se koi bhi Nabi e Akram ﷺ se saabit nahi, na salaf ne aisa koi alfz istemaal kiya hai. Siwaae Abdaal ke…”. (Al Furqan Bain Auliya-ur-Rahman wa Auliya ush Shaitan: P101)

Allama Ibne Qaiyyim ؒ (751h) farmate hain: “Abdaal, Aqtaab, Aghwaas, Nuqaba, Nujaba, aur Autaad ke baare mein tamaam ki tamaam ahadees khud ghad kar Rasool Allah ﷺ ke zimme lagaai gai hain”. (Al Manaar-al-Muneef: P136)

Itni wazaahat ke baad abdaal ke mutaalliq marwi ahadees par mukhtasar tabsara pesh-e-khidmat hai:

① Syedna Abdullah bin Umar ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: “Meri ummat mein har zamane mein 500 khiyaar (pasandida log) honge aur 40 abdaal. In dono mein kami na hogi. In mein se jo faut hoga, un 500 mein se Allah uski jagah doosre shakhs ko-un-40 mein daakhil kar dega”. (Heelatul Auliya la Abi Nuaim: V1 P8; Taareekh Ibne Asaakir: V1 P302)

Riwayat baatil hai.

❶ Abdullah bin Haroon Soori ki tauseeq nahi mil saki.

Haafiz Zahabi ؒ farmate hain: “Ye auzaai se bayan karta hai aur ghair-maaroof raawi hai. Iski taraf se Abdaal ke ausaaf mein bayan ki gai riwayat jhoot hai”. (Mizaan-ul-Etedaal: V2 P516)

❷ Zohri mudallis hain, simaa ki tasreeh nahi ki.

Is hadees ke baare mein Haafiz Ibnul Jauzi ؒ farmate hain: “Ye manghadat riwayat hai, is mein kai majhool raawi hain”. (Al Mauzuaat: V3 P151)

② Syedna Obaada bin Saamit ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: “Is ummat mein 30 Abdaal honge, jo Ibrahim ؑ ki tarah honge, un mein se jo faut hoga, Allah uski jagah doosreko le aaega”. (Musnad Imam Ahmad: V5 P322; Akbar Asfahaan li Abi Nuaim: V1 P180)

Sanad “zaeef” hai.

❶ Abdul Wahid bin Qais Shaami se Hasan bin Zakwaan ne munkar riwayaat bayan ki hain.

Imam Yahya bin Saeed Qattaan ؒ farmate hain: “Hasan bin Zakwaan, Abdul Wahid bin Qais Shaami se ajeeb-o-ghareeb (munkar) riwayaat bayan karta tha”. (Al Jarah wa Taadeel li Ibne Abi Haatim: V6 P23 sanad saheeh)

❷ Hasan bin Zakwan “mudallis” hain, simaa ki tasreeh nahi mili.

❸ Abdul Wahid bin Qais Shaami ka Syedna Obaada bin Saamit ؓ se simaa saabit nahi hai. Lehaza ye riwayat “Umro”, “mudallis” hone ke saath-saath “munqata” bhi hai.

Is hadees ko Imam Ahmad bin Hambal ؒ ne “munkar” kha hai. (Musnad Ahmad: V5 P322)

③ Syedna Obaada bin Saamit ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: “Meri ummat mein 30 Abdaal honge, unki wajah se hi

zameen qaaem rahegi aur unki wajah se hi aap par baarish ki jaaegi aur aapki madad ki jaaegi". (Tafseer Ibne Kaseer: V1 P304; Majmua-az-Zawaaed: V10 P63)

Sanad "zaeef" hai.

❶, ❷ Amr Bazzaar aur Ambasa khwaas ke mutaalliq Haafiz Haithami ﷺ famrate hain: "In dono ko main nahi jaanta". (Majmua-az-Zawaaed: V10 P63)

❸ Qatada "mudallis" hain, simaa ki tasreeh nahi ki.

④ Syedna Ali bin Abi Taalib ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya: "Abdaal shaam mein honge aur wo 40 mard honge. Unki wajah se aapko baarish di jaaegi aur unhi ki wajah se aapko dushmano par fatah di jaaegi aur unki wajah se hi ahle zameen ko takaleef aur paani mein gharq hone se najaat milegi". (Taareekh Ibne Asaakir: V1 P289)

Sanad "zaeef" hai. Shuraih bin Obaid ka Syedna Ali bin Abi Taalib ﷺ se simaa nahi hai.

Haafiz Ibne Asaakir ﷺ farmate hain: "Ye riwayat Shuraih aur Syedna Ali ﷺ ke darmiyan 'munqata' hai, kyounke Shuraih ne Syedna Ali ﷺ se mulaqaat nahi ki".

⑤ Syedna Maalik bin Auf ﷺ se marwi hai ke Rasool Allah ﷺ ne ahle shaam ke baare mein farmaya: "In mein abdaal honge, unhi ki wajah se aap ki madad ki jaaegi aur unhi ki wajah se aap ko rizq diya jaaega". (Al Mojam-ul-Kabeer-lit-Tabarani: V18 P65; Taareekh Ibne Asaakir: V1 P290)

Sanad sakht "zaeef" hai.

❶ Amr bin Waaqid "matrook" hai. (Taqreeb-ut-Tehzeeb la Ibne Hajar: 5132)

Haafiz Haithami ﷺ farmate hain: "Ise jamhoor aimma ikraam ne 'zaeef' qaraar diya hai". (Majmua-az-Zawaaed: V10 P63)

❷ Muhammad bin Mubarak Soori aur uske mutaabe' Hisham bin Ammaar ki Amr bin Waaqid se mulaqaat nahi. Amr bin Waaqid ki wafaat 130h mein hui, jabke in dono ki wilaadat 153h mein hui thi.

⑥ Syedna Ali bin Abi Taalib ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya: “Abdaal shaam mein hain, wo 40 mard hain. Jo-un-mein se faut ho jaata hai, Allah Ta’ala uski jagah doosra abdaal deta hai. Unki wajah se aapko baarish di jaati hai aur dushmano ke muqaala mein imdaad di jaati hai, nez ahle shaam se unhi ke sabab azaab door kiya jaata hai”. (Musnad Ahmad: V1 P112)

Sanad inqitaa ki wajah se “zaeef” hai. Shuraih bin Obaid ka Ali ﷺ se simaa-o-liqaa nahi.

Shaikh-ul-Islam Ibne Taimiya ﷺ farmate hain: “Ye hadees munqata hai, saabit nahi hai”. (Al Furqan: P101)

Allama Ibne Qaiyyim ﷺ farmate hain: “Ye riwayat bhi saabit nahi, kyounke ye munqata hai”. (Al Manaar-al-Muneef: P136)

Munqata hadees “zaeef” hoti hai. Sanad ka muttasil[319] hona sehat-e-hadees ke liye zaroori aur buniyaadi shart hai.

⑦ Syedna Anas ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya: “Abdaal 40 mard aur 40 aurte’n hain. Jab-un-mein se koi mard faut ho jaata hai, to Allah Ta’ala uski jagah doosra badal deta haia-ur-jab koi aurat faut ho jaati hai to Allah uski jagah doosri aurat badal deta hai”. (Musnd-ad-Delmi: V1 P119 H405; Al Qaul us Musaddad la Ibne Hajar: 83 min tareeq-al-Khallaal)

Sanad “zaeef” hai.

Haafiz Ibnul Jauzi ﷺ farmate hain: “Is mein kai majhool raawi hain”. (Al Mauzuaat: V3 P125)

Nez, Ataa Khurasani ka Syedna Anas ﷺ se simaa nahi, lehaza ye sanad munqata bhi hai.

⑧ Ataa bin Abi Rabah ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya: “Abdaal mawaali[320] mein se honge”. (Meezaan-ul-Etedaal liz Zahabi: V2 P47)

[319] T: (مُتَّصِل) Mila hua, mutawaatir, pae-dar-pae [Rekhta]

Riwayat baatil hai.

❶ Ataa bin Abi Rabaah taabai ba-raah-e-raast Nabi e Akram ﷺ se bayan kar rahe hain. Lehaza sanad mursal hai.

❷ Abu Obaid Aajiri naa-maaloom hai.

❸ Rijaal bin Saalim majhool hai.

Haafiz Zahabi ؒ farmate hain: “Uska koi pataa nahi aur uski (ye) riwayat munkar hai”. (Mizaan-ul-Etedaal: V2 P47)

⑨ Bakar bin Khunais se marwi hai ke Rasool Allah ﷺ ne farmaya: “Meri ummat ke abdaal ki nishani ye hai ke wo kisi bhi cheez par laan-taan nahi karte”. (Kitab-ul-Auliya la Ibne Abid Duniya: 59)

Sanad sakht “zaeef” hai.

❶ Bakar bin Khunais Kufi “zaeef-o-matrook” hai.

❷ Ye taba’-taabai hai, bhala ye marfoo kaise bayan kar sakta hai? Lehaza ye sanad ma’zal (pae-dar-pae munqata) hai.

❸ Abdur Rahman bin Muhammad Muhaarbi “mudallis” hai, simaa ki tasreeh nahi ki.

⑩ Syedna Abu Huraira ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: “Zameen aise logo’n se kabhi khaali na rahegi, jo Ibrahim Khalilur Rahman ؑ ki tarah ke honge. Unki wajah se aap ki madad ki jaaegi, rizq diya jaaega, aur baarish barsaai jaaegi”. (Kitab-ul-Majruheen la Ibne Hibban: V2 P61 ت 605)

Manghadat hai. Ise Abdur Rahman bin Marzooq bin Auf ne ghada hai.

Imam Ibne Hibban ؒ farmate hain: “Ye hadeese’n ghadta tha, jarah ke baghair iska zikr jaaez nahi”.

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[320] T: (مَوالی) Baadshaah, aaqa, sardaar [Rekhta]

⑪ Syedna Abu Saeed Khudri ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya: “Meri ummat ke abdaal apne aamaal ke sabab se jannat mein daakhil na honge, balke Allah ki rahmat, nafso’n ki sakhaawat, seeno’n ki salaamati aur tamaam musalmano ke liye rahmat hone ki wajah se daakhil honge”. (Shobul Iman lil Bayhaqi: 10394)

Sanad sakht “zaeef” hai.

❶ Saaleh bin Basheer Murri Abu Bishr Basri “zaeef” hai. (Taqreeb-ut-Tehzeeb la Ibne Hajar: 2844)

❷ Hasan Basri ﷺ mudallis hain, simaa ki tasreeh nahi ki.

⑫ Syedna Anas bin Maalik ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya: “Abdaal 40 hain, 22 Shaam mein hote hain aur 18 Iraq mein. Un mein se jo faut hota hai, Allah Ta’ala uski jagah doosra badal deta hai aur jab Allah ka hukm aaega to sab faut ho jaaenge. Usi waqt qiyaamat qaaem hogi”. (Al Kaamil La Ibne Adi: V5 P220)

Riwayat manghadat hai. Alaa bin Zaid Saqafi “waddaa’” (hadeese’n ghadne waala) hai. Imam Ibne Adi ﷺ ne “munkir-ul-hadees” qaraar diya hai. Kubaar mohaddiseen ne “matrook” kaha hai.

⑬ Syedna Anas bin Maalik ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya: “40 mard jo misl Ibrahim Khalilullah ﷺ ke hain, un se zameen kabhi khaali na hogi. Unki wajah se aap par baarish barsaai jaaegi aur aap ki madad ki jaaegi, jab-un-mein se koi faut hoga to Allah uski jagah doosra badal dega”. (Al Mojam-ul-Ausat-lit-Tabarani: V4 P247 H4101)

Sanad “zaeef” hai.

❶, ❷, ❸ Abdul Wahab bin Ataa Khafaaf, Saeed bin Abi Uroobi aur Qataada teeno “mudallis” hain aur “a’n” se riwayat kar rahe hain. Simaa ki tasreeh saabit nahi.

❹ Ishaq bin Razeeq “majhool-ul-haal” hai.

⑭ Syedna Abdullah bin Masood ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya: “Meri ummat mein chalees (40) mard hamesha aise rahenge, jin ke dil Ibrahim ﷺ ke dil ki maanind honge, unki wajah se ahle zameen se takaleef door ki jaaengi. Unko “abdaal” kaha jaata hai”. (Al Mojam-ul-Kabeer-lit-Tabarani: V10 P181; Heelatul Auliya li Abi Nuaim: V4 P172)

Sanad “zaeef” hai.

❶ Amash mudallis hain, simaa ki tasreeh nahi ki.

❷ Saabit bin Ayyaash Ahdab ghair-maaroof hai.

⑮ Syedna Abdullah bin Masood ﷺ se marwi hai ke Rasool Allah ﷺ ne farmaya: “Makhlooq mein Allah ke 300 bande aise hain, jin ke dil Aadam ﷺ ke dil ki maanind hain. 40 aise hain, jin ke dil Musa ﷺ ke dil ki maanind hain. 7 aise hain, jin ke dil Ibrahim ﷺ ke dil ki maanind hain. 5 aise hain, jin ke dil Jibraeel ﷺ ke dilpar hain. 3 aise hain, jin ke dil Mikaeel ke qalb par hain, aur ek (1) aisa banda hai, jiska dil Israfeel ﷺ ke dil par hai”. (Heelatul Auliya li Abi Nuaim: V1 P8)

Jhooti riwayat hai.

Haafiz Zahabi ؒ farmate hain: “Ye jhoot hai. Allah Ta’ala ye jhoot ikhtiraa[321] karne waale ko tabaah-o-barbaad kare”. (Meezaan-ul-Etedaal: V3 P50)

Nez farmate hain: “Main is jhoot ka mulzim Abdur Raheem bin Yahya, ya Usman bin Ammaara ko samajhta hoo’n”. (Mizaan-ul-Etedaal: V2 P608)

Is hadees ko Abdur Raheem bin Yahya ne ghada hai, ya Usman bin Ammaara ne. Ye dono hazraat naa-maaloom-o-majhool hain. Nez Ibrahim Nakhai mudallis hain, unho’n ne simaa ki saraahat nahi ki.

[321] T: (اِخْتِراع) Man-ghadat, jhoot, kisi nai baat ya cheez ki takhleeq [Rekhta]

⑯ Muhammad bin Ali bin Jaafar Abu Bakar Kattaani Soofi kehte hain: “Nuqaba 300 hain, Nujaba 70 hain, Abdaal 40 hain, Akhyaar 7, Qutub 4, aur Ghaus 1 hai”. (Taareekh Baghdad lil Khateeb: V3 P75)

Jhoot hai, jise Ali bin Abdullah bin-al-Hasan bin Jahzam Hamdani ne ghada hai.

Haafiz Zahabi ﷺ farmate hain: “Ye hadees ghadne ke saath muttaham[322] hai”. (Mizaan-ul-Etedaal: V3 P142)

Nez farmate hain: “Ye siqa nahi, balke muttaham hai. Jhoot toofaan bayan karta hai”. (Siyar Elaan an Nubala: V17 P376)

Is baatil-o-zaeef qaul k eagle alfaaz ye hain: “Nuqaba ka maskan maghrib, Nujaba ka masr, Abdaal ka shaam hai. Akhyaar Siyaah (ghoomne phirne waale) hote hain. Qutub zameen ke gosho’n mein hote hain aur ghaus ka maskan Makkah hai. Jab makhlooq ko umoomi musibat aajaae, to dua ke liye Nuqaba haath phaelaate hain. Phir Nujaba, phir Akhiyaar, phir Qutub. Agar qubool na ho, to Ghaus dua ke liye haath phaelaata hai, hatta ke dua mukammal hone se pehle hi qubool ho jaati hai”. (Taareekh Baghdad lil Khateeb: V3 P75)

Syedna Ali bin Abi Taalib ﷺ farmate hain: “Anqareeb ek (1) fitna numudaar hoga. Log usse aise kundan ban kar niklenge, jaise sona Bhatti mein kundan banta hai. Tamaam ahle shaam ko bura-bhala na kahe’n, balke-un-mein se zulm karne waalo’n ko bura-bhala kahe’n, kyounke ahle shaam mein Abdaal (nek log) bhi honge. Allah Ta’ala ahle shaam par aasmaan se baarish naazil karega aur unko gharq kar dega. Agar lomdiyo’n jaise Makkahr log bhi unse ladenge, to wo-un-par ghaalib aajaaenge. Phir Rasool Allah ﷺ ke khandaan mein se ek (1) shakhs (Mahdi) ko kam-az-kam 12000 aur ziyaada se ziyaada 15000 logon mein bheje ga. Unki alaamat ‘أَمِتْ أَمِيتْ’ hogi. Wo teen (3) jhando’n par honge. Unse 7 jhando’n waale ladaai karenge. Har jhande waala

[322] T: (مُتَّهَم) Jis par tohmat lagaai jaae, jis par ilzaam lagaaya jaae [Rekhta]

baadshaahat ka tama'[323] karta hoga. Wo ladenge aur shikast khaaenge, phir haashmi (Mahdi) ghaalib aajaaega, aur Allah Ta'ala logo'n ki taraf unki ulfat aur mohabbat-o-muwaddat lauta dega. Wo dajjal ke nikalne tak younhi rahenge". (Al Mustadrak lil Haakim: V4 P596 H8658 sanad saheeh)

Ise Imam Haakim ؒ ne "saheeh-ul-isnaad" aur Haafiz Zahabi ؒ ne "saheeh" kaha hai.

Abdaal ki taareef-o-tafseer mein Allama Ibne Taimiya ؒ (728h) farmate hain: "Ahle ilm ne iske kai maane bayan kiye hain. Ek (1) ye hai ke wo ambiya ke badal hain. Ek (1) ye ke-un-mein se jab koi faut hota hai, Allah Ta'ala uski jagah doosre shakhs ko khada kar dete hain. Ek (1) ye ke unho'n ne apne akhlaaq, amal aur aqaaed se buraaiyo'n ko nikaal kar unki jagah nekiyo'n ko dedi hai. Ye sifaat 40 ya kam-o-besh ke saath khaas nahi, na hi (shaam ke alaawa) kisi aur ilaaqe mein abdaal ka hona mamnoo hai". (Majmua-al-Fataawa: V11 P442)

Lamha Fikriya:

"Haaji Kifayatullah Saahab bayan karte hain: Aala Hazrat (Ahmad Raza Khan Barailwi) Banaras tashreef le gae. Ek (1) din dopaher ko ek (1) jagah daawt thi. Main hamraah tha, waapsi mein taange waale se farmaya: Is taraf falaa'n mandir ke saamne hote hue chal. Mujhe hairat hui ke Aala Hazrat banaras kab tashreef laae aur kaise yaha'n ki galiyo'n se waqif hue aur us mandir ka naam kab suna? Isi hairat mein tha ke taanga mandir ke saamne pohoncha, dekha ke ek (1) sadhu mandir se nikla aur taanga ki taraf dauda. Aap ne taanga rukwa diya. Usne Aala Hazrat ko adab se salam kiya aur kaan mein kuch baate'n huee'n, jo meri samajh se baahar thee'n, phir wo sadhu mandir mein chala gaya. Idhar taanga bhi chal pada. Tab maine arz ki: Huzoor! Ye kaun tha? Farmaya: Abdaal-e-waqt. Arz ki: Mandir mein? Farmaya: Aam khaaiye, patte na giniye". (Aala Hazrat Aala Seera-az-Muhammad Raza-ul-Hasan Qadri Barailwi: P134)

[323] T: (طَمَع) Laalach, hawas, khwaahish [Rekhta]

Aadam ﷺ Abhi Rooh-o-Jism Ke Maraahil Mein The, Meri Nabuwwat Likhi Jaa Chuki Thi.

❁ Syedna Maisaratul Fajr ﷺ (Abdullah bin Abi Jad-aa Taimi) se marwi hai: “Maine arz kiya: Allah ke Rasool! (Taqdeer mein) kab se likha gaya tha aap Nabi hain? Farmaya: Aadam ﷺ abhi rooh-o-jism ke maraahil mein the, meri nabuwwat likhi jaa chuki thi”. (At Taareekh-ul-Kabeer lil Bukhari: V7 P374; Musnad Ahmad: V5 P59; Al Mo’jam-ul-Kabeer-lit-Tabarani: V20 P353; Al Qadr lil Faryaabi: 17)

❁ Ek (1) sahaabi se marwi hai:

قُلْتُ: يَا رَسُوْلَ اللهِ، مَتٰى جُعِلْتَ نَبِيًّا. قَالَ: وَآدَمُ بَيْنَ الرُّوْحِ وَالْجَسَدِ.

(Musnad Ahmad: V4 P66; V5 P379)

Maine poocha ke Allah ke Rasool! (Taqdeer mein) kab likha gaya ke aap nabi hain? Farmaya: Aadam ﷺ abhi rooh-o-jism ke maraahil mein the.

Sanad zaeef hai. Is hadees ke mursal aur muttasil hone mein ikhtilaaf hai. Ye Abdullah bin Shaqeeq ki mursal hai, iska mursal hona hi raajeh hai. Jaisa ke Imam Daraqutni ﷺ ne farmaya hai. (Al Elal: 3432)

Doosri riwayat mein sahabi se muraad Maisaratul Fajr ﷺ hi hain, kyounke dono se riwayat karne waale Abdullah bin Shaqeeq hain, lehaza ye ek (1) hi riwayat hai. Ye mursal hone ki wajah se zaeef hai.

Nabi-e-Kareem ﷺ ka “Khaatim-un-Nabiyyeen” hona taqdeer mein likh diya gaya tha.

❁ Syedna Irbaz bin Saariya ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya: “Main taqdeer-e-Ilaahi mein khaatim-un-nabiyyeen likh diya gaya tha. Jab ke Aadam ﷺ abhi mitti mein goonde jaa rahe the. Main aap ko bataau’n ke main apne baap Ibrahim ﷺ ki dua, Isa ﷺ ki bashaarat, aur apni waalida ke khwab ki taabeer hoo’n. Nabiyyo’n ki

maae'n aise hi khwaab dekhti hain". (Musnad Ahmad: V4 P127; At Taareekh-ul-Kabeer lil Bukhari: V6 P68 sanad hasan)

Is hadees ko Imam Ibne Hibban ؒ (6404) ne "saheeh", Imam Haakim ؒ (V2 P418 ne "saheeh-ul-isnaad", aur Haafiz Zahabi ؒ ne "saheeh" kaha hai.

Riwayat Ke Durust Maane-o-Mafhoom:

Jis riwayat mein Nabi-e-Kareem ﷺ ki nabuwwat ke likhe jaane ka zikr hai, wo zaeef-o-mursal hai. Jaisa ke ham zikr kar chuke hain. Albatta Nabi-e-Kareem ﷺ ka khaatim-un-nabiyyeen likha jaana saabit hai. Is mursal riwayat ka durust mafhoom kya hai, mulaahaza farmaae'n.

Haafiz Bayhaqi ؒ (458h) farmate hain: "Is hadees se muraad ye hai ke Nabi-e-Kareem ﷺ Allah ki taqdeer mein Aadam ؑ se pehle nabi likh diye gae the". (Shobul Iman: V2 P510 tahat-ul-hadees: 1322)

Shaikh-ul-Islam Ibne Taimiya ؒ (728h) farmate hain: "Aksar logon ko Syeda Maisara ؓ ki saheeh hadees ke faham mein ghalati lagi, jis mein hai: Maine arz kiya: Allah ke Rasool! (Taqdeer mein) kab se likha gaya ke aap nabi hain? Ek (1) riwayat mein hai: Aap ko (taqdeer mein) nabi kab likha gaya? Farmaya: Aadam ؑ abhi rooh-o-jism ke maraahil mein the, main nabi likh diya gaya tha". Kehte hain ke us waqt Aap ﷺ ka wujood aur nubuwwat maujood thi, ye jahaalat hai, kyounke Allah ne Nabi-e-Kareem ﷺ ko 40 baras ki umr mein nabi banaya. Allah Ta'ala ka farman hai:

Ham ne aap par ye Quran wahee kiya, aap isse pehle naa-aashna the.

بِمَآ اَوْحَيْنَآ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ وَ اِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ. (Surah Yusuf: 3)

Nez farman-e-Baari Ta'ala hai:

Allah ne aapko be-raah paa kar seedhe raaste ki rehnumaai

وَ وَجَدَكَ ضَآلًّا فَهَدٰى. (Surah-ad-Duhaa: 7)

farmaai.

Sahihain (Saheeh Bukhari: 3; Saheeh Muslim: 160) mein hai: “Ghar-e-hira mein farishte ne Nabi-e-Kareem ﷺ se padhne ko kaha, to Aap ﷺ ne teen (3) baar farmaya: Main padh nahi sakta”. Lehaza jo kahe ke Nabi-e-Kareem ﷺ nuzool-e-wahee se pehle hi nabi the, wo kaafir hai, is par musalmano ka ijmaa hai. Is hadees ka durust mafhoom ye hai ke Allah Ta’ala ne Nabi-e-Kareem ﷺ ki nabuwwat likhi, phir Syedna Aadam ﷺ ke jasad ki takhleeq ke baad aur rooh phoonkne se pehle us nabuwwat ka izhaar-o-elaan farmaya.

Jaisa ke Sahihain (Saheeh Bukhari: 318; Saheeh Muslim: 2645) mein hai ke bacha ki takhleeq ke baad aur rooh phoonkne se pehle uska rizq, maut, amal, saadat, aur shaqaawat[324] likh di jaati hai.

Nez Syedna Irbaz bin Saariya se marwi hadees (Musnad Ahmad: V28 P379) mein hai ke Nabi ﷺ ne farmaya: “Main Allah ke yahaa’n khaatim-un-nabiyyeen likh diya gaya tha”. Doosra riwayat mein hai: “Main Allah ke huzoor khaatim-un-nabiyyeen likh diya gaya tha. Jabke Aadam ﷺ abhi mitti mein goonde gae the. Main aap ko ibtida ki khabar deta hoo’n. Jo ke daawat-e-Ibrahim ﷺ, bashaarat-e-Isa ﷺ, aur meri waalida maajida ki kwahb ki raushan taabeer thi ke jo unho’n ne meri paedaaish ke waqt dekha tha. Unse ek (1) raushni khaarij hui, jis shaam ke mahallaat raushan kar diya”. Kai jaahilo’n ka wateera hai ke wo “كُنْتُ نَبِيًّا وَّآدَمُ بَيْنَ الْمَاءِ وَالطِّيْنِ، وَآدَمُ لَا مَاءَ وَلَا طِيْنَ” bayan karte hue kehte hain ke Aap ﷺ ka shakhsi wujood us waqt bhi maujood tha. Jabke Aadam ﷺ abhi paani aur mitti ke darmiyaan the, jabke paani gaare ka kuch hissa hai, lekin gaare ka paani se koi jod nahi. (Majmua Fataawa: V8 P282-283)

Riwayat Ke Ghalat Maane:

Allama Anwar Shah Kashmiri Deobandi Saahab (1352h) kehte hain: “Riwayat ‘مَتٰى وَجَبَتْ لَكَ النُّبُوَّةُ؟ قَالَ: وَ آدَمُ بَيْنَ الرُّوْحِ وَالْجَسَدِ إِلَخْ’” ke maane ye hain

[324] T: (شَقَاوَت) Bad-bakhti, nahoosat [Rekhta]

ke Nabi-e-Kareem ﷺ us waqt se hi nabi the aur aap par nabuwwat ke ahkaam jaari the, deegar ambiya-e-ikraam ki ye shaan nahi hai, balke-un-par nabuwwat ke ahkaam besat ke baad jaari hue. Jaisa ke Maulana Jaami Saahab ne likha hai ke Aap ﷺ maadda-e-unsuriya ki paedaaish se qabl hi nabi the. (Al Urf ush Shazi: V5 P6; Malfuzaat Anwar Shah Kashmiri-az-Syed Ahmad Raza Bijnori: P203-204)

Ye waazeh gumrahi hai aur Quran-o-Hadees aur Aimma-e-Deen ke muttafiqa aqeeda ke khilaaf hai. Gumraah soofiyo'n ka nazariya hai ke Nabi-e-Kareem ﷺ makhlooq mein haqeeqatan maujood the aur Nabi-e-Kareem ﷺ mabda-e-khalq[325] hain.

Mashoor mulhid Ibne Arbi (638h) ne likha hai: "Aadam ﷺ se aakhir uz zamaa paeghambar tak tamaam Ambiya Ikraam Nabi-e-Kareem ﷺ ke chiragh se hi raushan hue hain. Go, Aap ﷺ ke jism ka wujood sabse aakhir mein hai, aap dar-haqeeqat pehle se hi maujood hain. Nabi-e-Kareem ﷺ ke farman 'كُنْتُ نَبِيًّا وَآدَمُ بَيْنَ الْمَاءِ وَالطِّيْنِ' ka yehi mafhoom hai, jabke deegar ambiya-e-ikraam ko nabuwwat tab hi mili, jab unhe'n mab-oos[326] kiya gaya". (Fusoos-ul-Hikam: P63-64)

Allama Hussain Ahmad Madani Deobandi Saahab (1377h) likhte hain: "Aap ﷺ ko sabse pehle nabuwwat mili". (Naqsh-e-Hayaat: V1 P130) Ye kehna baatil hai ke haqeeqat-e-muhammadi ambiya-e-ikraam aur auliya-e-azzaam mein ilm-e-baatini ke zariye muntaqil hoti aai hai. Ye sareeh kufr aur waazeh zalaalat hai. Ye wahee aur nabuwwat-o-risaalat ki nafi hai. Ye Allah Ta'ala, uske farishto'n aur uski kitaabo'n ka inkaar hai. Jabke unhe'n apni-apni shariyat ki paerawi ka hukm diya gaya tha, jaisa ke ambiya-e-bani Israel ko Taurat ki paerawi ka hukm diya gaya tha. (Surah-al-Maaida: 44)

Allah Ta'ala ka farman hai:

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[325] T: (مَبْداءِ خَلْق) Nau e insaani ko shuru/paeda karne waala [RSB]

[326] T: (مَبْعُوث) Nabuwwat ya risaalat ke liye bheja/muqarrar kiya hua [Rekhta]

وَ اِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَاۤ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّ حِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَ لَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ وَ اَخَذْتُمْ عَلٰى ذٰلِكُمْ اِصْرِيْ ؕ قَالُوْۤا اَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا وَ اَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ. (Surah Aale Imran: 81)

Yaad hai ke jab Allah Ta'ala ne tamaam ambiya-e-ikraam se pukhta ahd liya ke tumhe'n kitab-o-hikmat de dene ke baad mere rasool tashreef le aae'n, to-un-par imaan zaroor laaiyega aur unki nusrat keejiyega. Kya aap ye waada karte hain? Sab ne kaha ji ham ye waada karte hain. Pukhta waada? Ji haa'n, pukhta waada. Allah Ta'ala ne farmaya ke mere saath aap bhi gawaah rehna.

Ali bin Abdul Kaafi Subki is hadees ki ghalat taabeer you'n karte hain: "Agar main kahun ke Nabi-e-Kareem ﷺ ki shaan is wajah se buland hai ke wasf-e-nabuwwat mausoof (Nabi-e-Kareem ﷺ) ke wujood ko mustalzim[327] hai, phir nabuwwat 40 baras baad milne ka matlab? Agar nabuwwat 40 baras baad mili, to Aap ﷺ ko ibtida se sharf-e-nabuwwat ke saath muttasif kaise kiya jaa sakta hai. Jabke aap abhi paeda hue na mab-oos hue. Agar Nabi ﷺ ke liye ye mumkin hai, to deegar ambiya ke liye bhi mumkin hai? Arz hai ke ye baat to tae hai ke arwaah ko ajsaad se pehle paeda kiya gaya tha. Lehaza 'كُنْتُ نَبِيًّا' mein Aap ﷺ ki rooh aur haqeeqat ki taraf ishaara hai. Haqaaeq tak hamari aqal ki rasaai nahi hai. Unhe'n Allah hi jaanta hai ya wo jise noor-e-Ilaahi ki taaeed haasil ho".

"Doosre ye ke Allah jis haqeeqat ko jab chaahta hai zaahir kar deta hai. Nabi-e-Kareem ﷺ ki haqeeqat Syedna Aadam ﷺ ki takhleeq se bhi pehle maujood thi. Ye haqeeqat jism ki soorat mein zaahir hui, to use wasf-e-nabuwwat ataa kar diya gaya. Pas Aap ﷺ nabi ban gae". (Fataawa-as-Subki: V1 P39; Al Haawi lil Fataawa lis Siyuti: V2 P121)

[327] T: (مُسْتَلْزِم) Jo apne oopar kisi kaam ko laazim kar le [Rekhta]

Gumraah soofiyo'n ki paerawi mein Allama Abdur Rauf Manaavi (1031h) ne is hadees ka matlab youn bayan kiya hai: "كُنْتُ نَبِيًّا" (Main Nabi ban gaya tha) ye nahi kaha ke main insaani wujood mein dhal gaya tha, balke ye is baat ki taraf ishaara hai ke aap ki nabuwwat aalam-e-ghaib mein zindagi ki takhleeq se qabl hi maujood thi. Jab zamane ko aalam-e-baatin se aalam-e-jism mein laaya gaya aur rooh ko jism se munsalik kar diya gaya, to zamane ka baatin se zaahir ke naam se tabaadla ho gaya. To Nabi-e-Kareem ﷺ jism-o-rooh ke saath zaahir hue. Isse qabl aap ke liye nabuwwat ka hukm baatini tha, ya Ambiya-e-Ikraam aur Rusul-e-Azzaam ki shariyato'n mein aap ka hukm zaahir tha. (Faiz-ul-Qadeer: V5 P53 H6424)

Aalim-ul-Ghaib aur Ilm ush Shahaada ki istilahaat jaahil-o-gumraah soofiyo'n ki istilahaat masalan rumooz-o-isharaat[328] aur etebaar waghaira ki qabeel se hain.

Ye bid-ee alfaaz hain jinhe'n zindeeq aur mulhid falaasafa ne ejaad kiya hai. Aimma-e-Deen inse naa-waaqif the.

Chand Ghair-saabit Riwayaat:

Syedna Abu Huraira ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: "Tamaam ambiya se pehle taqdeer mein meri nabuwwat likhi gai, lekin mab-oos sabse aakhir mein hua". (Fawaaed Tamaam: 1003; Musnad-ash-Shaamiyyeen: 2662; Dalaael-un-Nabuwwah la Abi Nuaim: P42)

Sakht zaeef riwayat hai.

① Saeed bin Basheer zaeef hai.

② Qataada mudallis hain, simaa ki tasreeh nahi ki.

③ Hasan Basri mudallis hain, simaa ki tasreeh nahi ki.

④ Jamhoor ke nazdeek Hasan Basri ka Syedna Abu Huraira ؓ se simaa saabit nahi.

[328] T: (رُمُوز و اِشارات) Raaz, aalaamaat [RSB]

Haafiz Bine Mulaqqin ﷺ farmate hain: “Jamhoor ke mutaabiq Hasan Basri ﷺ ka Abu Huraira ﷺ se simaa nahi hai”. (Al Badar-ul-Muneer: V2 P)

Allama Aeni Hanafi ﷺ farmate hain: “Jamhoor ke nazdeek Hasan Basri ﷺ ka Abu Huraira ﷺ se simaa nahi hai”. (Umdatul Qaari: V1 P271; Al Binaaya: V1 P182)

Allama Siyuti ﷺ (911h) farmate hain: “Jamhoor ke nazdeek simaa saabit nahi”. (Al Aali-al-Masnooah: V1 P27)

Syedna Abu Huraira ﷺ se marwi hai:

قَالُوْا: يَارَسُوْلَ اللّٰهِ مَتٰى وَجَبَتْ لَكَ النُّبُوَّةُ؟ قَالَ: وآدَمُ بَيْنَ الرُّوْحِ وَالْجَسَدِ.

(Tirmizi: 3609; Al Mustadrak lil Haakim: V2 P609; Dalaael-un-Nabuwwah lil Bayhaqi: V2 P226)

Sahaba Ikram ﷺ ne arz kiya: Allah ke Rasool! Aap ki nabuwwat kab likhi gai? Farmaya: Abhi Aadam ﷺ rooh aur jism ke maraahil mein the.

Sanad “zaeef” hai.

Imam Ahmad bin Hambal ﷺ farmate hain: “Ye hadees munkar hai, ye Auzaai ﷺ ki khata hai. Wo Yahya bin Abi Kaseer se riwayat mein bohot ziyaada ghalatiyo’n ka shikaar hote hain”. (Al Muntakhab Min Elal-al-Khallaal la Ibne Qadaama: P173 H93)

Yahya bin Abi Kaseer ﷺ “mudallis” hain, simaa ki tasreeh nahi ki, lehaza sanad “zaeef” hai.

Syedna Abu Huraira ﷺ se marwi hai ke Rasool Allah ﷺ se bayan karte hain: “Maine aap ki nabuwwat taqdeer mein sabse pehle likhi, lekin aap ki besat sabse aakhir mein hai”. (Tafseer Tabari: V14 P424; Musnad-al-Bazzaar (kashf-ul-astaar): 55; Dalaael-un-Nabuwwah: V2 P396-403)

Sanad sakht zaeef hai.

① Abu Jaafar Raazi, kaseer-ul-waham, sai-ul-hifz, aur munkar riwayaat bayan karne waala hai.

Imam Ibne Hibban ؒ, Rabee bin Anas ke tarjuma mein farmate hain: “Mohaddiseen iski-un-riwayaat se ijtinaab karte hain, jo Abu Jaafar ne bayan ki hain, kyounke-un-mein bohot ziyaada iztiraab hai”. (As Suqaat: V4 P228)

Ye riwayat bhi Rabee bin Anas se Isa bin Abi Isa bin Maahaan Abu Jaafar Raazi bayan kar raha hai. Lehaza zaeef hai, ye jarah mufassar hai, jise radd nahi kiya jaa sakta.

Haafiz Zahabi ؒ farmate hain: “Ise bayan karne mein Abu Jaafar Raazi munfarid hai, ye qawi nahi hai, ye hadees munkar hai, qissa-go logo’n ka kalaam lagta hai, maine mahez iska pataa dene ke liye zikr kiya, na ke hujjat pakadne ke liye”. (Taareekh-al-Islam: V1 P642)

Haafiz ibne Kaseer ؒ farmate hain: “Durust baat ye hai ke ye sai-ul-hifz raawi hai, uski munfarid riwayaat mein hai. Is riwayaat ke baaz alfaaz ghareeb aur shadeed munkar hain”. (Tafseer Ibne Kaseer: V5 P38)

Haafiz Ibne Hajar ؒ ne iski sanad ko “zaeef” kaha hai. (Fathul Baari: V1 P462)

Qataada ؒ se marwi hai ke Rasool Allah ﷺ ne farmaya: “Ambiya mein sab se pehle meri nabuwwat taqdeer mein likhi gai, lekin mab-oos aakhir mein hua”. (Tabaqaat Ibne Saad: V1 P119)

Sanad zaeef hai.

① Qataada taabai hain, Rasool ﷺ se bayan kar rahe hain, lehaza sanad mursa hai.

② Abu Hilal Raasbi jamhoor ke nazdeek zaeef hai.

Doosri sanad mein Saeed bin Abi Urooba ka a’nana hai.

Riwaya hai: “Aadam ؑ abhi paani aur gaare ke darmiyaan the ke main Nabi ban chuka tha”.

Allama Sakhawi ﷺ farmate hain: "وَ كُنْتُ نَبِيًّا وَلَا آدَمَ مَاءَ وَلَا طِيْنَ" ki ziyaadati to kajaa hame'n to in alfaaz se marwi hadees bhi nahi mili. (Al Maqaasid-ul-Hasanah: P521)

Haafiz Siyuti ﷺ farmate hain: "In alfaaz se koi hadees nahi hai. Logo'n ne is mein 'وَ كُنْتُ نَبِيًّا وَلَا أَرْضَ وَلَا مَاءَ وَلَا طِيْنَ' ke alfaaz ki bhi ziyaadati kardi hai. Ye bhi be-asal hai". (Ad Durar-al-Muntasirah Minal Ahadees-al-Mushtaharah: P163)

Mulla Ali Qaari Hanafi ﷺ farmate hain: "Allama Zarkashi ﷺ kehte hain ke ye hadees in alfaaz ke saath be-asal hai". (Al Mauzuaat-as-Sughra: P142)

Allama Muhamamd Taahir Patni ﷺ farmate hain: "Allama Ibne Taimiya ﷺ use manghadat kehte hain, baat aise hi hai". (Tazkirah-al-Mauzuaat: 86)

Shaikh ulIslam Ibne Taimiya ﷺ farmate hain: "وَ كُنْتُ نَبِيًّا وَّ آدَمُ بَيْنَ الْمَاءِ وَلَا الطِّيْنِ" waale alfaaz be-asal hain. Mohaddiseen mein se kisi ne bhi ye alfaaz bayan nahi kiye. Ye baatil riwayat hai. Syedna Aadam ﷺ paani aur gaare ke marhale se nahi guzre, kyounke gaara paani aur mitti ke majmua ka naam hai. Lekin Allah Ta'ala ne jab Syedna Aadam ﷺ ke jism ki takhleeq farmaai to-un-mein rooh phoonkne se pehle hi taqdeer mein Nabi-e-Kareem ﷺ ki nabuwwat likh di thi. (Majmua-al-Fataawa: V2 P238)

Mazeed farmate hain: "كُنْتُ نَبِيًّا وَآدَمُ بَيْنَ الْمَاءِ وَالطِّيْنِ وَ آدَمُ لَا مَاءَ وَلَا طِيْنَ" ke alfaaz ko jaahil aur aqeeda-e-wahdat-ul-wujood ke haamileen ne bayan kiya hai. Ye be-asal riwayat hai. Aqal-o-naqal mein iska koi suboot nahi. Mohaddiseen mein se kisi ne ise zikr nahi kiya. Iske maane bhi baatil hain, kyounke Aadam ﷺ paani aur gaare ke marhale se guzre hi nahi, gaara to paani aur mitti ke majmua ka naam hai, albatta Aadam ﷺ rooh aur jism ke marhala se guzre hain. (Ar Rad Alaa Al Bikri: P9)

Syedna Abu Huraira ﷺ se marwi hai: "Nabi-e-Kareem ﷺ ne Jibraeel ﷺ se poocha: Jibraeel! Aap ki umar kitni hai? Kehne lage: Pataa nahi, itna jaanta hoo'n ke chautha aasmaan mein ek (1) sitaara hai, jo 70,000 saal baad ek (1) dafa tuloo hota hai. Maine use 72,000 martaba dekha hai.

Farmaya: Mere Rabb ki izzat ki qasam! Wo sitaara main hi hoo'n". (As Seerah-al-Halabiya lil Halabi: V1 P47; Rooh-ul-Bayan lil Haqee: V3 P543)

Riwayat baatil hai, ye Nabi-e-Kareem ﷺ ki zaat-e-giraami par jhoot hai. Is jhooti be-sar-o-paa riwayat ko aimma-e-mohaddiseen ne kitaabo'n mein zikr tak nahi kiya. Baaz bidati Allah Rabbul Izzat ki giraft aur azaab se be-khauf-o-khatar ise bar-sar-e-mimbar bayan karte hain. Unhe'n ye bhi maaloom nahi ke Rasool Allah ﷺ ki jhooti baat mansoob karne waale ka najaam kya hai?

Tambeeh:

Imam Ahmad bin Hambal ؒ se mansoob hai: "Tamaam Ambiya se pehle hamare Nabi-e-Kareem ﷺ ki takhleeq hui, jaisa ke farman-e-Baari Ta'ala hai: 'Wo waqt yaad kare'n, jab ham ne tamaam ambiya se pukhta ahd liya, aap se bhi aur nuh se bhi…', Allah ne Nabi-e-Kareem ﷺ se ibitda ki". (As Sunnah lil Khallaal: 199)

Muhammad bin Hussain ka taayyun nahi ho saka, lehaza ye qaul Imam Ahmad ؒ se saabit nahi.

Tambeeh:

Allama Ibne Rajab Hambali ؒ (790h) ne Lataaif-ul-Ma-aarif (P81) mein in zaeef riwayaat ki binaa par gumraah soofiyo'n waala nazariya zikr kiya hai.

Kya Nabi-e-Kareem ﷺ Ne Khwaab Mein Allah Ta'ala Ko Dekha?

Ek (1) din Nabi-e-Kareem ﷺ ne apna khawaab sunaya: "Maine apne Rabb ko khoobsoorat surat mein dekha, to Allah Ta'ala ne farmaya: 'Aye Muhammad! Aap jaante hain ke muqarrab farishte kis baare mein bahe mubaahasa kar rahe hain?' Maine kaha: 'Mere Rabb! Main nahi jaanta'. Allah Ta'ala ne pocha: 'Aye Muhammad muqarrab farishte kis baare mein bahes-o-mubaahasa kar rahe hain?' Maine kaha: 'Mere Rabb! Main nahi jaanta'. Phir poocha: 'Aye Muhammad! Muqarrab farishte kis baare mein bahes-o-mubaahasa kar rahe hain?' Maine kaha: 'Mere Rabb! Maine nahi jaanta'. To maine dekha ke Allah Ta'ala ne apni hatheli meri dono kandho'n ke darmiyaan rakhi, yahan tak ke maine Allah ke ungliyo'n ke poro'n ki thandak apne seene mein mehsoos ki, merel iye har cheez jaan li". (Musnad Imam Ahmad: V5 P243)

Sanad zaeef hai.

Is hadees ko Imam Ahmad bin Hambal ؒ ne "muztarib" qaraar diya hai. (Bayan Talbees-al-Jahmiyya la Ibne Taimiya: V7 P215-217)

Imam Daraqutni ؒ farmate hain: "Is baare mein koi hadees saabit nahi, saari ki saari muztarib hain". (Al Elal: V5 P57)

Imam Ibne Khuzaima ؒ (Kita but Tauheed: V1 P191) aur Khateeb Baghdadi ؒ (Talkhees-al-Mutashaaba: V1 P302) ne ghair-saabit qaraar diya hai.

Imam Muhammad bin Nasr Maroozi ؒ farmate hain: "Mohaddiseen-e-Ikram ke nazdeek iski sanad saabit nahi". (Qiyaam-ul-Lail: P43)

Haafiz Bayhaqi ؒ farmate hain: "Is hadees ka saabit hona mahel-e-nazar[329] hai". (Kitab-al-Asma wa Sifaat: P380)

Kisi saheeh hadees mein Nabi-e-Kareem ﷺ ka khwab mein Allah Ta'ala ko dekhna saabit nahi.

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[329] T: (مَحَلّ نَظَر) Jis mein ikhtilaaf ki gunjaaish ho, fikr-o-taammul ka muqaam, etiraaz ki jagah [Rekhta]

Muqaam-e-Yaqeen

Baaz gumrah aur mulhid soofiyo'n ka kehna hai ke jab insan muqaam-e-yaqeen ko uboor[330] kar le, to usse ibaadat saaqit[331] ho jaati hain aur wo ahkaam-e-shariya ka paaband nahi rehta. Wo 'yaqeen' ki taaweel[332] maarifat-e-Ilaahiya[333] se karte hain. Ye nazariya mulhid aur zindeeq soofiya ka hai. Apne aap ko ibaadat se be-niyaaz samajhna shaitani aur dajjaali waswasa hai.

- Allah Ta'ala ka farman hai:

Apne taadam waapseen[334] apne Rabb ki ibaadat baja laaiye.

وَ اعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ.
(Surah-al-Hijr: 99)

Tamaam mufassireen ka ijmaa hai ke yaha'n 'yaqeen' se muraad maut hai. (Mirqaat-ul-Mafateeh lil Mulla Ali Qaari: V1 P61)

- Allah Ta'ala jahannamiyo'n ka haal bayan karte hain:

(Ahle jahannum kahenge) Ham roz-e-qiyaamat ko jhutlaate rahe, yaha'n tak ke hame'n maut aagai.

وَ كُنَّا نُكَذِّبُ بِيَوْمِ الدِّيْنِ. حَتّٰى اَتٰىنَا الْيَقِيْنُ.
(Surah-al-Muddassir: 46-47)

Yaha'n 'yaqeen' maut ke maane mein hai.

- Nabi-e-Kareem ﷺ ne Syedna Usman bin Maz-oon ؓ ki wafaat ke baad farmaya:

Inhe'n to maut ne aan-liya hai…

أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِيْنُ …
(Saheeh Bukhari: 1243)

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[330] T: (عَبُوْر) Raasta ya pul waghaira paar karne ka amal, guzarna, paar utarna [Rekhta]
[331] T: (ساقِط) Mauqoof, zaael [Rekhta]
[332] T: (تاوِيل) heela, bachaao ki raah, uzr e be-jaa, bachaao ki daleel [Rekhta]
[333] T: Allah ki pehchaan [RSB]
[334] T: (واپَسِیں) Aakhir wat tak [RSB]

Allah Ta’ala ne Syedna Isa ﷺ ka qaul naqal kiya:

وَ اَوْصٰنِیْ بِالصَّلٰوةِ وَ الزَّكٰوةِ مَا دُمْتُ حَیًّا
(Surah Maryam: 31)

Allah Ta’ala ne mujhe wasiyyat ki hai ke main jab tak zinda rahu’n, namaz aur zakat ka paaband rahu’n.

In teeno aayaat mein aakhri dam tak shariyat ki paabandi ka suboot hai. Nabi-e-Kareem ﷺ ki aakhri namaz ke ahwaal bhi kutub-e-ahadees mein mazkoor hain. Jab aap tahajjud adaa karte, to aap ke paao’n mein waram aajaata, to aap farmate:

أَفَلَا أَكُوْنُ عَبْدًا شَكُوْرًا.
(Bukhari: 1130; Muslim: 2819)

Main Allah ka shukr-guzaar banda na banu’n?

Hasan Basri ؒ farmate hain: “Aye logo! Dawaam[335] ke saath neki kari, kyounke Allah Ta’ala ne momin ke (nek) amal ki intiha maut rakhi hai”.
(Az Zohd li Abdullah bin Mubarak: 18 sanad saheeh)

Shaikh-ul-Islam Ibne Taimiya ؒ (728h) farmate hain: “Gumraah soofiya ka ek (1) giroh ye samajhta hai ke ibaadaat ki ghaayat[336] maarifat ka husool-e-mahez hai. To jab maarifat haasil ho jaae, ibaadat saaqit ho jaati hain. Baaz ne Allah Ta’ala ke is farman ko daleel banaya hai:

وَ اعْبُدْ رَبَّكَ حَتّٰى یَاْتِیَكَ الْیَقِیْنُ.
(Surah-al-Hijr: 99)

Allah ki ibaadat kare’n, yaha’n tak ke yaqeen haasil ho jaae.

Soofiya kehte hain ke ‘yaqeen’ se muraad maarifat hai, lekin ye khataa hai. Musalmano ka is par ijmaa hai, ahle tafseer waghaira bhi isko khataa kehte. Musalmano ka is par ijmaa hai ke jab tak bande ki aqal salaamat ho, us waqt tak ahkaam par amal karna jaisa ke 5 namaze’n

[335] T: (دَوام) Hameshgi, paaedaari, istehkaam, saabit-qadmi [Rekhta]
[336] T: (غایَت) Nihaayat, intihaai, be-hadd [Rekhta]

aur manhiyaat[337] jaisa ke zulm aur fahash waghaira se ruke rehna waajib hai".

"Namaz kisi se saaqit nahi hoti, siwaae haiz aur nifaas waali khatoon ke ya us shakhs ke jiski aqal hi zaael ho chuki ho. … To isse maqsood ye hai ke 5 namaze'n kisi se saaqit nahi hongi, chaahe wo saaleh, nek, aalim aur bada hi kyoun na ho. Ye jo jaahil ismailiyo'n, soofiyo'n, nusairiyo'n aur unke muttabieen ne samajh rakha hai ke aarifeen se namaz saaqit ho jaati hai, ya unse jo ek (1) khaas muqaam ko pohonch jaae'n, ya aimma-e-ismailiya aur unke baad muttabieen se namaz saaqit ho jaati hai. Isi tarah uloom-e-aqaliya ke maahir se bhi saaqit ho jaati hai. Ya phir ilm-e-kalaam ke maahir aur kaamil falsafi se namaz saaqitho jaati hai, to ye sab baate'n musalmano ke ijmaa aur deen ke buniyaadi aqaaed ki raushni mein baatil hain". (Durar Taaruz-al-Aqal wan Naqal: V3 P270-271)

Allama Ibne Qaiyyim ﷺ (751h) farmate hain: "Yaha'n 'yaqeen' se muraad maut hai aur us par mufassireen ka ijma hai. To banda jab tak daar-ut-takleef mein rehta hai, us waqt ibaadat se chutti nahi milti, balke barzakh mein bhi us par ek-doosri nauiyat ki ibaadat farz hai. Farishte usse sawaal karenge ke aap kisi ibaadat kiya karte the aur Rasool Allah ﷺ ke mutaalliq aapka kya khayaal hai? Wo usse jawaab chaahe'nge. Isi tarah qiyaamat mein ek (1) nauiyat ki ibaadat hogi. Allah apni tamaam makhlooq ko sajde ka kahega, sab musalman momin sajda karenge, lekin kuffaar aur munafiqeen nahi kar paaenge. To jab wo daar-e-sawaab aur iqaab[338] mein daakhil ho jaaenge, phir mukallaf nahi rahenge. To Jannat waalo'n ki ibaadat tasbeeh hogi, jo unki saanso'n se nikalti rahegi isse wo mushkil ka shikaar nahi honge. Jo shakhs aisa khayal karta hai ke wo aise muqaam-o-martabe ko pohonch gaya hai, jis mein usse ibaadat saaqit ho gai hai. To wo zindeeq hai, Allah-o-Rasool ke saath kufr karta hai. Wo Allah ke saath

[337] T: (مَنْهِيَّات) Wo af-aal jin ka karna shar-an manaa hai, shar-an mamnoo aamaal, haraam af-aal [Rektha]

[338] T: (عِقاب) Sazaa, azaab, takleef, dukh, ranj [Rekhta]

kufr ke muqaam par pohonch gaya hai aur deen se nikal gaya hai". (Madaarij us Saalikeen: V1 P117)

Haafiz Ibne Kaseer ﷺ (774h) farmate hain: "Allah ka farman hai ke, 'Apne Rabb ki ibaadat karte raho, yaha'n tak ke aap ke paas yaqeen aajaae'. To usse ye istidlaal liya jaata hai ke jab tak insaan ki aqal salaamat ho, us waqt tak wo ibaadaat namaz waghaira ka mukallaf hota hai aur apne haalaat ke mutaabiq adaa karta rehta hai. Is aayat se mulhideen ke mazhab ke khataa hone par bhi istidlaal kiya jaata hai. Mulhideen kehte hain, 'yaqeen' se muraad maarifat hai. To wo kehte hain ke jab banda maarifat ke muqaam par pohonch jaae, to usse ahkaam-e-shariya ki paabandi saaqit ho jaati hai. Ye kufr-o-zalaalat aur jahaalat hai. Kyounke ambiya aur unke saathi Allah ke mutaalliq sabse ziyaada ilm rakhte the aur uski sabse ziyaada maarifat rakhte the, uske huqooq ibaadaat aur taazeem mein sabse ziyaada jaanne waale the. Lekin uske bawujood sabse bade aabid the aur neki ke kaamo'n mein sab logon se ziyaada ibaadat karne waale the, 'yaqeen' se yahaa'n muraad maut hai". (Tafseer Ibne Kaseer: V4 P554 salaamah)

Allama Ibne Aabideen Shaami Hanafi ﷺ (1252h) naqal karte hain: "Baaz soofiya daawa karte hain ke wo apne aur Allah ke darmiyaan us haalat ko pohonch gae hain jahaa'n unse namaz saaqit ho gai hai. Nasha halaal ho gaya hai, gunaah aur sultan ka maal khaana halaal ho gaya hai. To main-un-logo'n ke qatl ke wujoob mein koi shak nahi karta, kyounke deen mein uska zarar[339] boho bada hai. Isse abaahiyat ka wo baab khul jaata hai jo band hi nahi ho sakta, iska zarar us shakhs ke zarar se kahee'n bada hai, jo mutlaq abaahat ka qaul ikhtiyaar karta hai, kyounke uska kufr zaahir hota hai, to log uski taraf kaan na dharte". (Fataawa Shaami: V4 P243)

Allama Mulla Ali Qaari Hanafi ﷺ (1014h) farmate hain: "(Ghaali) Soofiya ka kehna hai ke banda jab mohabbat-e-Ilaahiya ki intiha ko pohonch jaata hai, to wo sharai ahkaam ka paaband nahi rehta, uske

[339] T: (ضَرر) Nuqsaan, dukh, dard, ranj, takleef [Rekhta]

baad uski ibaadat mahez tafakkur (ghaur-o-hauz) ho jaati hai. Ye giroh sabse bura hai. Unho'n ne apne is aqeede ki buniyad is farman-e-Baari Ta'ala par daali hai:

وَ اعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ.

Allah ki ibaadat kare'n, yaha'n tak ke maut aajaae. (Surah-al-Hijr: 99)

Mufassireen ka ijmaa hai ke yahaa'n 'yaqeen' se muraad maut hai". (Sharah ush Shifa: V2 P513)

جَزَى اللهُ مُحَمَّدًا عَنَّا مَا هُوَ أَهْلُهُ

❁ Syedna Abdullah bin Abbas ﷺ se mansoob hai ke Rasool Allah ﷺ ne farmaya:

جَزَى اللهُ مُحَمَّدًا عَنَّا مَا هُوَ أَهْلُهُ.
(Al Mojam-ul-Kabeer-lit-Tabarani: 11509)

Jis ne ek (1) martaba "جَزَى اللهُ مُحَمَّدًا عَنَّا مَا هُوَ أَهْلُهُ" kaha to 70 farishte 1000 dino'n mein bhi uska ajr-o-sawaab likhne se qaasir hain.

Riwayat zaeef-o-munkar hai. Haani bin Mutawakkil Askandraani zaeef hai. (Majmua-az-Zawaaed lil Haithami: V10 P163)